

P. OVIDII NASONIS  
METAMORPHOSEON  
LIBRI XV.

CUM  
VARIIS LECTIONIBUS  
INDICEQUE RERUM & FABULARUM.

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WITH  
ABBE' BANIER's  
ARGUMENTS and EXPLANATIONS  
OF THE  
HISTORY and MYTHOLOGY  
of each FABLE in ENGLISH.



LONDINI:

Impensis SAM. HARDING, in Vico vulgo dicto  
St. Martin's-Lane. MDCCXLVII.



**P**OESIN Mythologicam ingeniosè admodum tractavit, et artificiosè connexuit Ovidius in suis Metamorphoseon Libris; quos discipulis prælegere solent Grammatici. Hanc Fabularum confictarum farraginem miro ordine disposuit Poeta: Singulasque singulis tam aptè conjunxit, et alligavit, ut ad Historiæ propè veræ formam et seriem accedere videantur; à primâ mundi origine ad poetæ tempora deductæ. Post præcedentes plurimas Metamorphoseon Editiones, in publicum prodire gestit hæc Nova; doctis et copiosis Abbatis Banerii, clari apud Parisienses Academici Explanationibus et Argumentis Anglicè redditis locupletata; diligentique Viri Eruditi studio in Britannicæ Juventutis usum procurata: quam spero tibi, Benevole Lector, acceptam fore.

M. M.

## ADVERTISEMENT.

**T**HE most agreeable Writer of Fables among the Antients, accompanied with the most distinguished Name in Mythological Learning among the Moderns, at a very moderate Price, can hardly fail of being well received.

This is the Opinion of several Gentlemen of Letters, who have communicated their Sentiments on this Edition of the *Metamorphoses* of *Ovid*: Wherein very great Care has been taken, to have the *Latin* Text as correct as possible; and for the Satisfaction and Ease of the Learned, the *various Readings* are printed at the Bottom of every Page; the *Arguments* are prefixed in *English* at the Heads of the several Stories, and *Abbé Banier's* copious *Explanations* of their Mythology and History are subjoined in the proper Places.

Fables in general, but the *Metamorphoses* of *Ovid* in particular, are usually thought, by young Readers at least, to be nothing more than the wild Sallies of a warm luxuriant Fancy; and are apter to cause Confusion and Disgust in the Minds of Youth, than to afford them any real Entertainment or Advantage; Both which They will certainly receive from the *Abbé's* elaborate *Explanations* of them.

For Mr. *Banier* hath renounced the common Method of treating Fables as mere Allegories,

iv      A D V E R T I S E M E N T .

and hath proved, that they have their FOUNDATION in REAL HISTORY, and contain many important *Facts*. He hath most judiciously stripped them of their poetical Embellishments and Disguises, and reduced them to the plain Historical Truths which the first Poets found them. Hereby with the greatest Penetration and Success, he hath opened a fair View of the most remarkable Events in pagan Story, in their original Simplicity, and laid out a most rational Plan for a thorough Comprehension of a very essential, but difficult, Branch of profane Learning. So that if young Scholars were trained to this System of the ingenious *Abbé*, it is presumed that They would be less embarrassed in their Conceptions of the fabulous Works of the Antients, than They generally are; and also make a more advantageous satisfactory Progress in classical Acquisitions, than by any other Method they can pursue.

But the Reader will best apprehend what Advantage he may expect from the learned *Abbé's* Labours on the *Metamorphoses*, by his own Preface, which is here printed in *English*, such Parts onely being omitted as wholly relate to his Prose Translation.

Mr.

MR. BANIER'S  
PREFACE.

FABLES are for the greatest Part so ancient, that their Origin is lost in the most distant Antiquity. The first Authors of them are as little known, as the Times when they first appeared ; and those, who have made the deepest Researches into that Matter, don't pretend to make them of earlier Date, than the Time in which the Posterity of *Noah* dispersed themselves into different Colonies. Therefore, it will perhaps seem no improbable Conjecture, if I suppose, that Fables were neither all of an equal Date ; nor the Product of the same Soil ; nor invented by the same Authors.

Since they are founded on Truth, as I have endeavoured to prove, in a Treatise I published upon this Subject some Years ago ; I am persuaded, that God's Intercourse with the Patriarchs, which was known by Tradition to the Pagans, may have been the first Source of that continual Medley of Gods and Men, which makes the *Marvellous* Part of all those ancient Fictions.



In the earlier Times of the World, Mankind knew but one Deity. *Noah* preserved the Worship of the true God in his own Family, as his Forefathers had handed it down to him ; but his Posterity soon departed from that Purity in which he left them. The Vices to which they abandoned themselves, soon weakened their Idea of the Divinity, and substituted sensible Objects instead of him. Whatever was most striking, and in their Notion most perfect in Nature, engrossed their Devotion ; and thus their Superstition was first directed towards the *Sun*. From that, they proceeded to the Adoration of *Stars* and *Planets* ; and, to use the Expression of *Moses*, all the *Host of Heaven* was honoured with religious Worship. Their Zeal carried them yet farther : Nature herself was erected into a Deity, and, under different Names, had Divine Honours in different Countries. At last, Great Men or Heroes, who had rendered themselves illustrious by their Conquests, or the Invention of useful Arts, seemed in their Opinion to merit that Homage, which the Creator of the Universe is alone intitled to : And this is the Origin of that Multitude of Deities, both in Heaven, and on Earth, which filled the Creeds of Pagan Divinity.

To this first Source several others may be added, which I shall only touch on here ; because they shall be afterwards discussed in my Explanations. The first of all, and perhaps the most productive of Deities, was the Folly of Mankind, in imagining, that Heroism wanted the Recommendation of ingenious Fictions, to render it  
more

## P R E F A C E.

vii

more worthy of Admiration : Hence all the false Sublime we meet with, in the Histories of ancient Heroes. Besides this, in the first Ages of the World, when Learning was but little cultivated, and People had no other Registers of Facts, but the Memories of those who had seen them ; these Facts were afterwards conveyed to Posterity, with such Embellishments as the Relater thought fit, in order to make them raise Wonder. The Extravagance of Orators, who thought they could not sufficiently sooth the Ambition of the Living, without mixing the *Marvellous* or *Supernatural* in their Panegyrics of the Dead : The false Informations, and ill-related Hear-says, which credulous Travellers palmed on their Countrymen for certain Truths, and Facts which they had seen : The Multitude of Fictions that have passed upon the World for Realities, from no other Foundation, than the Imagination of a Painter : A rude and undigested Philosophy, which, to account for *Pbænomena* that seemed incomprehensible, attributed Life to *Stars*, *Fountains*, and *Rivers* : Ambiguous Terms in foreign Languages, which they always interpreted in a Sense, that carried most of the *Miraculous* along with it : A strong Ambition of descending from Divine Ancestors, that filled Men's Heads with Genealogies deduced from *Hercules*, *Apollo*, and *Jupiter* : The private Views of selfish Priests, who filled every thing with Fiction and Wonder, in order to make their Impositions pass the more easily for Truths ; or cover their sordid Views of Gain, with the solemn Air of their being the Men of Heaven : These, and several other

Causes, have all contributed in their Turn, to the Introduction of *Fable* into History, and involving the first Ages of the World, in an impenetrable Obscurity. But the Poets yielding too much to the Heat of their Imaginations, has been of all others the most fertile Source of *Fable*; and their gaining the Applause of Posterity, so as to have their Works the invariable Models for Poetry, has put the finishing hand to what had already been carried to such a Height. 'Tis in their Works chiefly, that Truth is sacrificed to Wit, and Realities must give place to the Offspring of Fancy. There, the amorous Temper of a Shepherd, and a successful Intrigue or two, get him turned into a *Satyr*: The Charms of a Shepherdess, engage the Poet to make her a *Nymph* or a *Naiad*: The Bringing home some foreign Fruit, is too trifling a Conclusion for the Expedition of a Hero, and must be swelled into a *Labour*, in Carrying off Golden Apples that were guarded by Dragons: And, lest the Poet should ever descend from his Phantom World, to any thing that is common, Ships under Sail must rise into winged Horses.

*Dramatic* and *Epic* Poets have, of all others, been the most forward in adopting Fables. The first, to make their Shows more interesting, have filled the Action of their Pieces with Fiction; and have not scrupled to introduce the Gods themselves, to unravel their Plots. The others, to sustain the Majesty of their Poems, seem, in the Words of Monsieur *Despreaux*, to have fed on Fable and Romance (a).

La

(a) *Art. Poët.* Cant. III.



*Là pour nous enchanter tout est mis en usage ;  
 Tout prend un corps, une ame, un esprit, un visage ;  
 Chaque vertu devient une Divinité.  
 Minerve est la prudence & Venus la beauté.  
 Ce n'est plus la vapeur qui forme le Tonnerre,  
 C'est Jupiter armé pour effrayer la Terre.  
 Un orage terrible aux yeux des matelots,  
 C'est Neptune en courroux qui gourmande les flots.  
 Echo n'est plus un son, qui dans l'air retentisse,  
 C'est une Nymphe en pleurs, qui se plaint de Nar-  
 cisse, &c.*

These and several other Causes, produced an Infinity of Fables, which were first conveyed down by *Tradition*, or commemorating the Facts by public *Feasts* and *Games* ; then inserted in some loose Writings of Learned Men, in *Funeral Orations* and *Epithalamiums* ; from whence they soon got Admission into the Archives of Temples ; and at last into *History*, and thus they became necessary to compose the Annals of the World. Morality too, had it's Share of them ; and Religion it self was not thought too sacred, to be embellished with the *Fabulous*. Compilations of History and Divinity ensued : These supplied *Hesiod* with Materials for his *Theogony* ; and afforded *Homer* the principal Ornaments of his *Iliad* and *Odyssey*. All the other Poets, but chiefly the Tragedians, strove who should most amplify Fables thus introduced ; and every one made such Additions to them, as he found proper for adorning the Subject he treated. Hence arose a System of Divinity, whose gross Patch-Work and ridiculous



lous Inconsistencies did not hinder it from prevailing, even in *Greece*, and gaining the Sanction of the secular Powers.

Besides these Authors I have just named, several others, both Poets and Historians, set about compiling of Fables. *Nicander the Colophonian*, who wrote about the 160<sup>th</sup> Olympiad, was the Author of one of these Compilations, which he called *The Changes* (b).

*Heraclides of Pontus* collected a great Number, about 350 Years before the Birth of *Christ*, in a Work intituled *The Allegories of Homer*. *Anticlide*s was the Author of another Treatise, of this Nature, which he called *The Return* (c); tho' we do not know whether it was the Return of the *Argonauts* he meant, or that of the *Greeks* from the Siege of *Troy*. *Silenus of Cbios*, according to *Tzetzes* (d), made a Compilation of Fables, besides other Histories, that are mentioned by *Livy* and *Dionysius Halicarnassensis*. *Phylarchus* published an (e) *Abridgment of Mythological History*, about 150 Years before our Saviour, as we may learn from *Suidas*; and according to *Stobæus*, and *Plutarch*, *Theodorus* wrote a Book of *Metamorphoses*; and *Bæus* an *Ornithogony*, which is cited by *Antoninus Liberalis*: And last of all, *Apollodorus* collected the Fables of Antiquity in his (f) *Library*, as we may see by the three Books of it that are extant.

These are the Magazines of *Fiction*, from which *Ovid* took the Subjects of his fifteen Books of

(b) Ἑτεροϊώμενα.

(c) Περὶ νόστυ.

(d) In *Lycophr.*

(e) Ἐπιτομὴν μυθικὴν.

(f) Βιβλιοθήκη.

## P R E F A C E.

xi

*Metamorphoses* : and, if we may judge of those ancient Authors, by what we have of their Performances, he has infinitely surpassed them. Instead of a dull, tasteless Compilation, or at most, but a dry Narration of those wonderful Events; he chose to reduce them into a Kind of united Poem, for which the whole Universe furnished him Scenes, and which included all the Ages elapsed from the Beginning of the World, to the Time in which he wrote. How skilful a Hand must he have had, to furnish out such a Variety of Paintings? Yet, in spite of their Number, each of them is a finished Piece; and the same Delicate Touches are preserved thro' the whole Groupe. The inexhausted Variety, I had almost said, Profusion of his Colours, is not less surprising than the masterly Draughts of his Pencil. Tho' most of his Fables, are only Nymphs changed into Trees, Rocks, or Fountains; the Poet has given each of them so proper an Attitude, and the Lights and Shades are so beautifully diversified, that they are easily distinguishable from one another. *Aglauros* metamorphosed into a Rock, is different from *Anaxarete* who undergoes the same Change: The *Heliades* who are transformed into Poplars, do not resemble either *Dryope* or *Daphne*, both changed into Trees: *Arethusa* and *Cyane* tho' both metamorphosed into Fountains, have nothing common, even in the Particulars of their Transformation. There still occur fresh Images, and an agreeable Variety of new Beauties. *Ovid*, uniform in his Narrations, pathetic in his Monologues, and elevated in his Harangues, leads the Reader imperceptibly from

from one Fable to another, by Incidents which he artfully throws in ; and notwithstanding the Obscurity of his Subject, has observed a Kind of Chronology from the *Chaos*, down to *Julius Cæsar's* Death, with which he concludes his Work.

After so many Years spent in the Study of Mythology, the World might well expect I would embrace so proper an Opportunity of explaining *Ovid* : It remains that I let them know in the following Part of this Preface, how far I have answered such an Expectation.

Fables may be considered in different Lights : and it is easy to see, that divers Meanings are couched in them. Hence it is, that Mythologists have given them so many different Explanations ; every one choosing out the sort of Allegory, that was most conformable to the Plan of his Studies, or agreed best with his particular Way of Thinking. And as the Veil, with which the Poets have cover'd the Truths contained in their Fictions, has shed a kind of mysterious Obscurity over them, all Arts and Sciences have been found in them : Morality, Natural Philosophy, Physic, and Chemistry. For my Part, having ever been accustomed to look upon *Fables* as the Treasuries of History, in the early Ages of the World ; I always applied myself to the Discovery of the Events that were contained in them. The Exploits of ancient Heroes, were first of all celebrated in Songs, that were compos'd in Honour of them. This was the first Dress *Fables* appeared in ; and if I may use the Expression, their Infant-State. In these Songs, the  
Praises



## P R E F A C E. xiii

Praises of their Heroes were delivered in a very natural and simple Manner, as in most of our old *Ballads* ; but were afterwards improved by the Poets, and embellished with all the Strokes of their Art. The following Ages, not conceiving how such great Geniuses could confine themselves to Subjects, commonly of very little Importance ; imagined, that all the Arts and Sciences were comprised in their Fictions ; and thus opened a vast Scene of Allegory. Every thing was full of Mystery. The Poets were witty, even in those Places, where they only meant to deliver a common Tradition : And, according to a Taste, which is pretty general among Men, especially in judging of Encomiums on the Dead, *Simplicity* itself became *Sublime*, nay more so, than the truest and best supported *Marvellous*. The *Platonic* Philosophers, pressed afterwards by the Apologists for *Christianity*, who justly reproached them with the Absurdity of their Fables, had Recourse to these Allegories ; and even invented new ones, to defend the System of their Religion.

Such was the first Rise of Allegory : A Method of explaining Fabulous History, which I have entirely laid aside, tho' followed by all those who have translated *Ovid* before me. The Morality, for Instance, that may be drawn from him, is very often arbitrary ; or if it does naturally flow from his Subject, why should I snatch it from my Reader, and rob him of the Self-Complacency, which the Discovery of it might give him ? In a Word, who does not perceive at first Sight, that the Story of *Phaëton* represents a hot-headed  
young



young Fool, who forms an Enterprize above his Strength : That Narcissus is an Example of the Weaknesses of Self-Love : That *Ulysses's* Companions changed into Hogs, are an Emblem of the beastly Condition those Men are reduced to, who abandon themselves to a voluptuous Life.

It is quite otherwise with regard to the History contained in those ancient Fictions ; which, along with Moral Instructions, often conveys to us very important Facts. As the Knowledge of these Facts requires very tedious Researches, men easily excuse themselves from the Drudgery. It is for this Reason, that I have left my Reader the Pleasure of finding out Allegories, and Lessons of Morality ; and reserved to my self the toilsome and embarrassing Discussions, that necessarily attend a Subject so full of Obscurity and Confusion ; with this Comfort, however, that the Part I have chosen, will not readily embroil me with Competitors.

What gave me the most Trouble in these *Explanations*, was to reduce my large Collections on this Subject, which I had given a Sketch of, in my *Mythology of the Ancients &c.* into a convenient Size. This I mention designedly : for I could not possibly avoid making Use of that *Work*, in speaking of some Facts, that are singular and unparallel'd in History, which I had already collected there. I hope, however, the Reader will find Things more thoroughly canvassed in these *Explanations* ; among which I have inserted the Substance of several *Dissertations* I had read in the *Academy* ; and many Discoveries which  
were

## P R E F A C E.

xv

were communicated to me by my illustrious Brethren.

When the Copiousness of Subjects requires long Discussions, I hint at the Particulars of most Importance, and if any are fond of inquiring farther into them, I direct them to the Authors that are properest to satisfy their Curiosity. A Work which is designed for universal Use, should be suited to the Capacity of all Sorts of Readers : And I thought my self obliged, rather to consider those of inferior Rank, than Men of Learning, who are above the Need of my Instructions.



P. OVI-

1875  
The following is a list of the  
names of the persons who  
were present at the  
meeting of the  
Board of Directors  
of the  
Company, held on  
the 1st day of  
January, 1875.  
The names of the  
persons who were  
present at the  
meeting of the  
Board of Directors  
of the  
Company, held on  
the 1st day of  
January, 1875.  
The names of the  
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the 1st day of  
January, 1875.



1875

# P. OVIDII NASONIS METAMORPHOSEΩN

## LIBER I.

### INVOCATIO.

**I**N nova fert animus mutatas dicere formas  
Corpora. Dî, cœptis (nam (1), Dî, mutâstis & illas)  
Adspirate meis: primâque ab origine mundi  
Ad mea perpetuum deducite tempora carmen.

animus fert = edifies.

cœptis = under-  
taking.

(1) vos.

### FAB. I. Chaos in Species.

#### ARGUMENT.

*God reduces the Chaos into order: He separates the Four Elements, and disposes the several Bodies, of which the Universe is made up, into their proper Situations.*

**A**NTE mare & (2) tellus, &, quod tegit omnia cœlum,  
Unus erat toto Naturæ vultus in orbe,  
Quem dixere Chaos; rudis indigestaque moles;  
Nec quicquam nisi pondus iners; congestaque eodem  
Non bene junctarum discordia semina rerum.  
Nullus adhuc mundo præbebat lumina Titan;  
Nec nova crescendo reparabat cornua Phœbe;  
Nec circumfuso pendebat in aëre tellus  
Ponderibus librata suis: nec brachia longo  
Margine terrarum porrexerat Amphitrite.  
Quaque fuit tellus, illic & pontus & aër:  
Sic erat instabilis tellus, innabilis unda,

6 rudis, untill'd.

indigestus, without  
order.

10

reparo, renew.

pendo weigh  
libro. to poise.

porrigo, stretch out

15 quaque — illic, wherever  
— here.

(2) terras

B

Lucis

Phœbe = Luna, Diana, S. of Phoebus.  
Amphitrite, wife of Neptune.



## 2 P. OVIDII NASONIS

*ēges. to lack  
obsc. obstruct.*

*dis. stripe. f.  
dirimo, sepa-  
re. abscondo. rend  
asunder.  
Secerno. Separate  
caeco, without  
light. ex uno, remove.  
acervus, heap.  
conco, united.  
emico, break forth.*

Lucis egens aër ; nulli sua forma manebat.  
Obstabatque aliis aliud : quia corpore in uno  
Frigida pugnabant calidis, humentia ficcis,  
Mollia cum duris, sine pondere habentia pondus. 20  
Hanc Deus & melior litem Natura diremit :  
Nam cœlo terras, & terris abscidit undas ;  
Et liquidum spisso secrevit ab aëre cœlum.  
Quæ postquam evolvit, cæcoque exemit acervo,  
Diffociata locis concordî pace ligavit. 25  
Ignea convexi vis & sinè pondere cœli  
Emicuit, summâque locum sibi legit in arce.  
Proximus est aër illi levitate, locoque :  
Densior his tellus : elementaque grandia traxit ;  
Et pressa est (1) gravitate sui. circumfluit humor 30  
Ultima possedit, solidumque coërcuit orbem.

(1) *gravitate sua.*

### EXPLANATION.

THE Creation is a Mystery above the Reach of human Reason. The Philosophers, who never were able to comprehend how Something could be produced out of Nothing, established this Principle, *Ex nihilo nihil, & in nihilum nil posse reverti*. Thus seeing the Beauty and admirable Structure of the Universe, which they attributed either to a Being superior to Nature, or to Nature itself ; they supposed a preexistent Matter, which, though confused and undistinguished, afterwards receiv'd Form and Order from some Powerful Cause. According to them, God was not the Creator, but rather the Architect of it, in ranging and disposing the Elements into Situations most suitable to their respective Qualities. This is the Chaos so often sung by the Poets,

and of which Hesiod (1) gave them the First Model.

It is very easy to see that this System, tho' monstrous and absurd ; is but a disfigured Tradition of the Mosaic Creation of the World. In spite of the wild Imagination of the Poets, and of all that they have fabled upon this Head, we still perceive some Glimmering of Truth which they could not conceal under all their Fictions. And for the better Explanation of this First Fable, we need only open the Bible, and read the two first Chapters of Genesis ; where we shall find all this Mythology unraveled.

If we are curious to trace the Poetical Tradition of the Chaos more closely, and take a nearer View of the other Fables which are mingled with the History of the Creation, it will be necessary

(1) *Theog. init.*

# METAMORPHOSEON LIB. I. 3

necessary to observe; that Hesiod, the ancientest of all the Poets who have written on that Subject, seems to have copied Sanchoniathon, who, without doubt, took his Ideas from that Passage in Holy Scripture, which mentions the Darkness that spread over the whole Universe; *Et fuit caligo super faciem abyssi* (2); for that Author expresses himself almost in the same Words. Sanchoniathon writ his Annals before the Trojan War; and boasts to have received what he says concerning the Creation, from a Priest of Jehovah named Jerombal. This Author wrote in the Phœnician

Language; but we have only a Translation of him by Philo, which appears to the learned to be a very equivocal performance. However, it is very probable, it was from this Author, that the Greeks borrowed their Chaos, which they afterwards intermixt with new Fables of their own. It is also proper to remark, that having found, in the Phœnician Annals, the Word *Ereb*; which signifies the Darkness of the Night, they made a Person of it, whom, in process of Time, they regarded as the Mother of Night and Darkness.

(2) Gen. i. 2.

## F A B. II. Terra in varias Personas.

### ARGUMENT.

*After the Separation of Matter, God gives Form and Regularity to the Universe; And all other living Creatures being produced, Prometheus moulds Earth, temper'd with Water, into a Human Frame, which is animated by Minerva.*

**S**IC ubi dispositam, quisquis fuit ille Deorum,  
Congeriem secuit, sectamque in membra redegit.  
Principio terram, ne non æqualis ab omni  
Parte foret, magni speciem glomeravit in orbis.  
Tum freta diffundi, rapidisque tumescere ventis  
Jussit, & ambitæ circundare littora terræ.  
Addidit & fontes, immensaque stagna, lacusque;  
Fluminaque obliquis cinxit declivia ripis:  
Quæ diversa locis partim sorbentur ab ipsâ;  
In mare (1) perveniunt partim, campoque recepta

*congrues f. mass.*

*æqualis, even*

*glomeravit gather up.*

*35 species, appearance.*

*diffundo. pour forth.*

*ambitæ encompass.*

40

(1) *conveniunt*

B 2

Liberioris

4 P. OVIDII NASONIS

Liberioris aquæ, pro ripis littora pulsant.  
 Jussit & extendi campos, subsidere valles,  
 Fronde tegi sylvas, lapidosos surgere montes.  
 Utque duæ dextrâ cœlum, totidemque sinistrâ 45  
 Parte secant Zonæ. quinta est ardentior illis;  
 Sic onus inclusum numero distinxit eodem  
 Cura Dei: totidemque plagæ tellure premuntur.  
 Quarum quæ media est, non est habitabilis æstu:  
 Nix tegit alta duas: totidem inter utramque locavit; 50  
 Temperiemque dedit mistâ cum frigore flammâ.  
 Imminet his aër; qui, quanto est pondere terræ  
 (2) Pondus aquæ levius, tanto est onerosior igni.  
 Illic & nebulas, illic (3) consistere nubes  
 Jussit, & humanas motura tonitrua mentes, 55  
 Et cum fulminibus facientes frigora ventos.  
 His quoque non passim mundi fabricator habendum  
 Aëra permisit. vix nunc obsistitur illis,  
 Cum sua quisque regant diverso flamina tractu,  
 Quin lanient mundum; tanta est discordia fratrum. 60  
 Eurus ad Auroram, Nabathæaque regna recessit,  
 Perfidaque, & radiis juga subdita matutinis.  
 Vesper, & occiduo quæ littora Sole tepescunt,  
 Proxima sunt Zephyro: Scythiam Septemque trionem  
 Horrifer invasit Boreas: contraria tellus 65  
 Nubibus assiduus, pluvioque madescit ab Austro.  
 Hæc super imposuit liquidum & gravitate carentem  
 Æthera, nec quicquam terrenæ fæcis habentem.  
 Vix ea limitibus dissepserat omnia certis;  
 Cùm, quæ pressa diu masâ latuere sub illâ, 70  
 Sidera cœperunt toto effervescente cœlo.  
 Neu regio foret ulla suis animantibus orba;  
 Astra tenent cœleste solum, formæque Deorum:  
 Cesserunt nitidis habitandæ piscibus undæ:  
 Terra feras cepit: volucres agitabilis aër. 75  
 Sanctius his animal, mentisque capacius altæ  
 Deerat adhuc, & quod dominari in cætera posset.  
 Natus homo est. five hunc divino semine fecit

(2) Pondere aquæ levior,

(3) considere

Ille

Magna region

Lano. laro lo  
neces  
Eurus. SE wind

Auster. SW. wind  
nubes com-  
stant.  
Cæro. to lark  
facy f. sid. munt  
dissipatio. separatio

Neu = neve  
orbis. deo i. d.  
solum. space



# METAMORPHOSEON LIB. I.

5

Ille opifex rerum, mundi melioris origo :  
Sive recens tellus, seductaque nuper ab alto 80  
Æthere, cognati retinebat semina cœli ;  
Quam satus Iapeto, mistam fluvialibus undis,  
Finxit in effigiem moderantùm cuncta Deorum.  
Pronaque cùm spectent animalia cætera terram ;  
Os homini sublime dedit : cœlumque tueri 85  
Jussit, & erectos ad sidera tollere vultus.  
Sic, modò quæ fuerat rudis & sinè imagine, tellus  
Induit ignotas hominum conversa figuras.

## EXPLANATION.

The Poets in relating after what Manner the Chaos had been reduced to Order, made Use of the Natural Philosophy of their Time. A gross kind of Physics founded merely on the Notices of Sense. Nevertheless they always let us see certain Strokes, which prove that they had consulted either Tradition or the Holy Scripture itself : This appears more particularly in the Formation of Man ; who, in Ovid, as in Genesis, is the last Work of the Creator. One may plainly see in his Fabulous Mixtures, that, at the bottom, it is the very same event, disfigured. Prometheus, who tempests the Earth, and Minerva, who animates his Workmanship, is God who form'd Man, and *breathed into his Nostrils the Breath of Life* ; which distinguish'd him from the other Creatures.

This is a sufficient Explication of the Fable ; but it may be proper to enter more particularly into the Story of Prometheus. According to Eupho-

rion (1), he was the Son of Juno, and the Giant Eurymedon. According to other Authors, Themis was his Mother ; but the most common Opinion makes him the Son of Japetus and Clymene. This subtil, cunning Man resolving to deceive Jupiter in a Sacrifice, order'd Two Oxen to be killed ; and one of the Hides to be filled with the Flesh, the other with the Bones of the Victims. Jupiter was the Dupe of Prometheus and chose the latter. Resolved to be revenged on Mankind, he forbid the use of Fire. Prometheus with the Help of Minerva, whose Directions had already been serviceable to him, when he form'd the Body of Man out of the temper'd Clay, mounts up to Heaven and approaching the Chariot of the Sun, thence steals the sacred Fire, which he brings down to Earth in the Stalk of the Herb Ferula. Jupiter enraged at this new, wicked Attempt, commands Vulcan to form a Woman who should possess every good Quality,

B 3

(1) Quoted by an Antient Scholiast on Iliad. IV.

lity, whence she was called Pandora. The Gods loaded her with Presents, and sent her to Prometheus, with a Box fill'd with all the Evils of Life. This Prince suspecting something of the Matter, wou'd not, by any means, receive her for his Companion; but Epimetheus, to whom she presented herself, was so charm'd with her, that he marry'd her; and had by her Pyrrha the Wife of Deucalion: Epimetheus would also see what was contain'd in the fatal Box, and as soon as he had open'd it, that Deluge of Evils broke loose, which has ever since overspread the whole Earth. In fine, Jupiter enraged, because Prometheus had not fallen into the last Snare, orders Mercury to take him to Mount *Caucasus*, and bind him to a Rock, where an Eagle, sprung from Typhon and Echidne, shou'd prey upon his Entrails for the Space of 30,000 Years. However Hercules deliver'd him some Years after, or, according to others, Jupiter himself; as a Recompence for his having revealed the Oracle of the Destinies, who foretold that the Son of Thetis should be more powerful than his Father. Such is the Fable of Prometheus: It contains an ancient History, but extremely disguised: We meet with an infinite Variety of Allegories in it; the Name of Prometheus furnishes a great Number of them, importing One who foresees what is to come, and that of Epimetheus, One who knows what is past. This Fable is variously related; and it would

be an endless Labour to collect all the Traditions that have been spread abroad concerning these ancient Fictions. Duris, the Samian, says he was banish'd from Heaven for his insolent Ambition in proposing a marriage with Minerva. Others relate, that his Crime lay in seducing Pandora, his Brother's Wife. Nicandor says that he merited the Indignation of Jupiter, for having advis'd Man to give the Serpent that perpetual Youth, which the Gods had bestowed on him. Heinsius is of Opinion, that by the Fable of Pandora, Hesiod designed to leave us an Idea of the Effect of Nature's Decree; and that she was said to be marry'd to Epimetheus, an able Statuary, to teach us, that to succeed well in any Work whatsoever, Art must agree with Nature. It is also added that Jupiter in delivering Prometheus, as I have already related, was equally embarrass'd between the Obligations of his own Oath, and the merit of the other's discovering the Oracle; and therefore order'd him to wear a Ring always on his Finger, in which was set a Fragment of the Rock of *Caucasus*; that it might appear true in some Sense, that he ever remained bound to it. Here we may observe the Original of Rings, according to the Ancients, copied by (2) Pliny.

What is most probable in this mysterious Fable, is, That Prometheus, a very able and accomplish'd Prince for the Age he lived in, had improved the Genius of the Scythians; which

gave

(2) *Lib. xxxi.*

# METAMORPHOSEΩN LIB. I.

7

gave Occasion to the Story of his forming Man : Unless we had rather follow the Opinion of Lactantius, that he was the first Statuary ; which laid the Foundation of this Fiction. This Prince was so entirely devoted to Astronomy, that he often retired to Mount *Caucasus*, from whence he contemplated the Stars, and was continually consuming by his own Meditations ; or chiefly by Chagrin for having been forced to retire into so savage a Country. This is the Eagle, or the Vulture that tore out his Bowels. Let us not forget what Herodotus relates, that this Prince not being able to stop the overflowing of a River, called the Eagle, from its rapid Course, was sent to Prison ; or at least was obliged to withdraw himself to Mount *Caucasus*, to avoid the Inundation, till Hercules, who rais'd Banks to it, permitted him to cultivate the Country. What I have advanced concerning the Taste Prometheus had for Astronomy, is founded on Antiquity. That Prince boasts in one of the Tragedies of *Æschylus*, to have taught Mankind how to divide the Year into Four Seasons, by the Rising of the Stars ; and to have explain'd the Motions and Revolutions of those heavenly Bodies.

Now to explain the Fable of the Fire stolen by Prometheus, some Authors say, that his having taught Men the use of Fire, gave Rise to that Fiction. But is it probable that so necessary a Thing as Fire, should have been so long unknown, even to the most

barbarous Nations ? Whether Fire was found by the casual striking of Flints ; whether the Wind kindled it in some Forests by agitating the Branches of Trees ; or, whether Lightning brought it down from Heaven, the Use of it is apparently as ancient as the World it self. However, I believe, what gave Birth to this Fable, was, that Jupiter having order'd the shutting up the Shop where Iron was made, to prevent the Titans from using it against him ; Prometheus, who retired into *Scythia*, set up good Forges there ; and from thence come those excellent Forgers the Calibes. Perhaps fearing also that he should find no Fire in that Country, he carried some with him in the Stalk of the *Ferula*. Monsieur de Tournefort, in his Voyage to the *Levant*, discovered that Plant which the Greeks call *Narbex*, and the Latins *Ferula* : It is a sort of Fenel, its Stalk is Five or Six Foot high, the Rind of the Plant is very hard, and the inward part is fill'd with a sort of Pith, which the Fire consumes but very slowly. The Seamen use it to carry Fire from one Island to another. This Custom is most ancient, and serves to explain a Passage in (3) *Hesiod*, who speaking of the Fire which Prometheus stole from Heaven, says he carried it in a *Ferula*. Diodorus (4) assures us, that the Foundation of the Fable lyes in Prometheus's being the Inventer of the Steel, τὸ πύριον, with which Fire is struck out of the Flint, *semine flammæ abstruso in venis silicis*.

We must not forget to observe

B 4

(3) *Op. & Dier. y. 52.*

(4) *Lib. V.*



## 3 P. OVIDII NASONIS

serve that the famous (5) Bochart believes Prometheus is the same with Magog, and, it must be own'd, he gives plausible Reasons to shew the Probability of his Sentiment. Prometheus according to him is the Son of Japetus, and Magog the Son of Japhet, and Grand-Son of Noah. Magog goes to settle in *Scythia*; Prometheus does the same: The Former invented, or finish'd the Art of founding Metals and forging Iron: The Poets attribute the Invention of it to our Prometheus: And Diodorus also affirms, that he invented proper Instruments for producing Fire. The Fable of Prometheus being devour'd by an Eagle, turns upon the Name of Magog, which signifies a Man devour'd by Chagrin. Monsieur Le Clerc says (6) that Epimetheus is the same with Gog,

whose Name imports burning; which, according to him, agrees with that Prince, whose Passion for Women is insinuated in the Story of Pandora. He adds several other probable Conjectures to shew, that the History of Prometheus, and his Brother was embellish'd out of that of Gog and Magog, who, before them, knew and used the Art of forging Iron. Finally, in the Opinion of other Authors, Prometheus is the same with Noah, and the Parallel they run is not void of probability; so easy a thing is it to find a Resemblance amongst Persons who lived in Ages so remote. We shall take notice, in the History of Hercules, which of the Heros of that Name it was that deliver'd Prometheus; for Philostratus is of Opinion, that it was not the Son of Alcmena.

(5) *Phaleg. Lib. I. c. 1.*

(6) *Notes on Hesiod.*

### F A B. III. Mundus in Secula quatuor distributus. Aureum.

#### ARGUMENT.

*The Formation of Man is soon followed by a Succession of the Four Ages of the World. The First is the Golden Age, during which Innocence and Justice alone govern the Earth.*

**A**UREA prima fata est ætas, quæ, vindice nullo,  
Sponte suâ sine lege fidem rectumque colebat.  
Pœna metusque aberant: nec verba minacia fixo 95  
Ære legebantur: nec supplex turba timebant  
Judicis ora sui: sed erant sine (1) vindice tuti.

(1) *judice*

Nondum

# METAMORPHOSEΩN LIB. I. 9

Nondum cæsa fuis, peregrinum ut viferet orbem,  
 Montibus in liquidas pinus descenderat undas : 95  
 Nullaque mortales, præter sua littora, nôrant.  
 Nondum præcipites cingebant oppida fossæ :  
 Non tuba directi, non æris cornua flexi,  
 Non galeæ, non ensis, erant ; sine militis usu  
 Mollia securæ peragebant otia (2) mentes. 100  
 Ipsa quoque immunis rastroque intacta, nec ullis  
 Saucia vomeribus, per se dabat omnia tellus :  
 Contentique cibus nullo cogente creatis,  
 Arbuteos foetus, montanaque fraga legebant,  
 Cornaque, & in duris hærentia mora rubetis ; 105  
 Et quæ deciderant patulâ Jovis arbore glandes.  
 Ver erat æternum, placidique tepentibus auris  
 Mulcebant Zephyri natos sine semine flores.  
 Mox etiâ fruges tellus inarata ferebat :  
 Nec renovatus ager gravidis canebat aristis. 110  
 Flumina jam lactis, jam flumina nectaris ibant :  
 Flavaque de viridi stillabant ilice mella. 115

(2) gentes.

## EXPLANATION.

THE Golden Age, of which Ovid speaks, is still the same Tradition continued ; but a Tradition always disfigured by the Fictions blended with it. Truth in the Poets never appears in any other Drefs. They had learn'd that the First Man lived for some time in perfect Innocence ; that the Ground in the Garden of Eden without Tillage furnish'd him Fruit and Food in Abundance ; that the Animals, peaceable and obedient, were submissive to his Orders : That after his Fall the Ground became unfruitful, and yielded nothing without the hardest Labour ; and that all Nature revolted, and no longer acknowledged Man for its Master. This is

the Golden Age, so much celebrated by the Poets ; these are the Rivers flowing with Milk and Honey from all Quarters. The Ancients have placed in Italy, and under the Reign of Saturn and Janus, what the Holy Scripture relates of Adam and Noah. Were it allow'd me, in this Explication, to enter into such a Detail of Matters as the Parallel requires, I am persuaded I should render it more than probable. I shall satisfy myself by referring the Curious to the First Book of Bochart's Phaleg, Vossius's Treatise of Idolatry, and the First Volume of my Explication of Fables.

F A B.

F A B. IV. Annus in Tempora quatuor.  
Seculum Argenteum, Æneum & Ferreum.

## A R G U M E N T.

*In the Silver Age Men begin to be neither so just,  
nor consequently so happy as in the Golden Age.  
In the Brazen Age, which succeeds them, they  
become yet more wicked; but their Wickedness  
does not fully discover itself, until the Iron Age,  
when it appears in its utmost Malignity.*

*Subco. succed.  
æc. n. bronze.  
ver. n.*

**P**OSTQUAM, Saturno tenebrofa in Tartara misso,  
Sub Jove mundus erat; subiit argentea proles,  
Auro deterior, fulvo pretiosior ære. 115

Jupiter antiqui contraxit tempora veris:  
Perque hiemes, æstusque, & inæquales autumnos,  
Et breve ver, spatiis (1) exegit quatuor annum.

Tum primùm ficcis aër fervoribus ustus  
Canduit: & ventis glacies adstricta pependit. 120

*frut. shrub.  
vine trunk.  
æc. n. cover.  
bury.  
gem. green  
æc. n. brazen.*

Tum primùm subiere domos. domus antra fuerunt,  
Et densi frutices, & vinctæ cortice virgæ.  
Semina tum primùm longis Cerealia fulcis  
Obruta sunt, pressique jugo gemuere juvenci.

*sceleratus. polluted.  
Protinus. at once*

Tertia post illas successit æenea proles, 125

Sævior ingeniis, & ad horrida promptior arma;  
Nec sceleratâ tamen. De duro est ultima ferro.  
Protinus irrupit venæ pejoris in ævum

Omne nefas: fugere pudor, verumque, fidesque:  
In quorum subiere locum fraudesque, dolique, 130  
Insidiæque, & vis, & amor sceleratus habendi.

Vela (2) dabat ventis, nec adhuc bene noverat illos,  
Navita: quæque diu steterant in montibus altis,  
Fluctibus ignotis insultavere carinæ.

*ce. just as*

Communemque priùs, ceu lumina Solis & auras, 135  
Cautus humum longo signavit limite mensor.

(1) divisit

(2) dabant



# METAMORPHOSEON LIB. I. 11

Nec tantum segetes alimentaue debita dives  
 Poscebatur humus; sed itum est in viscera terræ:  
 Quasque recondiderat, Stygiisque admoverat umbris,  
 Effodiuntur opes irritamenta malorum. 140  
 Jamque nocens ferrum, ferroque nocentius aurum  
 (3) Prodierat: prodit bellum, quod pugnat utroque;  
 Sanguineaue manu crepitantia concutit arma.  
 Vivitur ex rapto. non hospes ab hospite tutus,  
 Non focer à genero: fratrum quoque gratia rara est. 146  
 Imminet exitio vir conjugis, illa mariti:  
 Lurida terribiles miscent aconita novercæ:  
 Filius ante diem patrios inquit in annos.  
 Victa jacet Pietas: & Virgo cæde madentes  
 Ultima cœlestium terras Astrea reliquit. 150

(3) Prodierant:

## EXPLANATION.

AFTER the Chaos was reduced into order, Ovid relates in what manner the Year was divided into Four Seasons. It appears by the Order the Poet observes, that, during the Golden-Age, a perpetual Spring reigned on the Earth, and that the different Seasons, dividing the Year, were not known till the Silver-Age. This Idea is display'd in most of the Poets. But to support this, the Ecliptick must then have had no Declination, which can never be proved. The Observations of some Modern Astronomers, who pretend to find some Variations, are not so certain, nor in such great numbers, as to be able to determine it. Besides, if that Declination were true, it is so very inconsiderable that it would be many thousands of Years before it cou'd come from that perfect Parallelism to the Degree where it is at this Day. Let that be as

it will, our Poet makes the Silver-Age to succeed the Golden-Age, which is succeeded by the Brazen: The Iron-Age follows, which continues to this Day. The Meaning of all this is, that Men degenerated from their primitive Innocence, and came by degrees to that brutish Fierceness, which is so well known in Ancient History. This Poetical System is not very consistent. For in the Times of Saturn, which is their Golden-Age, we may observe the most bloody Wars and the most horrid Crimes. Saturn, to ascend the Throne, expell'd his Father; Jupiter, his Son, treated him exactly as he had done his Father Uranus; and this Prince establish'd his Empire on the Ruin of his whole Family. Jupiter was not less disturb'd than Saturn and Uranus. The Enterprize of the Giants to dethrone him is a Proof of it.

F A B.

F A B. V. Gigantum sanguis in homines.

## A R G U M E N T.

*The Giants having attempted to render themselves Masters of Heaven; Jupiter buried them under those very Mountains, which they heap'd one upon another, to facilitate the Assault; and the Earth having animated their Blood, forms out of it a cruel and fierce Generation of Men.*

**N**EVE foret terris securior arduus æther,  
 Affectâsse ferunt regnum cœleste Gigantas :  
 Altaque congestos struxisse ad sidera montes.  
 Tum pater omnipotens misso perfregit Olympum  
 Fulmine, & excussit (1) subjecto Pelio Ossiam. 155  
 Obruta mole suâ cùm corpora dira jacerent,  
 Perfusam (2) multo natorum sanguine terram  
 Immaduisse ferunt, calidumque animâsse cruorem :  
 Et, ne nulla feræ stirpis monumenta manerent,  
 In faciem vertisse hominum. sed & illa propago 160  
 Contemtrix Superûm, sævæque avidissima cædis,  
 Et violenta fuit : scires è sanguine natos.

(1) *subjectum Pelion Ossæ.*(2) *merito*

## E X P L A N A T I O N.

WHAT Embellishment forever, the Poets, after Hesiod, have mingled with the Fable of the Giants, one may easily perceive, that it turns on a true History, and some Attempt made upon Jupiter. And if we would enter into the Sense of the Fable, we must abstract from the Ideas which the Ancients had of their Jupiter, and only regard that pretended Deity, as a Usurping Prince, who was engaged with powerful E-

nemies. This is not the place to distinguish the different Persons, who bore the Name of Jupiter. That's an Article I shall endeavour to illustrate on another Occasion. It is sufficient to observe that he, whom he treats of here, was the Prince Titan, whose Empire was shared with his two Brothers, Neptune and Pluto : And this is, to mention it cursorily, what has given Occasion to the famous Division of the World, so much celebrated by

by the Poets. Jupiter had for his Share *Phrygia*, the Island of *Crete*, and many other Provinces. Mount *Olympus*, where he establish'd himself, was regarded as Heaven; and the Effort made to drive him out, as an Enterprize equally rash, and fruitless. Mount *Ossa* plac'd upon *Pelion* is a Poetic Fiction, invented to support that Idea. Behold the Fact stript of the vain Ornaments it is attended with in Ovid. Those Princes, the Titans, jealous of the exorbitant Power of Jupiter, declared War against him. They had, for their General, Typhoeus or Enceladus, a Man of Bravery, resolute and extremely enterprising. His Attempt had, at first, very great Success. All the Gods, that is, the Titans, quitted the Party of Jupiter, to cast themselves into the Enemies Camp. That Desertion weakened his Troops so very much, as to make him say, that this Giant had cut off his Hands; and if it is added, that Mercury, his Son, restored them to him, it is as much as to say, he brought back the greatest part of the Deserters to their former Allegiance. Typhon, pursuing his Conquests, forced the Gods at last to retire into *Egypt*; where they were obliged to conceal themselves under the Figures of different Animals. A Circumstance invented too late, and a clear Indication, that *Egypt* adored, in process of time, Animals, or at least regarded them as the Symbols of the Gods; as I have prov'd in a Dissertation printed

in the third Volume of *Memoires de l'Academie des belles Lettres*.

In fine, Jupiter finish'd this War very happily with the help of Bacchus and Mercury, and destroy'd his Enemies. Enceladus or Typhon was buried under Mount *Ætna*, where the motions he gives himself, produce those Volcanos and Eruptions of Fire which are so very frequent.

Many other Circumstances in this Fable may deserve an Explanation: But the Particulars, into which I should be oblig'd to enter, would carry me beyond the bounds I have prescribed my self here. Hesiod may be read on this Subject, and also Apollodorus, my Explication of Fables, and the other Dissertations I have publish'd on the same Head. It will be sufficient here to make these two Reflections. The First is, that there are Authors who distinguish the War of the Titans from that of the Giants: The one was made by the Princes of Jupiter's Family; the other by some Robbers of a monstrous Stature, who were called Sons of the Earth, because their Original was unknown. The Second is, that, in all Probability, the War, which the Poets have described in the History of Jupiter, is the same which Typhon waged with his Brother Osiris; and that all this Fable takes its Original from *Egypt*, as it is easy to prove. We know the Inclination which the Greeks, a People very modern in comparison, had to reduce every thing to their History. It is however



however very evident, it was not from the Greeks that the Egyptians learn'd the Fable of the Flight of the Gods into *Egypt*; since in that Place we find Monuments of that Fiction, more ancient than the Grecians and their History. For in fine, if Ovid relates that Jupiter assumed the Form of a Ram: was he not worship'd under that Figure, in the famous Temple, which he had in *Libya*? That Diana cloath'd her self in the Form of a Cat: Is not the City of *Bubastis*, which, according to Stephanus, is also one of the Names of this Goddefs, where they pay'd religious Honours to a Cat, a most authentic Monument of this Tradition? That Bacchus, or, as others say, Pan takes the Form of a He-Goat: Does not the City of *Mendes* give a sure Testimony of this Matter? That Juno or Isis assum'd that of a Cow: And was not she honoured in *Memphis* under the Symbol of that Animal? That Venus conceal'd her self under the Scales of a Fish: Don't the Syrians for that Reason abstain from eating of Fish? That Mercury took upon him the Figure of an Ibis, or Stork: Are we ignorant of the Worship, the Egyptians render'd to that Bird? Do we believe that the Egyptian Priests learned this Fable of the Greeks, and the Worship, of which it is the Foundation; and that they should form the System of their Religion on the Ideas of that People, and give to their Cities the Names conformable to the Circumstances of this Fable? Or rather is it not from those

ancient Cities, the Greeks and Romans derived the Original of their Religion and Fables? Now, if ever there were true Giants, is a Question which has been often debated; but it is easy to decide, provided we will make some Abatements, for Poetic Hyperboles of the strongest kind. It can't be doubted, but there have been in different Times, and different Places, some Men of a Stature, which exceeded that of others. But Nature, wise and uniform in her Productions, never formed any thing like to the Briarii and Enceladi. Og King of *Bashan*, who was a Giant, was no more than Nine or Ten Foot high, according to the measure the Holy Scripture gives of his Bed. So that one may establish it as a Principle, that if the lowest Men are about Three, or Four foot high, the tallest never were above Ten or Twelve.

Now it is easy to fix a reasonable Meaning on what the Poets have publish'd of the most monstrous Giants. What I am going to say of Typhon will suffice for all the rest. By his Hundred Heads, is shewn, in what manner he understood the management of his pernicious Designs, and how to gain over to his Party the very best Heads of the Kingdom. The Number of his Hands denote, without doubt, the Force of his Army, and of his Officers. The Serpents at the extremity of his Fingers and about his Thighs acquaint us with his Suppleness, and his Address. His Body cover'd with Feathers and Scales equally signifies the rapidity of his

# METAMORPHOSEΩN LIB. I. 15

his Conquests and his Strength. By his Arms reaching to the End of the World, we learn, that he extended his Power to the utmost bounds of *Egypt*. The Clouds that encompass his Head, shew, that he fought for nothing more than to embroil the State; and the Fire that comes out of his Mouth, signifies his Fury and Rage. The Figure of a Wolf, under which he is represented at *Lycopolis*, intimates the Devastations he made in the Country: A Tradition, which, according to Plutarch, imports, that he was changed into a Wolf. That of the Crocodile, naturally suggests his Resemblance to that Animal, which is as formidable for his Craftiness and Subtilty, as for his Cruelty. We shall speak farther of Typhon in the Explication of the sixth Fable of Book V.

## F A B. VI. Deorum Concilium.

### ARGUMENT.

*Jupiter having seen the Crimes of that impious Race of Men, calls an Assembly of the Gods; and determines to destroy the World.*

QUAE pater ut summâ vidit Saturnius arce;  
 Ingemit: &, factò nondum vulgata recenti  
 Fœda Lycaoniæ referens convivâ mensæ, 165 *foedus horribile*  
 Ingentes (1) animo & dignas Jove concipit iras;  
 Conciliumque vocat. tenuit mora nulla vocatos.  
 Est via (2) sublimis, cœlo manifesta sereno:  
 Lactea nomen habet; candore notabilis ipso.  
 Hac iter est Superis ad magni tecta Tonantis, 170  
 Regalemque domum. dextrâ lævâque Deorum  
 Atria nobilium valvis celebrantur apertis.  
 Plebs habitant diversa locis. à fronte potentes  
 Cœlicolæ, clarique suos posuere penates.  
 Hic locus est, quem, si verbis audacia detur, 175  
 Haud timeam magni dixisse palatia cœli.  
 Ergo ubi marmoreo Superi federe recessu,  
 Celsior ipse loco, sceptroque innixus eburno, *innitor. lean upon*  
 Terrificam capitis concussit terque quaterque  
 Cæsariem; cum quâ terram, mare, sidera, movit. 180 *caesaries, i. e. dark head of hair.*

(1) animos, dignos &c.

(2) declivis,

Talibus

16 P. OVIDII NASONIS

Talibus inde modis ora indignantia solvit.

Non ego pro mundi regno magis anxius illâ  
Tempestate fui, quâ centum quisque parabant  
Injicere anguipedum captivo brachia cœlo.

Nam, quanquam ferus hostis erat, tamen illud ab uno  
Corpore, & ex unâ pendebat origine bellum. 186

Nunc mihi, quâ totum Nereus (3) circumtonat orbem,  
Perdendum mortale genus. per flumina juro

Infera, sub terras Stygio labentia luco,  
Cuncta priùs tentata : sed immedicabile vulnus 190

Ense recidendum ; ne pars sincera trahatur.

Sunt mihi Semidei, sunt rustica numina Nymphæ,  
Faunique, Satyrique, & monticolæ Sylvani :

Quos quoniam cœli nondum dignamur honore,  
Quas dedimus, certè terras habitare sinamus. 195

An fatis, ô Superi, tutos fore creditis illos,

Cùm mihi, qui fulmen, qui vos habeoque, regoque,  
Struxerit insidias notus feritate Lycaon ?

Confremuere omnes : studiisque ardentibus ausum  
Talia deposcunt. sic, cùm manus impia sævit 200

Sanguine Cæsareo Romanum extinguere nomen,

Attonitum (4) tanto subitæ terrore ruinæ

Humanum genus est : totusque perhorruit orbis.

Nec tibi grata minùs pietas, Auguste, tuorum,  
Quàm fuit illa Jovi: qui postquam voce manuque 205

Murmura compressit ; tenuere silentia cuncti.

Substitit ut clamor pressus gravitate regentis ;

Jupiter hœc iterum sermone silentia rumpit.

Ille quidem pœnas (curam dimittite) solvit ;

Quod tamen admissum, quæ sit vindicta, docebo. 210

Contigerat nostras infamia temporis aures :

Quam cupiens falsam, summo delabor Olympo,

Et Deus humanâ lustro sub imagine terras.

Longa mora est, quantum noxæ sit ubique repertum,

Enumerare : minor fuit ipsa infamia vero. 215

(3) circumsonat

(4) tantæ subito terrore ruinæ



EXPLANATION.

THIS Scene of the Gods assembled, which Ovid opens to us, is a most magnificent Representation; and they could never meet on a more important Occasion. The Point under deliberation here, is not, as in the Iliad, to declare for the Greeks, or the Trojans; nor, as in the Æneid, to take Care of a fugitive Prince, who carried his Household Gods into a strange Land. It is to resolve on the Ruin of Mankind, that our Author calls this Grand Council, and considers it as one of the greatest Events, that ever happen'd on this Earth. But what is surprising in this Fable, is Ovid's exactly copying Tradition, or the vi. of Genesis. God, according to Moses, repented that he had made Man: *Pœnituit cum quod hominem fecisset in terra, & tæstus dolore cordis intrinsecus; Delebo, inquit, hominem quem creavi, &c.* Ovid represents Jupiter incens'd against Mankind, whose Crimes had stirr'd up his Wrath. *Dignas Jove concipit iras, Est tamē humani generis jactura dolori Omnibus &c.* Moses tells us how all Men were gone astray, and had generally

corrupted themselves: *Omnis quippe caro corruperat viam suam.* The Poet brings in Jupiter saying, that formerly he had none but Giants to combat with, but now all Men were his Enemies.

*Nunc mihi, quā totum Nereus circumtonat orbem,  
Perdendum humanum genus.*

He adds, that he had try'd all methods to save Man, but the Evil was become incurable. Ovid seems also to have known that, in this general Corruption, there were still some Men that were just, and tho' he attributes to Deucalion, what belongs only to Noah, it is upon the whole, the same Notion: *Immedicabile vulnus Ense recidendum, ne pars sincera trabatur.* And what is yet more particular, in the Poet, as in the Scriptures, the Giants are placed before the Deluge: *Gigantes autem erant super terram in diebus illis* (1). I could carry the Parallel much farther, but with the least Attention it will be very easy to discover the other Strokes of the Resemblance.

(1) Gen. vi. 4.

FAB. VII. Lycaon Pelasgi filius in Lupum.

ARGUMENT.

Lycaon King of Arcadia, to discover if it was Jupiter himself, who came to lodge in his Palace; ordered the Body of an Hostage, which had been sent him, to be dress'd and serv'd up

C

at

no  
86  
m,

90

195

ue,

m  
200

205

. 210

rtum,  
215

PLA-

*at a Feast. The God, as a Punishment, changes him into a Wolf.*

*latebra lurking place.*

*serus late*

*discrimen de-*  
*cimus.*

*nec opinas un-*  
*expected.*

*jugulum throat*  
*moor. edge sword.*

*artus m. limbs*

*evulsi h. everti.*  
*constru.*

*villos shaggy hair*  
*lacertus. lizard.*  
*vestigium sole of foot*  
*canities, hoariness*

*facinus crime.*

**M**AENALA transferam latebris horrenda ferarum,  
Et cum (1) Cylleno gelidi pineta Lycæi.  
Arcados hinc fedes & inhospita tecta tyranni  
Ingredior, traherent cùm fera crepuscula noctem.  
Signa dedi venisse Deum; vulgusque precari 220  
Cœperat. irridet primò pia vota Lycaon.  
Mox, ait, Experiar, Deus hic, discrimine aperto,  
An sit mortalis: nec erit dubitabile verum.  
Nocte gravem somno nec opinâ perdere morte  
Me parat. hæc illi placet experientia veri. 225  
Nec contentus eo, missi de gente Molossâ  
Obsidis unius jugulum mucrone resolvit:  
Atque ita femineces partim ferventibus artus  
Mollit aquis, partim subjecto torruit igni.  
Quos simul imposuit mensis; ego vindice flammâ 230  
In (2) dominum dignos everti tecta Penates.  
Territus ille fugit; nactusque silentia ruris  
Exululat, frustra loqui conatur: ab ipso  
Colligit os rabiem, solitæque cupidine cædis  
Vertitur in pecudes: & nunc quoque sanguine gaudet.  
In villos abeunt vestes, in crura lacerti. 236  
Fit lupo, & veteris servat vestigia formæ.  
Canities eadem est, eadem violentia vultu:  
Idem oculi lucent: eadem feritatis imago.  
Occidit una domus: sed non domus una perire 240  
Digna fuit: quâ terra patet, fera regnat Erinnyes.  
In facinus jurâsse putes. dent ocyus omnes,  
Quas meruere pati, sic stat sententia, pœnas.

(1) *Cyllene*

(2) *domino*

#### EXPLANATION.

ALL the Ancients distinguish two Lycæons: The First, was the Son of Phoroneus, and reign'd in that Part of Greece, which was afterwards called Ar-

cadia, to which he gave the Name of *Lycæonia* about 250 Years before Cecrops, and in the Time of the Patriarch Jacob. The Second, of whom he treats in this

this Fable, succeeded him, and was a Prince equally polite and religious: But thro' an Inhumanity very common in those gross Ages, he pollutes the Feast of the Lupercalia, of which he was the Institutor, according to the *Arundel* Marbles, by sacrificing Human Victims. That Feast, after having been discontinued for several Ages, was re-establish'd at *Athens*, in the Time of Pandion; as we learn from the 18 Epoch of the *Parian* Marbles. Lycurgus abolish'd, in *Sparta*, this barbarous Custom of offering Human Sacrifices. Evander carried that Feast, some time after, into *Italy*. I shall not enlarge farther on a Subject so well known. The Notes of those learned Authors, who explain the Marbles, I have now quoted, may be consulted; the *Græcia feriat* of Meursius, Marsham pag. 275, and Scaliger upon Eusebius.

Lycaon built, on the Mountains of *Arcadia*, the City of *Lycosura*, which is accounted the most ancient of all *Greece*; and it was upon the Altar he rais'd there, in honour of Jupiter Lyceus, that he began to offer the barbarous Sacrifice, of which I have spoken. This is the foundation of Ovid's Fable, and what gave occasion to say, that he made Jupiter a Feast, in which he order'd to be serv'd up the Limbs of a Slave, whom he commanded to be slain. For it is thus that Pausanias explains it in his *Arcadia*. His Cruelty, and his Name, which in Greek signifies a Wolf, have given Occasion to the Fable of his being changed into that Animal, which

is as fierce as it is carnivorous. Lycaon was very dear to his People; he taught them to lead a less savage Life, to build Cities and Houses, for a Covert against the Rigours of the Season, and a Defence against the Wild-Beasts, which the Arcadian Forests then abounded with. Suidas adds, that Lycaon was a wise and virtuous Prince, who applied himself only to get the Laws observ'd which his Father had establish'd. It is said also, he was the first who taught how to substitute Acorns, in the room of Herbs, which People then commonly fed on with great Danger. Nevertheless, some Authors attribute the Invention of this Custom to Phoroneus his Father, or to Lycaon the First.

The Prince, of whom we are speaking, had several Children; who establish'd Colonies in divers Countries, and built Cities which bear their Names: For which you may read the Authors I have cited. What I am about to say, upon the Testimony of Suidas, has all the Air of a new Fable, which he invented to explain what Ovid relates. This Prince, says that Author, to engage his People more effectually in the Observation of the Laws, persuaded them that Jupiter would come immediately, to lodge in his Palace, under the Figure of a Stranger; to be in a better Capacity to examine the Conduct of every particular Person. On a certain Day he went to offer Sacrifice, to dispose himself to receive that Deity; his Sons, desirous to clear up the



Truth, resolv'd to mix with the  
Flesh of the Victim, that of a  
young Child, which they or-  
dered to be kill'd, being very  
sure, none but Jupiter could  
discover such a Stratagem. But  
a great Tempest arising, with

excessive Rain and Hurricanes;  
the Lightning reduced all those  
impious Creatures to ashes, and  
Lycaon instituted the Feast call-  
ed the Lupercalia, in Honour  
of Jupiter, to appease his Wrath.

### F A B. VIII. Diluvium universale.

#### ARGUMENT.

*Jupiter, not thinking the Punishment of Lycaon,  
sufficient to strike Terrour into the rest of Man-  
kind, resolves, because they were generally cor-  
rupted, to extirpate them by a Universal De-  
luge.*

*stimulus. goad  
encouragement*

**D**ICTA Jovis pars voce probant, stimulosque (1) fre-  
menti

*assensus. agree-  
ment  
vacua. low  
obus. empty*

Adjiciunt: alii partes assensibus implent. 245

Est tamen humani generis jactura dolori

*Thurs. incense.  
trads. hand over*

Omnibus: &, quæ sit terræ mortalibus orbæ

Forma futura, rogant: quis sit laturus in aras

Thura? ferisne paret populandas tradere (2) gentes? 250

*Soboles. progeny*

Talia quærentes, sibi enim fore cætera curæ,

Rex Superùm trepidare vetat; sobolemque priori

Diffimilem populo promittit origine mirâ.

*forte. by chance*

Jamque erat in totas sparsurus fulmina terras;

Sed timuit, ne fortè facer tot ab ignibus æther

Conciperet flammæ, longusque ardesceret axis. 255

Esse quoque in fatis reminiscitur, affore tempus,

Quo mare, quo tellus, correptaque regia cœli

*opacens. difficult.  
labious.*

Ardeat; & mundi moles operosa laboret.

Tela reponuntur manibus fabricata Cyclopum.

*nimbos. rain cloud*

Pœna placet diversa; genus mortale sub undis 260

Perdere, & ex omni nimbos dimittere cœlo.

Protinus Æoliis Aquilonem claudit in antris,

(1) *furenti*

(2) *terras?*

Et

# METAMORPHOSEON LIB. I.

21

Et quæcunque fugant inductas flamina nubes :  
 Emitteritque Notum, madidis Notus evolat alis ;  
 Terribilem piceâ tectus caligine vultum. 265  
 Barba gravis nimbis ; canis fluit unda capillis :  
 Fronte sedent nebulæ : rorant pennæque, sinusque.  
 Utque manu latâ pendentia nubila preffit ;  
 Fit fragor : hinc densi funduntur ab æthere nimbi. *fragor crash.*  
 Nuntia Junonis varios induta colores 270  
 Concipit Iris aquas, alimentaque nubibus adfert.  
 Sternuntur segetes, & deplorata coloni  
 Vota jacent ; longique labor perit irritus anni. *fruit useless.*  
 Nec cœlo contenta suo Jovis ira : sed illum  
 Cæruleus frater juvat auxiliaribus undis. 275  
 Convocat hic amnes. qui postquam tecta tyranni  
 Intravere sui, Non est hortamine longo  
 Nunc, ait, utendum : vires effundite vestras.  
 Sic opus est. aperite domus : ac mole remotâ  
 Fluminibus vestris totas immittite habenas. 280  
 Jusserrat. hi redeunt, ac fontibus ora relaxant :  
 Et defrænato volvuntur in æquora cursu.  
 Ipse tridente suo terram percussit : at illa  
 Intremuit, motuque sinus patefecit aquarum.  
 Exspatiata ruunt per apertos flumina campos ; 285 *expansion spread.*  
 Cumque fatis arbuſta simul, pecudesque, virosque,  
 Tecta que, cumque suis rapiunt penetralia sacris.  
 Si qua domus mansit, potuitque resistere tanto  
 Indejecta malo ; culmen tamen altior hujus  
 Unda tegit, pressæque labant sub gurgite turres. 290 *gurgit, raging abyss.*  
 Jamque mare & tellus nullum discrimen habebant.  
 Omnia pontus erant. deerant quoque littora ponto,  
 Occupat hic collem : cymbâ sedet alter aduncâ, *cymba skiff-aduncus hooked.*  
 Et ducit remos illic, ubi nuper arârat.  
 Ille supra segetes, aut mersæ culmina villæ, 295  
 Navigat : hic summâ piscem deprendit in ulmo.  
 Figitur in viridi (si Fors tulit) anchora prato :  
 Aut subjecta terunt curvæ vineta carinæ.  
 Et, modò quâ graciles gramen carpere capellæ,  
 Nunc ibi deformes ponunt sua corpora phocæ. 300

Mirantur sub aquâ lucos, urbesque, domosque  
Nereïdes : sylvasque tenent delphines, & altis  
Incurfant ramis, agitataque robora pulfant.

Nat lupus inter oves : fulvos vehit unda leones :

Unda vehit tigres. nec vires fulminis apro, 305

Crura nec ablato profunt velocia cervo.

Quæsitisque diu terris, ubi fidere detur,

In mare lassatis volucris vaga decidit alis.

Obruerat tumulos immensa licentia ponti,

Pulsabantque novi montana cacumina fluctus. 310

Maxima pars undâ rapitur : quibus unda pepercit,

Illos longa domant inopi jejunia victu.

#### EXPLANATION.

THE Ancients have spoken of many Deluges, and Pausanias has reckon'd five. But those most celebrated in the Poets, happen'd in the time of Ogyges, and under the Reign of Deucalion. It is of the last Ovid speaks ; but as that overflow'd *Theffaly* only, it is evident that the Poet, in his description of it, takes in what Tradition has taught us concerning the Universal Deluge ; which all Nations seem to have preserv'd. In effect, he relates how the whole Earth was overflow'd. The Sea, according to him, joins it's Waters, to those falling from the Heavens : And Neptune shook the Foundations of the Earth to fetch out new supplies : These are beyond all doubt the Cataracts of Heaven, and the Fountains of the great Deep, of which Moses writes (1). Ovid, who makes the Waters ascend above the highest Mountains, excepts only the Top of *Parnassus* ; which

alludes to Mount *Ararat*, where Noah's Ark rested. In the Poet, all Mankind perish'd but Deucalion and Pyrrha : This is Noah and his Family. Deucalion in the account of ancient Authors, was a just and pious Man, and the only Person who restored Mankind ; which corresponds with the Patriarchal History. The Deluge lasted nine Months ; that of Ogyges continued as many. When Noah went out of the Ark, he offer'd to God solemn Sacrifices ; Deucalion sav'd from the Waters, according to Pausanias (2), rais'd an Altar to Jupiter Liberator (3). According to the Poet, there was to be no Deluge after Deucalion's : God promised the very same thing to Noah. That Patriarch seeing the Waters begin to retire, sent out a Dove, which returned with an Olive-branch : Plutarch mentions that Dove, and Abydenus speaks of a certain Bird dispatch'd out of the Ark, that

(1) Gen. vi. & vii.

(2) In *Atticis*.

(3) *φύλαξ*, or *ἀποφύλαξ*.



# METAMORPHOSEΩN LIB. I. 23

that twice return'd, not having found any place of rest. I could carry the Parallel much farther; but this is sufficient to shew, that Ovid has filled the Description of Deucalion's Flood, with very near all the Circumstances of Noah's. For the rest; it is not strange, the Tradition of the Deluge should be preserv'd among all People. This Event is of a nature, not easy to be forgotten: And the Changes it has made in the

Earth, confirm the Truth of it every Day. Moreover the History of this general Flood, if we believe Josephus (4), was writ by Nicolas of *Damascus*, by Berosus, Mnaseas, and others of the Ancients; from whom the Greeks and Romans receiv'd it. What remains concerning Deucalion's Deluge, as also what relates to that Prince, I reserve for the Article, where Ovid speaks of the Reparation of Mankind.

(4) Antiq. Lib. i.

## F A B. IX. Diluvii finis.

### ARGUMENT.

*Neptune appeaseth the angry Waves; and commands Triton to sound his Shell, that the Sea might retire within it's Shores, and the Rivers within their Banks. Deucalion and Pyrrha are the only Persons saved from the Deluge.*

SEPARAT Aōnios Aētæis Phocis ab arvis,  
Terra ferax, dum terra fuit; sed tempore in illo  
Pars maris, & latus subitarum campus aquarum. 315  
Mons ibi verticibus petit arduus astra duobus;  
Nomine Parnassus, superatque cacumine nubes.  
Hic ubi Deucalion (nam cætera texerat æquor)  
Cum consorte tori parvâ rate vectus adhæsit;  
Corycidas Nymphas, & numina montis adorant, 320  
Fatidicamque Themis; quæ tunc oracla tenebat. *validius prophetic.*  
Non illo melior quisquam, nec amantior æqui  
Vir fuit, aut illâ metuentior ulla Deorum.  
Jupiter ut liquidis stagnare paludibus orbem,  
Et superesse videt de tot modò millibus unum; 325  
Et superesse videt de tot modò millibus unam,  
Innocuos ambos, cultores numinis ambos;

C 4

Nubila

## 24 P. OVIDII NASONIS

Nubila disjecit : nimbisque Aquilone remotis,  
 Et cœlo terras ostendit, & æthera terris.  
 Nec maris ira manet : positoque tricuspide telo 330  
 Mulcet aquas rector pelagi : supraque profundum  
 Exstantem, atque humeros innato murice tectum  
 Cæruleum Tritona vocat ; conchæque sonaci  
 Inspirare jubet ; fluctusque & flumina signo  
 Jam revocare dato. cava buccina sumitur illi 335  
 Tortilis, in latum quæ turbine crescit ab imo :  
 Buccina, quæ medio concepit ut aëra ponto,  
 Littora voce replet sub utroque jacentia Phœbo,  
 Tum quoque, ut ora Dei madidâ rorantia barbâ  
 Contigit, & cecinit jussos inflata receptus, 340  
 Omnibus audita est telluris & æquoris undis :  
 Et quibus est undis audita, coërcuit omnes.  
 Jam mare littus habet : plenos capit alveus amnes :  
 Flumina subsidunt : colles exire videntur.  
 Surgit humus : crescunt loca decrefcentibus undis. 345  
 Postque diem longam nudata cacumina sylvæ  
 Ostendunt, limumque tenent in fronde relictum.  
 Redditus orbis erat. quem postquam vidit inanem,  
 Et desolatas agere alta silentia terras ;  
 Deucalion lacrymis ita Pyrrham affatur obortis : 350  
 O soror, ô conjux, ô fœmina sola superstes,  
 Quam commune mihi genus, & patruelis origo,  
 Deinde torus junxit ; nunc ipsa pericula jungunt :  
 Terrarum, quascunque vident occasus & ortus,  
 Nos duo turba sumus. possedit cætera pontus. 355  
 Nunc quoque adhuc vitæ non est fiducia nostræ  
 Certa satis : terrent etiamnum nubila mentem.  
 Quid tibi, si sine me fatis erepta fuisses,  
 Nunc animi, miseranda. foret ? quo sola timorem  
 Ferre modo posses ? quo consolante (1) dolores ? 360  
 Namque ego (crede mihi), si te modò pontus haberet,  
 Te sequerer, conjux : & me quoque pontus haberet.  
 O utinam possem populos reparare paternis  
 Artibus : atque animas formatæ infundere terræ !

(1) doleres ?

METAMORPHOSEΩN LIB. I. 25

Nunc genus in nobis restat mortale duobus ; 365  
Sic visum Superis : hominumque exempla manemus.

EXPLANATION.

WE need not search in this the Sea fell to Neptune's share.  
Fable for any Historical Expli- He was to raise, and calm the  
cation. The Ancients imagin'd Floods ; and Ovid represents  
that Jupiter, Neptune, and him in that Employment, as all  
Pluto divided the World among the ancient Poets have done.  
them ; and that the Empire of

F A B. X. A Deucalione jactati Lapides in vi-  
ros, & à Pyrrhâ in mulieres.

ARGUMENT.

*Deucalion and Pyrrha repopulate the Earth by cast-  
ing stones behind them, in the manner prescrib'd  
by Themis, whose Oracle they had consulted.*

**D**IXERAT, & flebant, placuit cœleste precari  
Numen ; & auxilium per sacras quærere sortes.  
Nulla mora est ; adeunt pariter Cephisidas undas,  
Ut nondum liquidas, sic jam vada nota secantes. 370  
Indè ubi libatos irroravere liquores  
Vestibus & capiti ; flectunt vestigia sanctæ  
Ad delubra Deæ ; quorum fastigia turpi  
(1) Squallebant musco ; stabantque sine ignibus aræ.  
Ut templi tetigere gradus ; procumbit uterque 375  
Pronus humi, gelidoque pavens dedit oscula saxo.  
Atque ita, Si precibus, dixerunt, Numina iustis  
Victa remollescunt, si flectitur ira Deorum ;  
Dic, Themis, quâ generis damnum reparabile nostri  
Arte sit : & mersis fer opem, mitissima, rebus. 380  
Mota Dea est ; sortemque dedit : Discedite templo ;  
Et velate caput : cinctasque (2) resolvite vestes :  
Ossaue post tergum magnæ jactate parentis.  
Obstupere diu ; rumpitque silentia voce

(1) *Pallebant musco*

(2) *recingite*

Pyrrha

Nunc



26 P. OVIDII NASONIS

Pyrrha prior ; jussisque Deæ parere recusat : 385  
 Detque sibi veniam, pavido rogat ore : pavetque  
 Lædere jactatis maternas ossibus umbras.  
 Interea repetunt cæcis obscura latebris  
 Verba datæ fortis secum, inter seque volutant.  
 Indè Promethides placidis Epimethida dictis 390  
 Mulcet, &, Aut fallax, ait, est follertia nobis,  
 Aut pia sunt, nullumque nefas oracula suadent.  
 Magna parens terra est : lapides in corpore terræ  
 Ossa reor dici : jacere hos post terga jubemur.  
 Conjugis augurio quanquam Titania mota est ; 395  
 Spes tamen in dubio est. adeò cœlestibus ambo  
 Diffidunt monitis. sed quid tentare nocebit ?  
 Descendunt ; velantque caput, tunicasque recingunt ;  
 Et jussos lapides sua post vestigia mittunt.  
 Saxa (quis hoc credat, nisi sit pro teste vetustas ?) 400  
 Ponere duritiem cœpere, suumque rigorem ;  
 Mollisque morâ, mollitaque ducere formam.  
 Mox, ubi creverunt, naturaque mitior illis  
 Contigit, ut quædam, sic non manifesta, videri  
 Forma potest hominis ; sed uti de marmore cœpto 405  
 Non exacta satis, rudibusque simillima signis.  
 Quæ tamen ex illis aliquo pars humida succo,  
 Et terrena fuit, versa est in corporis usum.  
 Quod solidum est, flectique nequit, mutatur in ossa :  
 Quod modò vena fuit, sub eodem nomine manfit : 410  
 Inque brevi spatio, Superiorum (3) munere, saxa  
 Missa viri manibus faciem traxere virilem :  
 Et de foemineo reparata est foemina jactu.  
 Indè genus durum sumus, experiensque laborum :  
 Et documenta damus, quâ simus origine nati. 415

(3) numine,

EXPLANATION.

UNDER the Reign of Deucalion King of *Thessaly*, the course of the River *Peneus* was stopped ; probably by some Earthquake between Mount *Ossa* and *Olympus*,

where the Mouth lies, through which that River, enlarged by four others, discharges itself into the Sea : And in that Year, so great a quantity of rain fell, that

that all *Theffaly*, which is a level Country, was overflow'd. Deucalion, and such of his Subjects as could escape from the Inundation fled to *Parnassus*; and, as soon as the Waters fell, return'd to the Plain. The Children of those who were preserved, are the mysterious Stones, of which the Poets speak so much; this Fable having no other Foundation, than the double meaning of the Word *Eben* or *Aben*; which equally signifies a Stone, and a Child: Or from the Word *Laos*, which may be understood of a People or Stone; as the Scholiast of Pindar remarks. This equivocal Term gave rise to the Fable of the mystical Stones; which thrown by Deucalion and Pyrrha, formed a new Race of Men, who peopled the World after the Deluge. And it may be affirm'd that the Fierceness and Cruelty of the first Men, did not bely their Original. The manner in which Salmasius reads a passage, taken out of the Fragments of Hesiod, gives great light into this Fable. This Poet says, that Jupiter gave Deucalion the *Locrians* inhabiting *Phocis*, to people the World: And Dionysius of *Halicarnassus* (1) agrees, they went under the Conduct of this Prince, to inhabit different Countries of *Greece*. Thus when we read in the passage of Hesiod *λαίων* instead of *ἀλγες*, the meaning is, *Deucalion chose some Persons from among the People of Stone*, which, well understood, is no more than to say, People inhabiting *Parnassus*, a very stony Mountain. So when 'tis

added to the Fable, that Neptune, by a stroke of his Trident, separated *Ossa* from *Pelion*, 'tis because it was anciently believ'd that the Alterations which happen'd in the World, and Earthquakes particularly, were caused by this God. "Certainly, says Herodotus (2), their Opinion was not groundless, who attributed that Separation to Neptune. For those who take him to be the Author of Earthquakes, and the Chasms made by them, to be the Works of that Great God, will find no difficulty to believe that Neptune made that Channel when they see it." Now to settle the Epoch of so celebrated an Event, we need only consult the *Parian Marbles*, which fix the place of Deucalion's Residence at *Lycoreus* near *Parnassus*, in the time that Cecrops reign'd at *Athens*; which was about 1600 Years before JESUS-CHRIST. The same Marbles add, that after the Inundation, Deucalion retired to *Athens*; where he offer'd solemn Sacrifices to Jupiter Conservator in a Temple he built to his Honour, which was standing in the time of Pisistratus, who restored it with great expence. The fourth Epoch of those Marbles observes, that Cranaus reign'd at *Athens* when Deucalion retired thither; tho' Eusebius assures us, it was under the Reign of Cecrops. These two Chronological Accounts differ but three Years; I freely subscribe to that of the Marbles, which appears to have been made with a great deal of care.

(1) Lib. i.

(2) Lib. I.

care. Thus I fix this Retreat to the Year 1597 before the Christian *Æra*. If Eusebius had been acquainted with those Marbles, so useful to Chronology, he would have plainly seen, that they sufficiently distinguish those two Periods of Time: That of Deucalion's Abode at *Lycoreus* under the Reign of Cecrops, and his Retreat to *Athens* after the Deluge, during the Reign of Cranaus (3). As Deucalion taught the Greeks to build Temples to the

Honour of the Gods; so he had one dedicated to him after his Death, and was honour'd as a Divinity. This Prince was the Son of Prometheus and the Husband of Pyrrha, the Daughter of Epimetheus, his Uncle. Nothing is so famous amongst the Ancients as his Posterity; who re-peopled part of *Greece*, as may be seen at large in Apollodorus, in the Commentators on the *Parian* Marbles, and in the second Volume of my Explication of Fables.

(3) Vid. Epoch. ii. & iv.

### F A B. XI. Python serpens in figuras.

#### ARGUMENT.

*The Earth warm'd again by the heat of the Sun, produces many Monsters: Among others the Serpent Python, which Apollo kills with his Arrows. To celebrate the Memory of so remarkable an Event, he institutes the Pythian Games, and takes the Surname of Pythian.*

CAETERA diversis tellus animalia formis  
Sponte sua peperit; postquam vetus humor ab igne  
Percaluit Solis: cœnumque, udæque paludes  
Intumescere æstu: foecundaque semina rerum  
Vivaci nutrita solo, ceu matris in alvo, 420  
Creverunt, faciemque aliquam cepere morando.  
Sic ubi deseruit madidos septemfluus agros  
Nilus, & antiquo sua flumina reddidit alveo,  
Æthereoque recens exarsit fidere limus;  
Plurima cultores versis animalia glebis 425  
Inveniunt, & in his quædam modò cœpta sub ipsum  
Nascendi spatium: quædam imperfecta, suisque  
Trunca



# METAMORPHOSEΩN LIB. I. 29

Trunca vident (1) humeris : & eodem in corpore sæpe  
 Altera pars vivit ; rudis est pars altera tellus.  
 Quippe ubi temperiem sumfere humorque calorque ;  
 Concipiunt : & ab his oriuntur cuncta duobus. 431  
 Cumque fit ignis aquæ pugnax ; vapor humidus omnes  
 Res creat, & discors concordia fœtibus apta est.  
 Ergo ubi diluvio tellus lutulenta recenti  
 Solibus æthereis (2) altoque recanduit æstu ; 435  
 Edidit innumeras species : partimque figuras  
 Retulit antiquas ; partim nova monstra creavit.  
 Illa quidem nollet, sed te quoque, maxime Python,  
 Tum genuit : populisque novis, incognita serpens,  
 Terror eras. tantum spatii de monte tenebas. 440  
 Hanc Deus arcitenens, & nunquam talibus armis  
 Ante, nisi in damis capreisque fugacibus, usus,  
 Mille gravem telis, exhaustâ penè pharetrâ,  
 Perdidit effuso per vulnera nigra veneno.  
 Neve operis famam possit delere vetustas, 445  
 Instituit sacros celebri certamine ludos  
 Pythia de domitæ serpentis nomine dictos.  
 His juvenum quicumque manu, pedibusve, rotâve  
 Vicerat ; esculeæ capiebat frondis honorem.  
 Nondum laurus erat ; longoque decentia crine 450  
 Tempora cingebat de qualibet arbore Phœbus.

(1) *numeris* :

(2) *almoque*

## EXPLANATION.

THE Waters of that great Inundation, which I have spoken of in the Explication of the foregoing Fable, left a Slime upon the Earth ; from whence a great many Insects proceeded, among others the Serpent Python, which did a great deal of Mischief in the Neighbourhood of *Parnassus*. Apollo armed with his Bow and Arrows slew him : Which being philosophically explain'd, imports, that the Heat of the Sun having dissipa-

ted the bad Exhalations, those Monsters immediately disappeared. If we refer this Fable to History ; this Serpent was a Robber who establish'd himself near *Parnassus*, and extremely molested all those who pass'd that way to offer Sacrifice. A Prince, who bore the name of Apollo, or a Priest of that God, freed the Country of him. This event gave Occasion to the Institution of the Pythian Games so well known

known in *Greece*. They were celebrated every fourth Year, and Apples consecrated to Apollo, or, as Pindar pretends, Crowns of Laurel were the Prizes given to the Victors. Singing, Dancing and Instrumental Musick were used in those Games, besides the Exercises mentioned in the Fable. For which the *Parian* Marbles (1) and Meursius (2) may be

consulted. That Event which Ovid places soon after the Deluge, must have happen'd much later, since in Deucalion's time, Apollo was not known at Delphi. It was Themis according to the same Poet, and agreeable to all Antiquity, who then deliver'd Oracles there; and before Themis, there was another Oracle there, which was deliver'd by the Earth.

(1) Pag. 202, & 203, of the Oxford Edition.

(2) *Græcia feriatâ*.

## F A B. XII. Daphne Penei filia in laurum.

### ARGUMENT.

*Apollo falling in love with Daphne the Daughter of the River Peneus, she flies from him: He pursues her; but the Nymph having implored the assistance of her Father, was changed into a Laurel.*

PRIMUS amor Phœbi Daphne Peneïa; quem non  
Fors ignara dedit, sed sæva Cupidinis ira.  
Delius hunc nuper victâ serpente superbus  
Viderat adducto flectentem cornua nervo, 455  
Quidque tibi, lascive puer, cum (1) fortibus armis?  
Dixerat: ista decent humeros gestamina nostros;  
Qui dare certa feræ, dare vulnera possumus hosti.  
Qui modò pestifero tot jugera ventre prementem  
Stravimus innumeris tumidum Pythona sagittis. 460  
Tu face nescio quos esto contentus amores  
Irritare tuâ: nec laudes affere nostras.  
Filius huic Veneris; Figat tuus omnia, Phœbe;  
Te meus arcus, ait: quantoque animalia cedunt  
Cuncta tibi, tanto minor est tua gloria nostrâ. 465  
Dixit: & eliso percussis aëre pennis

(1) *talibus*

Impiger

METAMORPHOSEΩN LIB. I. 31

Impiger umbrosâ Parnassi constitit arce :  
 Eque sagittiferâ promsit duo tela pharetrâ  
 Diversorum operum. fugat hoc, facit illud amorem.  
 Quod facit, auratum est, & cuspide fulget acutâ : 470  
 Quod fugat, obtusum est, & habet sub arundine plumbum.  
 Hoc Deus in Nymphâ Peneïde fixit ; at illo  
 Læsit Apollineas trajecta per ossa medullas.  
 Protinus alter amat ; fugit altera nomen amantis,  
 Sylvarum latebris captivarumque ferarum 475  
 Exuviis gaudens, innuptæque æmula Phœbes.  
 Vitta coërcebat positos sine lege capillos.  
 Multi illam petiere : illa averfata petentes,  
 Impatiens expertisque viri, nemorum avia lustrat :  
 Nec quid Hymen, quid Amor, quid sint connubia, curat,  
 Sæpe pater dixit : Generum mihi, filia, debes. 481  
 Sæpe pater dixit : Debes mihi, nata, nepotes.  
 Illa velut crimen tædas exosa jugales,  
 Pulcra verecundo suffunditur ora rubore ;  
 Inque patris blandis hærens cervice lacertis, 485  
 Da mihi perpetuâ, genitor carissime, dixit,  
 Virginitate frui : dedit hoc pater ante Dianæ.  
 Ille quidem obsequitur : sed te decor iste, quod optas,  
 Esse vetat ; votoque tuo tua forma repugnat.  
 Phœbus amat, visæque cupit connubia Daphnes : 490  
 Quæque cupit, sperat : suæque illum oracula fallunt.  
 Utque leves stipulæ demtis (2) adolentur aristis ;  
 Ut facibus sæpe ardent, quas (3) fortè viator  
 Vel nimis admovit, vel jam sub luce reliquit ;  
 Sic Deus in flammæ abiit : sic pectore toto 495  
 Uritur, & sterilem sperando nutrit amorem.  
 Spectat inornatos collo pendere capillos.  
 Et, Quid si comantur ? ait. videt igne micantes  
 Sideribus similes oculos. videt oscula ; quæ non  
 Est vidisse fatis. laudat digitosque, manusque, 500  
 Brachiaque, & nudos mediâ plus parte lacertos.  
 Si qua latent, meliora putat. fugit ocyor aurâ  
 Illa levi : neque ad hæc revocantis verba resistit :

(2) *adolentur* : (3) *nocte*

Nympha,

Impiger



Nympha, precor, Penei, mane : non insequor hostis.  
 Nympha, mane. sic agna lupum, sic cerva leonem, 505  
 Sic aquilam pennâ fugiunt trepidante columbæ;  
 Hostes quæque suos. amor est mihi causa sequendi.  
 Me miserum ! ne prona cadas, indignave lædi  
 Crura secent sentes ; & sim tibi causa doloris.  
 Aspera, quâ properas, loca sunt : moderatiùs, oro, 510  
 Curre, fugamque inhihe : moderatiùs insequar ipse.  
 Cui placeas, inquire tamen. non incola montis,  
 Non ego sum pastor : non hic armenta, gregesve  
 Horridus observo. nescis, temeraria, nescis  
 Quem fugias : ideoque fugis. mihi Delphica tellus, 515  
 Et Claros, & Tenedos, Patareaque regia servit.  
 Jupiter est genitor. per me, quod eritque, fuitque,  
 Estque, patet : per me concordant carmina nervis.  
 Certa quidem nostra est : nostrâ tamen una sagittâ  
 Certior, in vacuo quæ vulnera pectore fecit. 520  
 Inventum medicina meum est ; opiferque per orbem  
 Dicor ; & herbarum subjecta potentia nobis.  
 Hei mihi, quod nullis amor est medicabilis herbis :  
 Nec profunt domino, quæ profunt omnibus, artes !  
 Plura locuturum timido Peneïa cursu 525  
 Fugit ; cumque ipso verba imperfecta reliquit :  
 Tum quoque visa decens. nudabant corpora venti,  
 Obviaque adversas vibrabant flamina vestes ;  
 Et levis impexos retro dabat aura capillos : 529  
 Auctaque forma fugâ est. sed enim non sustinet ultrâ  
 Perdere blanditias juvenis Deus : utque movebat  
 Ipse Amor, admissio sequitur vestigia passu.  
 Ut canis in vacuo leporem cum Gallicus arvo  
 Vidit ; & hic prædam pedibus petit, ille salutem :  
 Alter inhæsuro similis, jam jamque tenere 535  
 Sperat, & extento stringit vestigia rostro ;  
 Alter in ambiguo est, an sit deprensus, & ipsis  
 Morsibus eripitur ; tangentiaque ora relinquit.  
 Sic Deus, & virgo est : hic spe celer, illa timore.  
 Qui tamen insequitur, pennis adjutus Amoris, 540  
 Ocyor est, requiemque negat : tergoque fugaci

Imminet ; & crinem sparsum cervicibus afflat.  
 Viribus absumtis expalluit illa ; citæque  
 Victa labore fugæ, spectans Peneïdas undas,  
 Fer, pater, inquit, opem ; si flumina numen habetis. 545  
 [Quâ nimium placui, tellus, aut hisce, vel istam,  
 Quæ facit ut lædar, mutando perde figuram.]  
 Vix prece finitâ, torpor gravis alligat artus :  
 Mollia cinguntur tenui præcordia libro.  
 In frondem crines, in ramos brachia crescunt : 550  
 Pes modo tam velox pigris radicibus hæret :  
 Ora cacumen obit : remanet nitor unus in illâ.  
 Hanc quoque Phœbus amat : positâque in stipite dextrâ  
 Sentit adhuc trepidare novo sub cortice pectus.  
 Complexusque suis ramos, ut membra, lacertis, 555  
 Oscula dat ligno : refugit tamen oscula lignum.  
 Cui Deus, At conjux quoniam mea non potes esse,  
 Arbor eris certè, dixit, mea. semper habebunt  
 Te coma, te citharæ, te nostræ, laure, pharetræ.  
 Tu ducibus (4) Latiis aderis, cùm læta triumphum 560  
 Vox canet ; & longæ visent Capitolia pompæ.  
 Postibus Augustis eadem fidissima custos  
 Ante fores stabis ; mediamque tuebere quercum.  
 Utque meum intonsis caput est juvenile capillis ;  
 Tu quoque perpetuos semper gere frondis honores. 565  
 Finierat Pæan. factis modò laurea ramis  
 Annuit : utque caput, visa est agitasse cacumen.

(4) *latiis*

EXPLANATION.

TO explain this Fable, as well as all the other Gallantries of the Gods, which the Poets speak so frequently of, we must lay it down as a Principle ; that besides there being many Jupiters, many Apollos, many Mercuries, &c. which I have proved in my Explication of Fables, the Priests of those respective Deities frequently sancti-

fied their Debaucheries, with the Names of the Divinities they served : From whence proceeded that prodigious number of Children, which claim'd those Gods for their Fathers.

This Principle being established, we may thus explain the Fable of Daphne. Some Prince, among the number of those to whom the Love of polite Learn-

D

ing

ing had given the Name of Apollo, falling in love with Daphne Daughter of Peneus King of *Thessaly*, and one Day pursuing her; the young Princess perish'd on the Bank of a River, in her Lover's Sight. Some Laurels growing near the Place, gave rise to her Metamorphosis; or rather the Etymology of the Word Daphne, which in Greek signifies a Laurel, was the Occasion of publishing this Fable. If we credit *Lylius Giraldu*, Daphne was so called from *Δαφνεία*, *voco*, because the Laurel makes a crackling Noise in burning. And as this Tree was consecrated to Apollo, from thence we have according to this Author, the Fable of his and Daphne's Amours. However, *Pausanias* (1) gives another turn to this Adventure. He says, *Leucippus*, Son of *Oenomaus* King of *Pisa*, the very same who gave his Daughter *Hippodamia* in marriage to *Pelops*, falling in love with Daphne, disguised himself in Virgin's Apparel to accompany her in Hunting, which she loved exceedingly, and consecrated herself to *Diana*, according to the Custom of those Times. The Care and Assiduity with which he attended his Mistress, very soon procured him her Friendship and Confidence; but Apollo his Rival, having discover'd the Intrigue, one Day redoubles the Heat of the Sun: Daphne and her Companions going to bathe themselves, would

(1) *In Arcad.*

oblige *Leucippus* to follow their example, but he declining it under several pretexts, they resolv'd to undress him; and having then discover'd what he was, they killed him with their Arrows. *Pausanias* in relating this Event, mixes, as you see, something of the Fabulous. But as it is certain on the other hand, that *Oenomaus* had a Son called *Leucippus*, who perish'd in his Youth, in very near the Manner he relates; to justify this Narration, it is sufficient to say, that one Day when it was very hot, the Virgins having forced the young Man to bathe himself, they found out his Disguise, and punish'd him for his Insolence.

*Diodorus Siculus* (2) assures us, this Daphne is the same with the Fairy *Mantho*, Daughter of *Tiresias* who was banish'd to *Delphi*, where she wrote many Oracles; of which *Homer* made a very happy Use in his two Poems. Needed there any more to prove her the Mistress of Apollo? The Inhabitants of *Antioch* pretended, that this Adventure happen'd in the Suburbs of their City; which from thence bore the Name of *Daphne*. *St. Chrysostome*, following *Libanius*, describes a fine Statue of Apollo which stood in those Suburbs: The God held his Harp in one Hand, and a Cup in the other, with which he seem'd to offer Libations to the Earth, that had swallow'd up his Mistress.

(2) *Lib. IV.*



F A B. XIII. Io Inachi filia a Jove adamata.

ARGUMENT.

*Jupiter in love with Io, the Daughter of the River Inachus, pursues her, and throws a Darknes over the Earth, with which he covers the Nymph, and then ravishes her.*

**E**st nemus Hæmoniaë, prærupta quod undique claudit  
Sylva; vocant Tempe: per quæ Peneüs ab imo  
Effusus Pindo, spumosis volvitur undis: 570  
Dejectuque gravi tenues (1) agitantia fumos  
Nubila conducit, summasque aspergine sylvas  
Impluit; & sonitu plus quàm vicina fatigat.  
Hæc domus, hæc sedes, hæc sunt penetralia magni  
Amnis: in hoc residens factò de cautibus antro, 575  
Undis jura dabat, Nymphisque colentibus undas.  
Conveniunt illuc popularia flumina primum;  
Nescia gratentur, consolenturne parentem,  
Populifer Spercheos, & irrequietus Enipeus,  
(2) Apidanusque senex, lenisque Amphryfos, & Æas;  
Moxque amnes alii: qui, quàm tulit impetus illos, 581  
In mare deducunt fessas erroribus undas.  
Inachus unus abest: imoque reconditus antro  
Fletibus auget aquas: natamque miserrimus Iô  
Luget, ut amissam. nescit vitæne fruatur, 585  
An sit apud manes. sed quam non invenit usquam,  
Esse putat nusquam; atque animo pejora veretur.  
Viderat à patrio redeuntem Jupiter Iô  
Flumine: &, O virgo Jove digna, tuoque beatum  
Nescio quem factura toro, pete, dixerat, umbras 590  
Altorum nemorum, (& nemorum monstraverat umbras)  
Dum calet, & medio Sol est altissimus orbe.

(1) imitantia

(2) Apidanus, Phenix, lenisque &c. vel Apidanusque fugax, lenisque Amphryfos, &c.

Quod si sola times latebras intrare ferarum ;  
 Præside tuta Deo nemorum secreta subibis :  
 Nec de plebe Deo, sed qui cœlestia magnâ 595  
 Sceptra manu teneo ; sed qui vaga fulmina mitto.  
 Ne fuge me. fugiebat enim. jam pascua Lernæ,  
 Consitaque arboribus Lirœa reliquerat arva ;  
 Cùm Deus inductâ latas caligine terras  
 Occuluit, tenuitque fugam, rapuitque pudorem. 600

## EXPLANATION.

THE Greeks frequently embellish'd their History, with the principal Events of *Ægypt* and *Phœnicia*: At least the faintest resemblance, either in Names or Adventures, induced them to confound their History, with that of the People, from whom they derived their Original. They would be thought Ancient ; and those who came first to people *Greece*, having brought with them the knowledge of their History and their Religion, it is no wonder that their Posterity afterwards assumed the Honour of both. The Fable before us, came without doubt originally from *Ægypt*. Isis was the great Divinity of that ancient People ; she reign'd over them soon after the Dispersion of Nations, and taught them Agriculture, and several other profitable and necessary Arts, as we learn from Diodorus Siculus, Plutarch, or more properly speaking, from all Antiquity. In acknowledgment of it, they made her a Divinity ; and her Worship, confined at first to the Egyptians, passed with their Colonies into foreign Countries. *Greece* receiv'd it when Inachus went to settle

himself there, and in process of Time, Isis or Io, was taken for his Daughter, and the Fable publish'd in the Manner that Ovid relates it. This is what is most certain in the Matter ; but as something might have happen'd in *Greece*, to give rise to this Fable ; it is necessary to shew in what manner the Greek Authors explain it. Apollodorus, Strabo, Diodorus Siculus, and Pausanias, upon Homer's Authority, say, that Io was the Daughter of Inachus, the first King of *Argos* ; that Jupiter took her away by Force, and carry'd her to the Isle of *Crete*, that he had a Son by her named Epaphus, who went to reign in *Ægypt* ; that his Mother having followed him thither, married Osiris, who was the same with Apis, the Son of Phoroneus, second King of *Argos*, and who, after his Death, was ranked amongst the Gods under the Name of Serapis. To explain all the Circumstances of this Fable, it is added, that Niobe, who had also the Name of Juno, according to the Custom of those Times, having conceiv'd a Jealousy of that Intrigue, put Io under the Custody of her Uncle *Argos*,

# METAMORPHOSEΩN LIB. I. 37

Argos, a most vigilant Person ; that Jupiter order'd his Confident to kill him, and that his Mistress having embark'd in a Vessel for *Ægypt*, which carry'd the Figure of a Cow at it's Head, the Story of the Transformation of that Princess, took its rise from thence. But this Explication is itself but a new Fable, invented to explain the old one. Pausanias, and St. Austin after him, have placed that Event much later. According to them Io, a Grecian Princess, was the Daughter of Iafus, the Son of Triopas, the seventh King of *Argos*. And certainly, if Danaus and *Ægyptus* lived not till near the Year 1420 before JESUS-CHRIST, as may be proved by the *Arun-delian* Marbles, Io could not have been till a long time after Inachus, who was coteremporary with Moses ; that is to say, near 600 Years before. But this has not any solid Foundation in Antiquity, no more than what Herodotus (1) says, that Io was carried away by some *Phœnician* Merchants to *Argos*, then a flourishing City ; for as that City took its Name from Argos, the fourth King of it, it could not

(1) Lib. I.

be very considerable, in the Time of Inachus its Founder. The Greek Writers also tell us, that the *Bosphorus*, a Part of the *Ægean* Sea, had its Name from the Passage of Io metamorphosed into a Cow ; but we must look upon this Fact likewise as a new Invention, even as St. Austin relates it copying after Varro, who derives the Name of Serapis, from that of Apis, King of *Argos*, and the Word *Soras*, which is as much as to say, a Coffin, because before a Temple was built to that Prince, he had Divine Honours paid him at his Tomb. For it is very apparent, St. Austin was mistaken in following, in this Article, the Tradition of the Greeks, who would have all the Gods and Heros to have been born amongst them. Apis King of *Argos*, never went to settle in *Ægypt* ; nor was there ever amongst those People, any other Apis than the Ox that bore that Name, as the learned Marsham has unanswerably proved. In the Cabinet of his Prussian Majesty, publish'd by Begerus, the River Inachus is seen lying near a Cow, that is to say, near his Daughter Io.

F A B. XIV. Io in vaccam.

## ARGUMENT.

*Jupiter having changed Io into a Cow, to conceal her from the Jealousy of Juno, is obliged to bestow her upon that Goddess, who gives her in keeping to the watchful Argus. Jupiter at the*

D 3

*same*



*same time sends away Mercury, to cast her Keeper  
into a deep sleep, and take away his Life.*

**I**NTEREA medios Juno despexit in agros :  
Et noctis faciem nebulas fecisse volucres  
Sub nitido mirata die ; non fluminis illas  
Esse, nec humenti sentit tellure remitti :  
Atque suus conjux ubi sit, circumspicit ; ut quæ 605  
Deprensi toties jam nôffet furta mariti.  
Quem postquam cœlo non reperit ; Aut ego fallor,  
Aut ego lædor, ait. delapsaque ab æthere summo  
Constitit in terris ; nebulasque recedere jussit.  
Conjugis adventum præsenferat, inque nitentem 610  
Inachidos vultus mutaverat ille juvencam.  
Bos quoque formosa est. speciem Saturnia vaccæ,  
Quanquam invita, probat : nec non & cujus, & unde,  
Quove sit armento, veri quasi nescia, quærit.  
Jupiter è terrâ genitam mentitur, ut auctor 615  
Desinat inquiri. petit hanc Saturnia munus.  
Quid faciat ? crudele, suos addicere amores :  
Non dare, suspectum. pudor est, qui suadeat illinc ;  
Hinc dissuadet amor. victus pudor esset amore :  
Sed leve si munus sociæ generisque torique 620  
Vacca negaretur ; poterat non vacca videri.  
Pellice donatâ, non protinus exuit omnem  
Diva metum ; timuitque Jovem, & fuit anxia furti.  
Donec (1) Aristoridæ servandam tradidit Argo.  
Centum luminibus cinctum caput Argus habebat. 625  
(2) Indè suis vicibus capiebant bina quietem :  
Cætera servabant, atque in statione manebant.  
Constiterat quocunque modo ; spectabat ad Iô,  
Ante oculos Iô, quamvis averfus, habebat.  
Luce finit pasci : cùm Sol tellure sub altâ est ; 630  
Claudit, & indigno circumdat vincula collo.  
Frondebis arbutis, & amarâ pascitur herbâ :  
Proque toro, terræ non semper gramen habenti

(1) *Arestoridæ*(2) *Inque*

Incubat infelix ; limosaque flumina potat.  
 Illa etiam supplex Argo cū brachia vellet 635  
 Tendere ; non habuit, quæ brachia tenderet Argo :  
 Conatoque queri mugitus edidit ore :  
 Pertimuitque sonos : propriâque exterrita voce est.  
 Venit & (3) ad ripas, ubi ludere sæpe solebat,  
 Inachidas ripas : novaque ut conspexit in undâ 640  
 Cornua, pertimuit, seque externata refugit.  
 Naïdes ignorant, ignorat & Inachus ipse,  
 Quæ sit. at illa patrem sequitur, sequiturque sorores :  
 Et patitur tangi, seque admirantibus offert.  
 Decerptas senior porrexerat Inachus herbas ; 645  
 Illa manus lambit, patriisque dat oscula palmis ;  
 Nec retinet lacrymas : & , si modò verba sequantur,  
 Oret opem ; nomenque suum, casusque loquatur.  
 Littera pro verbis, quàm pes in pulvere (4) ducit,  
 Corporis indicium mutati triste peregit. 650  
 Me miserum ! exclamat pater Inachus : inque gementis  
 Cornibus, & nivæ pendens cervice juvencæ,  
 Me miserum ! ingeminat. tune es quæsita per omnes,  
 Nata, mihi terras ? tu non inventa (5) repertâ  
 Luctus eras levior. retices : nec mutua nostris 655  
 Dicta refers. alto tantum suspiria prodīs  
 Pectore : quodque unum potes, ad mea verba remugis.  
 At tibi ego ignarus thalamos tædasque parabam :  
 Spesque fuit generi mihi prima, secunda nepotum.  
 De grege nunc tibi vir, nunc de grege natus habendus.  
 Nec finire licet tantos mihi morte dolores : 661  
 Sed nocet esse Deum. præclusaque janua leti  
 Æternum nostros luctus extendit in ævum.  
 Talia mœrenti stellatus submovet Argus,  
 Ereptamque patri diversa in pascua natam 665  
 Abstrahit. ipse procul montis sublime cacumen  
 Occupat : unde sedens partes speculetur in omnes.  
 Nec Superūm rector mala tanta Phoronidos ultrâ  
 Ferre potest : natumque vocat ; quem lucida partu  
 Pleïas enixa est : letoque det, imperat, Argum. 670

(3) ad patrias,

(4) duxit,

(5) reperta es.

Parva mora est, alas pedibus, virgamque potenti  
 Somniferam sumsisse manu, tegimenque capillis.  
 Hæc ubi disposuit, patriâ Jove natus ab arce  
 Desilit in terras. illic tegimenque removit,  
 Et posuit pennas : tantummodo virga retenta est. 675  
 Hæc agit, ut pastor, per devia rurâ capellas,  
 Dum venit, abductas : & structis cantat avenis.  
 (6) Voce novæ captus custos Junonius artis,  
 Quisquis es, hóc poteras mecum confidere fæxo,  
 Argus ait : neque enim pecori fœcundior ullo 680  
 Herba loco est : aptamque vides pastoribus umbram.  
 Sedit Atlantiades, & euntem multa loquendo  
 Detinuit sermone diem : junctisque canendo  
 Vincere arundinibus servantia lumina tentat.  
 Ille tamen pugnat molles evincere somnos : 685  
 Et, quamvis sopor est oculorum parte receptus ;  
 Parte tamen vigilat. quærit quoque, namque reperta  
 Fistula nuper erat, quâ sit ratione reperta.

(6) *Voce novâ captus custos Junonius, At tu,*

#### EXPLANATION.

What relates to the Metamorphosis of Io into a Cow, and all those Journies which Ovid makes her take, to shelter herself from the Jealousy of Juno, who had made her raging mad, by sending a Gad-Fly that perpetually stung and tormented her ; having been sufficiently explain'd in the foregoing Fable, it is needless to enlarge any more upon it. But here I must lay down a Principle, which may prove very useful to such, as have a mind to search into the meaning of those ancient Fictions. Fables

in their Beginning were true Histories, as I prove elsewhere at large (1). But the Poets taking Advantage of every Circumstance that could any way support, in those ancient Events, the *Marvellous*, of which they were so fond, have entirely disfigured them ; so that in explaining them, it is sufficient to trace back the Facts to their primitive Simplicity, without attempting to explain all their different Circumstances, which would often prove impossible, and always be of very little Use.

(1) See Entret. I & II of my *Explication of Fables*.



F A B. XV. Syringa Nympha in fistulam.

ARGUMENT.

*Pan falling in love with the Nymph Syrinx, the Daughter of the River Ladon, she flies his Addresses and he pursues her. Syrinx, stopp'd by her Father's Waves, calls for Help from her Sisters the Naiades, who change her into Reeds; Pan makes a Flute of them of Seven Pipes, which bears the Name of that Nymph.*

**T**UM Deus, Arcadiæ gelidis in montibus, inquit,  
Inter Hamadryadas celeberrima Nonacrinas  
Naias una fuit. Nymphæ Syringa vocabant.  
Non semel & Satyros eluserat illa sequentes,  
Et quoscunque Deos umbrosæ sylva, feraxve  
Rus habet. Ortygiam studiis ipsâque colebat  
Virginitate Deam. ritu quoque cincta Dianæ  
Falleret, & credi posset Latonia, si non  
Corneus huic arcus, si non foret aureus illi.  
Sic quoque fallebat. redeuntem colle Lyceo  
Pan videt hanc, pinuque caput præcinctus acutâ,  
Talia verba refert. restabat verba referre;  
Et precibus spretis fugisse per avia Nympham;  
Donec arenosi placitum Ladonis ad amnem  
Venerit, hic illi cursum impredientibus undis,  
Ut se mutarent, liquidas orâsse sorores:  
Panaque, cùm pressam sibi jam Syringa putaret,  
Corpore pro Nymphæ calamos tenuisse palustres:  
Dumque ibi suspirat, motos in arundine ventos  
Effecisse sonum tenuem, similemque querenti:  
Arte novâ vocisque Deum dulcedine captum,  
Hoc mihi concilium tecum, dixisse, manebit:  
Atque ita disparibus calamis compagine ceræ  
Inter se junctis nomen tenuisse puellæ.

## EXPLANATION.

This is another Ægyptian Fable, brought into the Greek History. Pan was a Divinity very much honour'd by the Ægyptians, in the famous City of *Mendes*; and it is very certain, those People worship'd Nature it self, under the Name of Pan; as may be seen in Herodotus and Diodorus Siculus (1). Nevertheless, as there have been several Persons of the Name of Pan, since Nonnus (2) reckons Twelve of them, it is not surprising that there was one among them in *Greece*, to whom the Adventure may have happen'd which our Poet describes. That same Pan, whoever he was, invented the Flute with seven Pipes, so well known among the Ancients, and which the Greeks call'd Syrx. It is very likely he observed, that Reeds when blown into, had a sort of Sound, much like our Shepherds common Corn-Pipes; he join'd Se-

ven of them together, which by their Inequality, whether in Length or Circumference, had different Tones. Perhaps, he also took the Reeds he made Use of, from the Banks of *Ladon*. Here we see what has given Occasion to Syrx's being called the Daughter, of the God of that River. It is also added, that Pan, who was in love with the Nymph, pursued her, and that her Father changed her into Reeds. All the Ancients esteemed Pan the Inventor of that Flute, without letting us know, whether it was the Son of Penelope or another; which I shall not undertake to decide. Virgil (3) shews us in two Verses the Original of this Instrument, and the Manner in which it was used.

*Pan primus calamos cerâ conjungere plures Instituit.*

*Est mihi disparibus septem compacta cicutis Fistula.*

(1) *Herod. Lib. III. Diod. Lib. V.*

(3) *Eclog. II. v. 32 & 36.*

(2) *Lib. III.*

F A B. XVI. Argus Arestoris filius a Mercurio occisus.

## ARGUMENT.

*Mercury having laid Argus asleep cuts off his Head.*

TALIA dicturus vidit Cyllenius omnes  
Succubuisse oculos, adopertaque lumina somno.  
Supprimit extemplo vocem: firmatque soporem, 715  
Languida permulcens medicatâ lumina virgâ.

Nec

# METAMORPHOSEΩN LIB. I. 43

Nec mora ; falcato nutantem vulnerat ense,  
 Quà collo confine caput : saxoque cruentum  
 Dejicit ; & maculat præruptam sanguine caudem. 719  
 Arge, jaces : quodque in tot lumina lumen habebas,  
 Exstinctum est : centumque oculos nox occupat una.

## EXPLANATION.

All that History teaches us concerning Argus, is, that there was a Prince of that Name, who was the Fourth King of Argos after Inachus, and who gave his Name to that City. All the Ancients, among whom we may reckon Asclepiades, cited by Apollodorus, Lib. I, and Pherecydes, of whom the Scholiast of Euripides speaks, in the Tragedy of the Phœnicians, agree that Argus was the Son of Arethor. That Prince was a Person of great Wisdom and Penetration, and that was the Reason why he was said to have an Hundred Eyes ; which

is implied by the Surname of *Panoptes*, given him by the Authors I have just mentioned. If the Adventure of Io happen'd in his Reign, as the Greek Writers, whom I have cited in the Explication of this Fable, pretend, it is very probable, that she was committed to his Tuition, and that he educated her with the utmost Care. Some Prince, of the Name of Jupiter, got Argos destroyed, that he might ravish Io. This Event, in the Dress of a Fable, has received all the Ornaments, and Fictions, in which it appears in our Poet.

F A B. XVII. Argus in Pavonem, & Io supradicta in Isidem.

## ARGUMENT.

*That the Eyes of Argus might not be lost, Juno sets them in the Peacock's Tail. Io, mad and terrified with several Spectres, after having run over many Countries, stops in Egypt, where Juno, being at last pacified, restores her to her first Shape, and permits her to be worship'd there, under the Name of Isis.*

EXCIPIT hos, volucrisque suæ Saturnia pennis  
 Collocat; & gemmis caudam stellantibus implet.  
 2 Protinus



Protinus exarsit, nec tempora distulit iræ ;  
 Horriferaque oculis animoque objecit Erinny 725  
 Pellicis Argolicæ, stimulosque in pectore cæcos  
 Condidit, & profugam per totum terruit orbem.  
 Ultimus immenso restabas, Nile, labori.  
 Quem simul ac tetigit, positisque in margine ripæ  
 Procubuit genibus, resupinoque ardua collo, 730  
 Quos potuit, solos tollens ad sidera vultus,  
 Et gemitu, & lacrymis, & luctifono mugitu  
 Cum Jove visa queri est, finemque orare malorum.  
 Conjugis ille suæ complexus colla lacertis,  
 Finit ut pœnas tandem, rogat : Inque futurum 735  
 Pone metus, inquit, nunquam tibi causa doloris  
 Hæc erit : & Stygias jubet hoc audire paludes.  
 Ut lenita Dea est, vultus capit illa priores :  
 Fitque quod ante fuit. fugiunt è corpore setæ :  
 Cornua decrescunt : fit luminis arctior orbis : 740  
 Contrahitur rictus : redeunt humerique manusque :  
 Ungulaque in quinos dilapsa absumitur unguis.  
 De bove nil superest, formæ nisi candor, in illâ :  
 Officioque pedum Nymphe contenta duorum  
 Erigitur : metuitque loqui ; ne more juvencæ 745  
 Mugiat : & timidè verba intermissa retentat.  
 Nunc Dea (1) linigerâ collitur celeberrima turbâ.  
 Huic Epaphus magni genitus de femine tandem  
 Creditur esse Jovis : perque urbes juncta parenti  
 Templa tenet. fuit huic animis æqualis & annis 750  
 Sole fatus Phaëthon : quem quondam magna loquentem,  
 Nec sibi cedentem, Phœboque parente superbum,  
 Non tulit Inachides : Matrique, ait, omnia demens  
 Credis ; & es tumidus genitoris imagine falsi.  
 Erubuit Phaëthon, iramque pudore repressit : 755  
 Et tulit ad Clymenen Epaphi convicia matrem.  
 Quoque magis doleas, genitrix, ait : ille ego liber,  
 Ille ferox tacui. pudet hæc opprobria nobis  
 Et dici potuisse, & non potuisse (2) refelli.  
 At tu, si modò sum cœlesti stirpe creatus, 760

(1) Niligenâ

(2) referri.

Ede notam tanti generis : meque affere cœlo.  
 Dixit ; & implicuit materno brachia collo :  
 Perque suum, Meropisque caput, tædasque fororum,  
 Traderet oravit veri sibi signa parentis.  
 Ambiguum, Clymene precibus Phaëthontis, an irâ 765  
 Mota magis dicti sibi criminis ; utraque cœlo  
 Brachia porrexit : spectansque ad lumina Solis,  
 Per jubar hoc, inquit, radiis insigne coruscis,  
 Nate, tibi juro, quod nos auditque videtque ;  
 Hôc te, quem spectas, hôc te, qui temperat orbem, 770  
 Sole farum. si ficta loquor, neget ipse videndum  
 Sè mihi ; sitque oculis lux ista novissima nostris.  
 Nec longus patrios labor est tibi nôsse penates :  
 Unde oritur, terræ domus est contermina nostræ.  
 Si modò fert animus ; gradere : & scitabere ab ipso.  
 Emicat extemplo lætus post talia matris 776  
 Dicta suæ Phaëthon ; & concipit æthera mente.  
 Æthiopasque suos, positosque sub ignibus Indos  
 Sidereis transit ; patriosque adit impiger ortus.

EXPLANATION.

745  
 OVID relates how Juno, after the Death of Argus, whom Mercury had kill'd, took all those Eyes and set them in the Peacock's Tail. It is very likely that this Circumstance has no other Foundation, than the Resemblance of our Eyes to the Spots in the Tail of that Bird, which was consecrated to Juno : Unless we will allow Philosophy to have a Share in this Fable. For it is necessary to know, and perhaps I shall not have Occasion to speak of it elsewhere, that the Gods of the Heathens, who, for the most part, had been Men rais'd to that Rank, became after-

wards the Symbols of Nature. Thus Neptune represented the Water, Vulcan the Fire, Juno the Air or Æther ; and as this Element transmits the Light to us, it is not surprising that the Ancients adorn'd with so many Eyes, the Bird consecrated to the Goddess who represented it. The Mythologists add to this Fable, that when Mercury had laid Argus a-sleep, a young Man named Hierax, waked him, that the God immediately resolved to kill Argus with a Stone, and to turn Hierax into a Spar-Hawk. Yet Ovid says Argus was kill'd with a Sword.

P. OVIDII NASONIS  
METAMORPHOSEΩN

L I B E R II.

F A B. I. Phaëthon, Solis & Clymenæ filius,  
agitandi currus a Patre veniam exorat.

A R G U M E N T.

*Phaëthon, insulted by Epaphus, goes to the Palace of Apollo, to beseech him to give some publick Token that he is his Son. Apollo having sworn by the River Styx, to refuse him nothing that he should desire in that particular, he immediately asks to guide his Chariot for a Day: In which Undertaking he succeeds so ill, though Apollo had given him all the necessary Instructions for guiding his Chariot, that the whole World is in danger of being consumed to Ashes, as he cannot keep the Horses from running away with him, and taking Roads altogether unknown to them.*

**R**EGIA Solis erat sublimibus alta columnis,  
Clara micante auro, flammæque imitante pyropo:  
Cujus ebur nitidum fastigia summa (1) tenebat:  
Argenti bifores radiabant lumine valvæ.  
Materiem superabat opus. nam Mulciber illic 5  
Æquora cælârat medias cingentia terras,  
Terrarumque orbem, cœlumque, quod imminet orbi.  
Cæruleos habet unda Deos; Tritona canorum,  
Proteaue ambiguum, balænarumque prementem

(1) tegebat:

Ægæona



# METAMORPHOSEON LIB. II. 47

Ægæona suis immania terga lacertis, 10  
 Doridaque, & natas : quarum pars nare videntur,  
 Pars in mole sedens virides ficcare capillos;  
 Pisce vehi quædam. facies non omnibus una,  
 Nec diversa tamen : qualem decet esse sororum.  
 Terra viros, urbesque gerit, sylvasque, ferasque, 15  
 Fluminaque, & nymphas, & cætera numina ruris.  
 Hæc super imposita est cœli fulgentis imago  
 Signaque sex foribus dextris, totidemque sinistris.  
 Quò simul acclivo Clymeneia limite proles  
 Venit, & intravit dubitati tecta parentis; 20  
 Protinus ad patrios sua fert vestigia vultus:  
 Consistitque procul; neque enim propiora ferebat  
 Lumina. purpureâ velatus veste sedebat  
 In folio Phœbus claris lucente (2) smaragdis.  
 A dextrâ, lævâque Dies, & Mensis, & Annus, 25  
 Sæculaque, & positæ spatiis æqualibus Horæ:  
 Verque novum stabat cinctum florente coronâ:  
 Stabat nuda Æstas, & spicea ferta gerebat:  
 Stabat & Autumnus calcatis sordidus uvis;  
 Et glacialis Hyems canos hirsuta capillos. 30  
 Inde loco medius, rerum novitate paventem  
 Sol oculis juvenem, quibus aspicit omnia, vidit.  
 (3) Quæque viæ tibi causa? quid hæc, ait, arce petisti,  
 Progenies, Phaëthon, haud inficianda parenti?  
 Ille refert, O lux immensi publica mundi, 35  
 Phœbe pater, si das hujus mihi nominis usum,  
 Nec falsâ Clymene culpam sub imagine celat;  
 Pignora da, genitor; per quæ tua vera propago  
 Credar; & hunc animis errorem detrahe nostris.  
 Dixerat. at genitor circum caput omne micantes 40  
 Deposuit radios; propiusque accedere jussit:  
 Amplexuque dato, Nec tu meus esse negari  
 Dignus es; & Clymene veros, ait, edidit ortus.  
 Quoque minùs dubites; quodvis pete munus: ut illud  
 Me tribuente feras. promissis testis adesto 45

(2) smaragdis.

(3) Quæ tibi causa viæ? quid in hac, ait, arce petisti,

Dīs juranda palus, oculis incognita nostris.  
 Vix bene defierat : currus rogat ille paternos,  
 Inque diem alipedum jus & moderamen equorum.  
 Pœnituit jurâsse patrem. qui terque quaterque  
 Concutiens illustre caput, Temeraria, dixit, 50  
 Vox mea facta tuâ est. utinam promissa liceret  
 Non dare! confiteor, solum hoc tibi, nate, negarem.  
 Dissuadere licet. non est tua tuta voluntas.  
 Magna petis, Phaëthon; & quæ nec viribus istis  
 Munera convenient, nec tam puerilibus annis. 55  
 Sors tua mortalis : non est mortale quod optas.  
 Plus etiam, quàm quod Superis contingere fas sit,  
 Nescius affectas. placeat sibi quisque licebit;  
 Non tamen ignifero quisquam consistere in axe  
 Me valet excepto. vasti quoque rector Olympi, 60  
 Qui fera terribili jaculatur fulmina dextrâ,  
 Non agat hos currus. & quid Jove majus habemus?  
 Ardua prima via est; & quâ vix manè recentes  
 Enitantur equi : medio est altissima cœlo;  
 Unde mare & terras ipsi mihi sæpe videre 65  
 Fit timor, & pavidâ trepidat formidine pectus.  
 Ultima prona via est; & eget moderamine certo.  
 Tunc etiam, quæ me subjectis excipit undis,  
 Ne ferar in præceps, Tethys solet ipsa vereri.  
 Adde, quòd assiduâ rapitur vertigine cœlum; 70  
 Sideraque alta trahit, celerique volumine torquet.  
 Nitor in adversum : (4) nec me, qui cætera, vincit  
 Impetus : & rapido contrarius evehor orbi.  
 Finge datos currus. quid agas? poterisne rotatis  
 Obvius ire polis, ne te citus auferat axis? 75  
 Forsitan & lucos illic urbesque Deorum  
 Concipias animo, delubraque ditia donis  
 Esse. per insidias iter est, formasque ferarum.  
 Utque viam teneas, nulloque errore traharis;  
 Per tamen adversi gladieris cornua Tauri, 80  
 Hæmoniosque arcus, violentique ora Leonis,  
 Sævaque circuitu curvantem brachia longo

(4) ne me, qui cætera, vincat

METAMORPHOSEON LIB. II. 49

Scorpion, atque aliter curvantem brachia Cancrum.  
 Nec tibi quadrupedes animosos ignibus illis,  
 Quos in pectore habent, quos ore & naribus efflant, 85  
 In promptu regere est. vix me patiuntur, ut acres  
 Incaluere animi; cervixque repugnat habenis.  
 At tu, funesti ne sim tibi muneris auctor,  
 Nate, cave: dum resque finit, tua corrige vota.  
 Scilicet, ut nostro genitum te sanguine credas, 90  
 Pignora certa petis. do pignora certa timendo:  
 Et patrio pater esse metu probor. aspice vultus  
 Ecce meos: utinamque oculos in pectora posses  
 Inferere, & patrias intus deprendere curas!  
 Denique quidquid habet dives, circumspice, mundus:  
 Eque tot ac tantis cœli terræque marisque 96  
 Posce bonis aliquid: nullam patiēre repulsam.  
 Deprecor hoc unum; quod vero nomine pœna,  
 Non honor est. pœnam, Phaëthon, pro munere poscis.  
 Quid mea colla tenes blandis, ignare, lacertis? 100  
 Ne dubita; dabitur (Stygias juravimus undas)  
 Quodcunque optâris: sed tu sapientiùs opta.  
 Finierat monitus. dictis tamen ille repugnat:  
 Propositumque tenet: flagratque cupidine currus.  
 Ergo, quâ licuit genitor cunctatus, ad altos 105  
 Deducit juvenem Vulcania munera currus.  
 Aureus axis erat, temo aureus, aurea summæ  
 Curvatura rotæ; radorum argenteus ordo.  
 Per iuga chrysolithi, positæque ex ordine gemmæ,  
 Clara repercussio reddebant lumina Phœbo. 110  
 Dumque ea magnanimus Phaëthon miratur, opusque  
 Perspicit: ecce vigil rutilo patefecit ab ortu  
 Purpureas Aurora fores, & plena rosarum  
 Atria. diffugiunt stellæ: quarum agmina cogit  
 Lucifer, & cœli statione novissimus exit. 115  
 At pater ut terras, mundumque rubescere vidit,  
 Cornuaque extremæ velut evanescere Lunæ;  
 Jungere equos Titan velocibus imperat Horis.  
 Jussa Deæ celeres peragunt: ignemque vomentes  
 Ambrosiæ succo saturos præsepibus altis 120  
 E Quadrupedes



Quadrupedes ducunt ; adduntque fonantia fræna.  
 Tum pater ora sui sacro medicamine nati  
 Contigit ; & rapidæ fecit patientia flammæ,  
 Imposuitque comæ radios : præsagaque luctûs  
 Pectore sollicito repetens suspiria, dixit : 125  
 Si potes hîc saltem monitis parere paternis ;  
 Parce, puer, stimulis ; & fortius utere loris.  
 Sponte suâ properant, labor est inhibere (5) volentes.  
 Nec tibi directos placeat via quinque per arcus.  
 Sectus in obliquum est lato curvamine limes. 130  
 Zonarumque trium contentus fine, polumque  
 Effugito australem, junctamque aquilonibus Arcton.  
 Hâc (6) sit iter : manifesta rotæ vestigia cernes.  
 Utque ferant æquos & cœlum & terra calores,  
 Nec preme, nec summum molire per æthera currum.  
 Altiùs egressus cœlestia tecta cremabis ; 136  
 Inferiùs terras : medio tutissimus ibis.  
 Neu te dexterior tortum declinet in Anguem,  
 Neve sinisterior pressam rota ducat ad Aram :  
 Inter utrumque tene. Fortunæ cætera mando ; 140  
 Quæ juvet, & meliùs, quàm tu tibi, consulat opto.  
 Dum loquor ; Hesperio positas in littore metas  
 Humida nox tetigit. non est mora libera nobis :  
 Poscimus. effulget tenebris Aurora fugatis.  
 Corripe lora manu : vel, si mutabile pectus 145  
 Est tibi, consiliis, non curribus, utere nostris :  
 Dum potes ; & solidis etiamnum sedibus adstas ;  
 Dumque malè optatos nondum premis inscius axes.  
 Quæ tutus spectes, sine me dare lumina terris.  
 Occupat ille levem juvenili corpore currum : 150  
 Statque super ; manibusque datas contingere habenas  
 Gaudet ; & invito grates agit indè parenti.  
 Interea volucres Pyroeis, & Eöus, & Æthon,  
 Solis equi, quartusque Phlegon, hinnitibus auras  
 Flammiferis implent, pedibusque repagula pulsant. 155  
 Quæ postquam Tethys, fatorum ignara nepotis,  
 Reppulit ; & facta est immensi copia mundi ;

(5) volantes.

(6) fit

Corripuerat

Corripuere viam : pedibusque per aëra motis  
 Obstantes findunt nebulas, pennisque levati  
 Prætereunt ortos isdem de partibus Euros. 160  
 Sed leve pondus erat ; nec quod cognoscere possent  
 Solis equi ; solitæque jugum gravitate carebat.  
 Utque labant curvæ justo sine pondere naves,  
 Perque mare instabiles nimiam levitate feruntur ;  
 Sic onere assueto vacuos dat in aëra saltus, 165  
 Succutiturque altè, similisque est currus inani.  
 Quod simulac sensere ; ruunt, tritumque relinquunt  
 Quadrijugi spatium : nec, quo prius, ordine currunt.  
 Ipse pavet ; nec quàm commissas flectat habenas,  
 Nec scit, quàm sit iter : nec, si sciat, imperet illis. 170  
 Tum primum radiis gelidi caluere Triones,  
 Et vetito frustra tentârunt æquore tingi.  
 Quæque polo posita est glaciali proxima serpens,  
 Frigore pigra prius, nec formidabilis ulli ;  
 Incaluit ; summisque novas fervoribus iras. 175  
 Te quoque turbatum memorant fugisse, Boote ;  
 Quamvis tardus eras, & te tua plaustra tenebant.  
 Ut verò summo despexit ab æthere terras  
 Infelix Phaëthon, penitus penitusque jacentes ;  
 Palluit, & subito genua intremuere timore : 180  
 Suntque oculis tenebræ per tantum lumen abortæ.  
 Et jam mallet equos nunquam tetigisse paternos :  
 Jamque agnoscere genus piget, & valuisse rogando :  
 Jam Meropis dici cupiens ; ita fertur, ut acta  
 Præcipiti pinus Boreâ, cui victa remisit 185  
 Fræna suus rector, quam Dîs votisque reliquit.  
 Quid faciat ? multum coeli post terga relictum :  
 Ante oculos plus est. animo metitur utrumque.  
 Et modò, quos illi fato contingere non est,  
 Prospicit occasus : interdum respicit ortus. 190  
 Quidque agat ignarus, stupet : & nec fræna remittit,  
 Nec retinere valet : nec nomina novit equorum.  
 Sparsa quoque in vario passim miracula cœlo,  
 Vastarumque videt trepidus simulacra ferarum.  
 Est locus, in geminos ubi brachia concavat arcus 195

Scorpis; & caudâ flexisque utrinque lacertis  
 Porrigit in spatium signorum membra duorum.  
 Hunc puer ut nigri madidum sudore veneni  
 Vulnera curvatâ minitantem cuspide vidit;  
 Mentis inops, gelidâ formidine lora remisit. 200  
 Quæ postquam (7) summum tetigere jacentia tergum,  
 Exspatiantur equi: nulloque inhibente per auras  
 Ignotæ regionis eunt; quaque impetus egit,  
 Hâc sine lege ruunt: altoque sub æthere fixis  
 Incurfant stellis, rapiuntque per avia currum. 205  
 Et modò summa petunt, modò per decliva, viasque  
 Præcipites spatio terræ propiore feruntur.  
 Inferiusque suis fraternos currere Luna  
 Admiratur equos: Ambustaque nubila fumant.  
 Corripitur flammis, ut quæque altissima, tellus; 210  
 Fissaque agit rimas, & succis ardet ademptis.  
 Pabula canescunt: cum frondibus uritur arbor:  
 Materiamque suo præbet seges arida damno.  
 Parva queror. magnæ pereunt cum mœnibus urbes:  
 Cumque suis totas populis incendia (8) gentes 215  
 In cinerem vertunt. sylvæ cum montibus ardent.  
 Ardet Athos, Taurusque Cilix, & Tmolus, & Cæte:  
 Et nunc sicca, prius celeberrima fontibus, Ide:  
 Virgineusque Helicon, & nondum Cægrius Hæmos.  
 Ardet in immensum geminatis ignibus Ætne, 220  
 Parnassusque biceps, & Eryx, & Cynthus, & Othrys,  
 Et tandem Rhodope nivibus caritura, Mimasque,  
 Dindymaque, & Mycale, natusque ad sacra Cithæron.  
 Nec profunt Scythiæ sua frigora: Caucasus ardet,  
 Ossaque cum Pindo, majorque ambobus Olympus: 225  
 Aëriæque Alpes, & nubifer Apenninus.  
 Tunc verò Phaëthon cunctis è partibus orbem  
 Aspicit accensum: nec tantos sustinet æstus:  
 Ferventesque auras, velut è fornace profundâ,  
 Ore trahit, currusque suos candescere sentit. 230  
 Et neque jam cineres ejectatamque favillam  
 Ferre poreft; calidoque involvitur undique fumo.

(7) summo sensere jacentia tergo,

(8) terras



Quoque eat, aut ubi sit, piceâ caligine tectus  
 Nescit; & arbitrio volucrum raptatur equorum.  
 Sanguine tum credunt in corpora summa vocato, 235  
 Æthiopum populos nigrum traxisse colorem.  
 Tum facta est Libye raptis humoribus æstu  
 Arida; tum Nymphæ passis fontesque lacusque  
 Desievire comis. queritur Bœotia Dircen,  
 Argos Amymonen, Ephyre Pirenidas undas. 240  
 Nec sortita loco distantes flumina ripas  
 Tuta manent: mediis Tanaïs fumavit in undis,  
 Peneosque senex, Teuthranteüsque Caïcus,  
 Et celer Ismenos, cum Phocaïco Erymantho,  
 Arsurusque iterum Xanthus, flavusque Lycormas, 245  
 Quique recurvatis ludit Mæandros in undis;  
 Mygdoniusque Melas, & Tænarius Eurotas.  
 Arsit & Euphrates Babylonius, arsit Orontes,  
 Thermodonque citus, Gangesque, & Phasis, & Ister.  
 Æstuat Alpheos: ripæ Spercheïdes ardent: 250  
 Quodque suo Tagus amne vehit, fluit ignibus aurum.  
 Et, quæ Mæonias celebrârant carmine ripas,  
 Flumineæ volucres medio caluere Caystro.  
 Nilus in extremum fugit perterritus orbem,  
 Occulitque caput, quod adhuc latet. ostia septem 255  
 Pulverulenta vacant septem sine flumine valles.  
 Fors eadem Ismarios Hebrum cum Strymone ficcât,  
 Hesperiosque amnes, Rhenum, Rhodanumque, Padum-  
 Cuique fuit rerum promissa potentia, Tybrin. [que,  
 Dissilit omne solum: penetratque in Tartara rimis 260  
 Lumen, & infernum terret cum conjuge Regem.  
 Et mare contrahitur: ficcæque est campus arenæ,  
 Quod modò positus erat. quosque altum texerat æquor,  
 Exsistunt montes, & sparsas Cycladas augent.  
 Ima petunt pisces: nec se super æquora curvi 265  
 Tollere consuetas audent delphines in auras.  
 Corpora phocarum summo resupina profundo  
 Exanimata (9) natant. ipsum quoque Nerea fama est,  
 Doridaque, & natas, tepidis latuisse sub antris.

(9) *jacent.*

Ter Neptunus aquis cum torvo brachia vultu 270  
 Exserere ausus erat : ter non tulit aëris æstus.  
 Alma tamen Tellus, ut erat circumdata ponto,  
 Inter aquas pelagi, contractos undique fontes,  
 Qui se condiderant in opacæ viscera matris,  
 Sustulit omniferos collo tenus arida vultus : 275  
 Opposuitque manum fronti : magnoque tremore  
 Omnia concutiens paulùm subsedit ; & infrà,  
 Quàm solet esse, fuit : siccaque ita voce locuta est :  
 Si placet hoc, meruique, quid ô tua fulmina cessant,  
 Summe Deùm ? liceat perituræ viribus ignis, 280  
 Igne perire tuo, clademque auctore levare.  
 Vix equidem fauces hæc ipsa in verba resolvo.  
 (Presserat ora vapor.) tostos en aspice crines,  
 (10) Inque oculis tantum, tantum super ora favillæ.  
 Hosne mihi fructus, hunc fertilitatis honorem 285  
 Officiiue refers ; quòd adunci vulnera aratri,  
 Rastrorumque fero, totoque exerceor anno ?  
 Quòd pecori frondes, alimentaue mitia, fruges  
 Humano generi, vobis quòd thura ministro ?  
 Sed tamen exitium fac me meruisse : quid undæ, 290  
 Quid meruit frater ? cur illi tradita sorte  
 Æquora decrescunt, & ab æthere longiùs absunt ?  
 Quòd si nec fratris, nec te mea gratia tangit ;  
 At cœli miserere tui. circumspice (11) utrumque ;  
 Fumat uterque polus : quos si vitiaverit ignis, 295  
 Atria vestra ruent. Atlas en ipse laborat :  
 Vixque suis humeris candentem sustinet axem.  
 Si freta, si terræ pereunt, si regia cœli,  
 In chaos antiquum confundimur. eripe flammis,  
 Si quid adhuc superest : & rerum consule summæ. 300  
 Dixerat hæc Tellus : neque enim tolerare vaporem  
 Ulteriùs potuit, nec dicere plura ; suumque  
 Rettulit os in se, propioraque manibus antra.

(10) *Inque oculis fumum, volitant &c.* (11) *utrimque ;*

#### EXPLANATION.

It cannot be denied that Fa-  
bles have several Meanings :

But it is certain, that History is  
always the Foundation of them.  
Events

Events that happen'd in the early Ages of the World, and the Adventures of those that conducted Colonies, and founded Kingdoms, were, for a while, preserved by Tradition; but passing through the Hands of Poets, who were the first Historians, they received, from the Privilege Poetry assumes, all those Ornaments which have so much disguised them. Touches of Morality taken from these Subjects, Allusions to Natural Philosophy and Politics, when they would allow of them, have all been made use of, in the most ingenious manner imaginable. This was the first Condition of Fables, which, being in their Origin merely Historical, became, in Process of Time, Moral, Philosophical, Political, &c. The Platonic Philosophers, pressed by the Primitive Fathers of the Church, who quite beat down and destroyed their System of Idolatry, had recourse to such Allegories as those Fables would admit of; and passing over the Historical part, which was the Foundation of them, they endeavour'd to force out a Moral, that might screen them from Absurdity. Thus they cover'd the greatest Part of the Follies and Crimes of their Gods: And from thence has proceeded that vast Number of Moral Explications, which we meet with in their Writings, and which several other Authors adopted in succeeding Ages.

If we look upon the Fable in this Light only, the Explica-

tion of it will not cost us much Pains: We shall immediately say, that the Adventure of Phaëton represents the Undertaking of a Hot-headed rash young Man; who consults his Courage, much more than Wisdom and Prudence. But this very Phaëton is a real Person. Apollodorus (1) has given us his Genealogy; and Eusebius (2) makes use of it after Africanus to fix the Epoch of the Reign of Cecrops. These are Discussions, too difficult for those who teach nothing but a superficial Knowledge of Mythology. But they are not to be followed: Let us rather endeavour to trace out the first Foundation of Fables: For a Piece of History discover'd in them, is much more satisfactory than all their Allegories, to which nothing but mere Imagination is necessary. The Ancients differ very much concerning the Genealogy of this Prince: Some say, he was the Son of Phœbus and Clymene, as Ovid relates after them: Others, make the Nymph Rhoda his Mother. Apollodorus (3) after Hesiod (4) says, that Herfa, the Daughter of Cecrops King of *Athens*, was the Mother of Cephalus, who was carried away by Aurora; that is to say, who left *Greece* to go and settle in the *East*. Cephalus had a Son named Tithon the Father of Phaëton. According to this Genealogy, Phaëton was the fourth in a lineal Descent from Cecrops; and thus we may suppose he lived about 150 Years after this First King of *Athens*,  
E 4

(1) Lib. iii.

(2) *In Chron.*

(3) Lib. iii.

(4) *Theog.*



*Athens*, who reigned 1582 Years before the Christian Æra, and near 400 Years before the War of *Troy*, as may be proved by *Dionysius of Halicarnassus* (5) and *Censorinus* (6). Having settled this Prince's Genealogy, and fixed the Time in which he lived, we must now see what it was that gave Rise to so extraordinary a Fable, as has been published concerning him. We can plainly perceive, setting the *Marvellous* aside, it alludes to some excessive Heat that happen'd in his Time. *Aristotle* (7), following some of the Ancients, believes that in *Phaëton's* Days, there fell Flames from Heaven, which consumed several Countries; and *Eusebius* (8) places this Deluge of Fire in the same Age with *Deucalion's* Flood (9). This Opinion of *Aristotle* may be confirmed by the very Name of *Phaëton* it self, which coming from *Φαῖδος*, *fulgeo*, may signify burning or shining. The first Writers of this Event, made use of several lively and expressive Figures, and, without doubt, said that *Phœbus* must have trusted his Chariot, that Day, to some Hare-brain'd young Fellow, who not knowing how to guide it, had set the World on Fire. We may imagine that either the Conflagration of some wicked Cities, or, perhaps, the Wonders that happen'd in the Times of *Josuah* and King *Ezechias*, gave beginning to this Fiction.

It is certain, that the Chaldeans took notice of the Retrogradation of the Sun, in the Reign of that King of *Judah*, and sent Embassadors, under pretext of complimenting him upon the Recovery of his Health, to inform themselves thoroughly concerning the Cause and Circumstances of so extraordinary an Event. All these Conjectures are founded on Antiquity, and have been advanced by several celebrated Authors. *St. Chrysostom* proposes another. According to him, it is the Chariot of the Prophet *Elias*, whose Name has so great a Resemblance to that of *Elios*, given by the Greeks to the Sun, which is the true Foundation of this Fable. *Vossius* (10) pretends, that the Subject in Question is an *Ægyptian* History; and that learned Author, confounds the Grief of *Phœbus* for the Loss of his Son, with that of the *Ægyptians* for the Death of *Osiris*; as he also does the Tears of the *Heliades*, with those, which the Prophet *Ezechias* saw the Women shed, who wept for the Death of *Thammus*. *Ovid* seems to countenance a Conjecture so well founded, when he speaks in this Fable, of the Dispute *Phaëton* had with *Epaphus* King of *Ægypt*. This Idea has made another occur to me, which gives a new Light to it. The Greeks, who anciently knew very little of foreign Countries, very often confounded them

(5) *Lib. i.* (6) *De die nat. Cb. xxvii.* (7) *In Meteor.* (8) *In Chron.*

(9) *Ovid* insinuates that this Event happened before the War of *Troy*, by these Words, *arsurusque iterum Xanthus*.

(10) *De orig. & progr. Idol.*

them together. They placed in the *East* or in *Æthiopia*, the Scene of several Events that happen'd in *Ægypt*; thus we may believe they were mistaken concerning the Country of Phaëton. I am persuaded it was *Ægypt*; for, That Orus reigned there, whose Worship was, at last, confounded with that of the Sun. The Worship of Osiris, the Jupiter of the *Ægyptians*, was also in great Esteem in that Country. Perhaps Phaëton acknowledged the First of those two Kings, for one of his Ancestors, as Epaphus attributed his Origin to the Second. Those Young Princes had some Quarrel, which not ending very fortunately for Phaëton, Satyr published the rest of the Fable, in Honour of the Conqueror. Which way soever it was, this History has received several Embellishments, and been mixed with Natural Philosophy and Astronomy; as may be easily perceived, by reading Ovid. For, without entering here into too long a Detail, we plainly see, that the Poet, when he says Phaëton abandon'd his Chariot at the sight of the Scorpion, has a Mind to shew us that the Event he speaks of, happen'd in the Month in which the Sun enters that Sign.

In short, if these Explications are not satisfactory, we may keep to that of Plutarch (11) and Tzetzes, who say there really was a Phaëton, who reigned over the Molossians, and drowned himself in the *Po*; that he delighted very much in

Astronomy, and foretold that excessive Heat, which happen'd in his Reign, and laid all his Kingdoms waste.

These two Authors have, without doubt, followed the Sentiment of Lucian, who, after having ridiculed this Fable very agreeably in one of his Dialogues, as I shall shew in the following Explication, says very seriously, in the Discourse upon Astronomy, that Phaëton was so given to that Science, and applied himself so particularly to find out the Course of the Sun, that this Fiction had its beginning from thence; but that dying very young, he left his Observations imperfect: which gave Occasion to some Poet to say, that he did not know how to drive the Chariot of the Sun to the End of its Course.

Antiquity has left us some Monuments of this Fable; the First taken from the Cabinet of the Chevalier Maffei, represents Phaëton dead and stretch'd out at full length, while the Chariot, still entire, remains suspended in the Air. This Monument has two Things very particular in it; One is, that the Chariot is drawn by Two Horses only, contrary to the common Opinion, which always gave it Four. The Ancients, as Tertullian (12) reports, distinguished in this particular the Chariot of the Sun from that of the Moon: The former being always drawn by Four Horses, and the latter by only Two. Another Monument is taken from the Cabinet of Messieurs

(11) In *Pyrrha*.

(12) In his Book *de Spectaculis*, Chap. ix.

Messieurs de Charlet. The Field represents Flames ; the Chariot broken, of which we see but one Wheel ; Phaëton dead, and the Horses in great disorder. By the Side of one of the Horses, are two Birds with Tufts on their Heads, which being mistaken for Swans, make some People imagine the Sculptor also intended to represent the Metamorphosis of Cycnus King of *Liguria*. But, to speak the Truth, those Birds do not resemble Swans in any thing. The Artist has designed the rest of the Work too well, to leave us any room to believe he could be so grossly mistaken in representing them. This is only One of those Ænigmas which we but too frequently meet with in Antiques, and it would be of very little Use to trouble ourselves about it. In the Third Monument taken from Begerus, Phaëton is still in his Chariot, the Horses in disorder, and the Difficulty he has to govern them, threatens him with an immediate Fall. This Monument has also one thing particular in it ; which is, that the Heliades, the Sisters of Phaëton appear upon

the Banks of the River, the very Instant they begin to be changed into Poplars. The Swan that is near them shews, the Sculptor was willing to put all the Circumstances of the Fable together. I shall not say any thing here, of the Description of Philostratus, because that Author has added nothing to the fine one, Ovid has given us of this Fable. But I ought not to forget, that Apollonius of *Rhodes* in the V. Book of his *Argonautes*, has three Things upon this Subject, which are not to be met with in any other Poet. First, he says, that the Water of the *Eridanus* was so infected by the Conflagration, and the Thunderbolt which Jupiter threw at Phaëton, that the very Birds flying over it, were stifled with its stinking Vapours, and dropt down dead. Virgil says the same of the Lake *Avernus*. Secondly, that the Sun in the Time of his Grief, went to visit his dear Hyperboreans. And, Thirdly, that they were the Tears which Phœbus shed for the Death, not of Phaëton, but of Æsculapius, that turned into the Amber which was found in the *Eridanus*.

### F A B. II. Phaëthon fulmine ictus.

#### ARGUMENT.

*Jupiter, to save the Universe from being consumed, hurls his Thunder at Phaëton, and tumbles the rash Youth headlong into the Eridanus.*

**A**T pater omnipotens Superos testatus, & ipsum,  
Qui dederat currus, nisi opem ferat, omnia fato  
Interitura



METAMORPHOSEΩN LIB. II. 59

Interitura gravi; summam petit arduus arcem : 306  
 Unde solet latis nubes inducere terris ;  
 Unde movet tonitrus, vibrataque fulmina jactat.  
 Sed neque, quas posset terris inducere, nubes  
 Tunc habuit : nec, quos cœlo dimitteret, imbres. 310  
 Intonat : & dextrâ libratum fulmen ab aure  
 Misit in aurigam : pariterque animâque rotisque  
 Expulit, & sævis compescuit ignibus ignes.  
 Consternantur equi : & saltu in contraria facto  
 Colla jugo (1) excutiunt, abruptaque lora relinquunt.  
 Illic frena jacent, illic temone revulsus 316  
 Axis ; in hâc radii fractarum parte rotarum :  
 Sparsaque sunt latè laceri vestigia currûs.  
 At Phaëthon, rutilos flammâ populante capillos,  
 Volvitur in præceps, longoque per aëra tractu 320  
 Fertur ; ut interdum de cœlo stella sereno,  
 Et si non cecidit, potuit cecidisse videri.  
 Quem procul à patriâ diverso maximus orbe  
 Excipit Eridanus : spumantiaque abluit ora.

(1) eripiunt,

F A B. III. Sorores Phaëthontis in arbores populos. Lacrimæ earum in Electrum.

ARGUMENT.

*The Sisters of Phaëton are turned into Poplars, and their Tears become Amber distilling from those Trees.*

**N**AIDES Hesperiae trifidâ fumantia flammâ 325  
 Corpora dant tumulo : signantque hœc carmine  
 Hic situs est Phaëthon, currûs auriga paterni : [saxum.  
 Quem si non tenuit, magnis tamen excidit ausis.  
 Nam pater obductos luctu miserabilis ægro  
 Condiderat vultus : & si modò credimus, unum 330  
 Ille diem sine Sole ferunt. incendia lumen  
 Præbebant ; aliquisque malo fuit usus in illo.

At

## 60 P. OVIDII NASONIS

At Clymene postquam dixit, quæcunque fuerunt  
 In tantis dicenda malis; lugubris & amens,  
 Et laniata finus totum percensuit orbem: 335  
 Exanimæque artus primò, mox ossa requirens,  
 Reperit ossa tamen peregrinâ condita ripâ.  
 Incubuitque loco; nomenque in marmore lectum  
 Perfudit lacrymis, & aperto pectore fovit.  
 Nec minùs Heliades fletus, &, inania morti 340  
 Munera, dant lacrymas; & cæsæ pectora palmis  
 Non auditurum miseras Phaëthonta querelas  
 Nocte dieque vocant: adsternunturque sepulcro.  
 Luna quater junctis implêrat cornibus orbem:  
 Illæ more suo (nam morem fecerat usus) 345  
 Plangorem dederant. è quîs Phaëthusa fororum  
 Maxima, cùm vellet terræ procumbere, quæstæ est  
 Diriguissè pedes: ad quam conata venire  
 Candida Lampetie, subitâ radice retenta est.  
 Tertia cùm crinem manibus laniare pararet; 350  
 Avellit frondes. hæc stipite crura teneri,  
 Illa dolet fieri longos sua brachia ramos.  
 Dumque ea mirantur; complectitur inguina cortex:  
 Perque gradus uterum, pectusque, humerosque, manusque  
 Ambit: & exstabant tantùm ora vocantia matrem. 355  
 Quid faciat mater: nisi, quò trahat impetus illam,  
 Huc eat, atque illuc? &, dum licet, oscula jungat?  
 Non satis est. truncis avellere corpora tentat,  
 Et teneros manibus ramos abrumpere: at indè  
 Sanguineæ manant, tanquam de vulnere, guttæ. 360  
 Parce, precor, mater, quæcunque est faucia, clamat:  
 Parce, precor: nostrum laniatur in arbore corpus.  
 Jamque vale. cortex in verba novissima venit.  
 Indè fluunt lacrymæ: stillataque sole rigescunt  
 De ramis electra novis: quæ lucidus amnis 365  
 Excipit, & nuribus mittit gestanda Latinis.

F A B. IV. Cynus Sthenelei filius in avem sui nominis.

ARGUMENT.

*Cynus, King of Liguria, inconsolable for Phaëton's Death, is transformed into a Swan.*

**A**DFUIT huic monstro proles Stheneleïa Cynus,  
 Qui tibi materno quamvis à sanguine jūctus,  
 Mente tamen, Phaëthon, propior fuit. ille relicto  
 (Nam Ligurum populos, & magnas rexerat urbes) 370  
 Imperio ripas virides (1) amnemque querelis  
 Eridanum implêrat, sylvamque sororibus auctam :  
 Cùm vox est tenuata viro ; canæque capillos  
 Dissimulant plumæ ; collumque à pectore longum  
 Porrigitur, digitosque ligat jūctura rubentes. 375  
 Penna latus vestit : tenet os sine acumine rostrum :  
 Fit nova Cynus avis. nec se cœloque Jovique  
 Credit, ut injustè missi memor ignis ab illo.  
 Stagna (2) colit, patulosque lacus : ignemque perosus,  
 Quæ colat, elegit contraria flumina flammis. 380  
 Squallidus interea genitor Phaëthontis, & expers  
 Ipse sui decoris, qualis, cùm deficit orbem,  
 Esse solet : lucemque odit, seque ipse, diemque :  
 Datque animum in luctus ; & luctibus adjicit iram :  
 Officiumque negat mundo. Satis, inquit, ab ævi 385  
 Sors mea principiis fuit irrequieta : pigetque  
 Actorum sine fine mihi, sine honore, laborum.  
 Quilibet alter agat portantes lumina currus.  
 Si nemo est, omnesque Dei non posse fatentur ;  
 Ipse agat : ut saltem, dum nostras tentat habenas, 390  
 Orbatura patres aliquando fulmina ponat.  
 Tum sciet, ignipedum vires expertus equorum,  
 Non meruisse necem, qui non bene rexerit illos.  
 Talia dicentem circumstant omnia Solem

(1) omnemque

(2) petit,



Numina: néve velit tenebras inducere (3) rebus, 395  
 Supplice voce rogant. missos quoque Jupiter ignes  
 Excusat, precibusque minas regaliter addit.  
 [Colligit amentes, & adhuc terrore paventes  
 Phœbus equos: stimuloque domans & verberare sævit:  
 Sævit enim, natumque objectat, & imputat illis.] 400

(3) *terris,*

### EXPLANATION.

OVID seems in these Fables, to have followed the very same Tradition, which Plutarch made use of afterwards; for, he places Phaëton's Tomb on the Banks of the *Po*; as he also does the Adventure of the Heliades his Sisters, and the Metamorphosis of Cycnus King of *Liguria*. These two last Events, so elegantly described by Ovid, are easy to explain. Phaëton's Sisters weeping with their Mother near his Tomb, ended their Lives there, being quite spent and over-come with Grief; and the Poets, to honour their Funerals, feigned that they were changed into Poplars distilling Amber. Some of the Ancients were of Opinion, that they were not changed into Poplars, but Larch-Trees, and Begerus gives us a Medal of P. Acolcius Larifcolus, which represents those Three Virgins transform'd into Larches, in Allusion to his Name who order'd it to be struck. Whatever it be, I know allegorical Authors publish abundance of fine Things upon this Subject, but had rather refer the Reader to their Works than copy them. It is sufficient

to take Notice here, that Hesiod and Pindar had made Mention of this Fable long before Ovid. We may also explain the Metamorphosis of Cycnus King of *Liguria*, by saying, that this Prince, the Friend of Phaëton, having lost his Life, whether through Grief or some other Accident, it was reported that he had been changed into a Swan; and it is very apparent that the Resemblance between the Names gave Occasion to the Report. Ovid says he was the Brother of Phaëton, but Virgil looks upon him only as his Friend (1):

*Namque ferunt luctu Cycnum  
 Phaëtonis amati  
 Populeas inter frondes unbram-  
 que sororum  
 Dum canit, & mœstum musa so-  
 latur amorem:  
 Canentem molli plumâ duxisse  
 senectam,  
 Linquentem terras, & sidera voce  
 sequentem.*

We must not confound this Cycnus with Two other Persons of the same Name, of whom Apollodorus speaks (2). One of them was the Son of Mars,

(1) *Æneid. X. 189.*

(2) *Lib. iii.*

Mars, and was killed before Troy; the other, whose combat Hesioid (3) describes, was killed by Hercules. Lucian (4) ban- ters all these Adventures with abundance of Humour. He says that going on the *Po* pur- posely to look for the Amber, Poplars, and Swans, Those, of whom he enquired for them,

(3) *In Scuto.*

answer'd him, that neither Swans, Poplars, or Amber, had ever been seen on that River. He also adds, that as he was explaining the Fable of Phaëton and his Sisters, the Waterman made a mere Game of him, assuring him, that they had never heard any Thing of the Matter.

(4) *de Cygnis.*

F A B. V. Calisto, Lycaonis filia, a Jove ada- mata.

ARGUMENT.

*Jupiter taking a general Survey of the World, in order to extinguish the Remains of the Fire, falls in love with Calisto, whom he sees as he passes through Arcadia; and, to insinuate himself into the Favour of that Nymph, puts on the Form of Diana. Her Sister Nymphs discover her Misfortune to that Goddess, who drives her from her Company, because she had lost her Cha- stity.*

**A**T pater omnipotens ingentia mœnia cœli  
Circuit: &, ne quid labefactum viribus ignis  
Corruat, explorat. quæ postquam firma, sui que  
Roboris esse videt: terras, hominumque labores  
Perspicit. Arcadiæ tamen est impensior illi 405  
Cura suæ. fontesque, & nondum audentia labi  
Flumina restituit. dat terræ gramina, frondes  
Arboribus; læsasque jubet revirescere sylvas.  
Dum redit, itque frequens; in virgine Nonacrinâ  
Hæsit: & accepti caluere sub ossibus ignes. 410  
Non erat hujus opus lanam mollire trahendo;  
Nec positu variare comas. ubi fibula vestem,  
Vitta

Vitta coërcuerat neglectos alba capillos,  
 Et modò læve manu jaculum, modò sumpserat arcum;  
 Miles erat Phœbes : nec Mænalon attigit ulla 415  
 Grator hâc Triviæ. sed nulla potentia longa est.  
 Ulterius medio spatium Sol altus (1) habebat;  
 Cùm subit illa nemus, quod nulla ceciderat ætas.  
 Exuit hîc humero pharetram, lentosque retendit  
 Arcus : inque solo, quod texerat herba, jacebat : 420  
 Et pictam positâ pharetram cervice premebat.  
 Jupiter ut vidit fessam, & custode vacantem ;  
 Hoc certè conjux furtum mea nesciet, inquit :  
 Aut si rescierit ; sunt ô, (2) sunt jurgia tanti.  
 Protinus induitur faciem cultumque Dianæ : 425  
 Atque ait, O comitum virgo pars una mearum,  
 In quibus es venata jugis ? de cespite virgo  
 Se levat : &, Salve numen, me iudice, dixit,  
 Audiat ipse licèt, majus Jove. ridet, & audit ;  
 Et sibi præferri se gaudet ; & oscula jungit ; 430  
 Nec moderata satis, nec sic à virgine danda.  
 Quâ venata foret sylvâ narrare parantem  
 Impedit amplexu, nec se sine crimine prodit.  
 Illa quidem contrâ, quantum modò fœmina possit,  
 (Aspiceres utinam, Saturnia, mitior esses !) 435  
 Illa quidem pugnat : sed quæ superare puella,  
 Quisve Jovem poterat ? superum petit æthera victor  
 Jupiter. huic odio nemus est, & conscia sylva.  
 Unde, pedem referens, penè est oblita pharetram  
 Tollere cum telis, &, quem suspenderat, arcum. 440  
 Ecce, suo comitata choro Dictynna per altum  
 Mænalon ingrediens, & cæde superba ferarum,  
 Aspicit hanc, visamque vocat : clamata refugit ;  
 Et timuit primò, ne Jupiter effet in illâ.  
 Sed postquam pariter Nymphas incedere vidit ; 445  
 Sensit abesse dolos : numerumque accessit ad harum.  
 Heu quàm difficile est, crimen non prodere vultu !  
 Vix oculos attollit humo : nec, ut ante solebat,  
 Juncta Deæ lateri, nec toto est agmine prima :

(1) agebat ;

(2) sua jurgia tanti.



METAMORPHOSEΩN LIB. II. 65

Sed file; & læsi dat signa rubore pudoris. 450

Et (nisi quòd virgo est) poterat sentire Diana  
Mille notis culpam. Nymphæ sensisse feruntur.

Orbe resurgebant Lunaria cornua nono;

Cum Dea venatrix, fraternis languida flammis,

Nacta nemus gelidum: de quo cum murmure labens

Ibat, & attritas versabat rivus arenas. 456

Ut loca laudavit; summas pede contigit undas.

His quoque laudatis, Procul est, ait, arbiter omnis:

Nuda superfusis tingamus corpora lymphis.

Parthasis erubuit. cunctæ velamina ponunt: 460

Una moras quærit. dubitanti vestis adempta est:

Quâ positâ nudo patuit cum corpore crimen.

Attonitæ, manibusque uterum celare volenti;

I procul hinc, dixit, nec sacros pollue fontes,

Cynthia: deque suo iussit secedere cœtu. 465

F A B. VI. & VII. Calisto in Urfam. Eadem  
cum filio Arcade in Sidera.

A R G U M E N T.

*Juno, being jealous that Calisto knew but too well how to please Jupiter, transforms her into a Bear. Her Son Arcas, not knowing his Mother in that shape, is going to kill her, but Jupiter snatches them both up to Heaven, where they form the Constellations called the great and little Bear. The Raven, for prating too much, is also changed from white to black.*

SENSE RAT hoc olim magni matrona Tonantis:

Distuleratque graves in idonea tempora pœnas.

Causa moræ nulla est: & jam puer Arcas (idipsum

Indoluit Juno) fuerat de pellice natus.

Quò simul obvertit sævam cum lumine mentem; 470

Scilicet hoc unum restabat, adultera, dixit,

E

Ut

## 66 P. OVIDII NASONIS

Ut foecunda fores: fieretque injuria partu  
 Nota: Jovisque mei testatum dedecus esset.  
 Haud impune feres: adimam tibi nempe figuram;  
 Quâ tibi, quâque places nostro, importuna, marito.  
 Dixit: (1) &, adversâ prensis à fronte capillis, 476  
 Stravit humi pronam. tendebat brachia supplex:  
 Brachia cœperunt nigris horrescere villis,  
 Curvarique manus, & aduncos crescere in ungues,  
 Officioque pedum fungi: laudataque quondam 480  
 Ora Jovi, lato fieri deformia rictu.  
 Neve preces animos, & verba (2) superflua flectant;  
 Possè loqui eripitur. vox iracunda, minaxque,  
 Plenaque terroris rauco de gutture fertur.  
 Mens antiqua tamen factâ quoque mansit in ursâ; 485  
 Assiduoque suos gemitu testata dolores,  
 Qualescunque manus ad cœlum & sidera tollit:  
 Ingratumque Jovem, nequeat cum dicere, sentit.  
 Ah quoties, solâ non ausâ quiescere sylvâ,  
 Ante domum, quondamque suis erravit in agris! 490  
 Ah quoties per saxa canum latratibus acta est!  
 Venatrixque metu venantum territa fugit!  
 Sæpe feris latuit visis; oblita quid esset:  
 Ursaque conspectos in montibus horruit urfos:  
 Pertimuitque lupos; quamvis pater esset in illis. 495  
 Ecce Lycaoniæ proles ignara (3) parenti  
 Arcas adest, ter quinque ferè natalibus actis.  
 Dumque feras sequitur; dum saltus eligit aptos,  
 Nexilibusque plagis sylvas Erymanthidas ambit;  
 Incidit in matrem: quæ restitit Arcade viso; 500  
 Et cognoscenti similis fuit. ille refugit:  
 Immosque oculos in se sine fine tenentem  
 Nescius extimuit: propiusque accedere aventi  
 Vulnifico fuerat fixurus pectora telo:  
 Arcuit omnipotens: pariterque ipsosque nefasque 505  
 Sustulit; & celeri raptos per inania vento  
 Imposuit cœlo, vicinaque sidera fecit.

(1) *prensamque ipsis Dea sœva capillis Traxit*(2) *potentia*(3) *parentis*

METAMORPHOSEΩN LIB. II. 67

Intumuit Juno, postquam inter sidera pellex  
 Fulsit: & ad canam descendit in æquora Tethyn,  
 Oceanumque senem; quorum reverentia movit 510  
 Sæpe Deos: causamque viæ scitantibus infit:  
 Quæritis æthereis quare regina Deorum  
 Sedibus huc adsum? pro me tenet altera cœlum.  
 Mentiari, obscurum nisi nox cum fecerit orbem,  
 Nuper honoratas summo mea vulnera cœlo 515  
 Videritis stellas illic, ubi Circulus axem  
 Ultimus extremum spatiumque brevissimus ambit.  
 Est verò, cur quis Junonem lædere nolit,  
 Offensamque tremat; quæ prosum sola nocendo?  
 En ego quantum egi! quàm vasta potentia nostra est!  
 Esse hominem vetui: facta est Dea. sic ego poenas 521  
 Sontibus impono: sic est mea magna potestas.  
 Vindicet antiquam faciem, vultusque ferinos  
 Detrahat; Argolicâ quod in antè Phoronide fecit.  
 Cur non & pulsâ ducat Junone, meoque 525  
 Collocet in thalamo, focerumque Lycaona sumat?  
 At vos si læsæ contemptus tangit alumnae,  
 Gurgite cœruleo septem prohibete Triones:  
 Sideraque in cœlo stupri mercede recepta  
 Pellite: ne puro tingatur in æquore pellex. 530

Dî maris annuerant. (4) habili Saturnia curru  
 Ingreditur liquidum pavonibus aëra pictis;  
 Tam nuper pictis cæso pavonibus Argo;  
 Quàm tu nuper eras, cùm candidus antè fuisses,  
 Corve loquax, subitò nigrantes versus in alas. 535  
 Nam fuit hæc quondam niveis argentea pennis  
 Ales, ut æquaret totas sine labe columbas:  
 Nec servaturis vigili Capitolia voce  
 Cederet anseribus, nec amanti flumina cycno.  
 Lingua fuit dampno: linguâ faciente loquaci, 540  
 (5) Qui color albus erat, nunc est contrarius albo.  
 Pulcrior in totâ, quàm Larissæa Coronis,  
 Non fuit Hæmonia. placuit tibi, Delphice, certè,  
 Dum vel casta fuit, vel inobservata. sed ales

(4) *agili*

(5) *Cui*

F 2

Sensit



Sensit adulterium Phœbeïus : utque latentem 545  
 Detegeret culpam non exorabilis index,  
 Ad dominum tendebat iter : quem garrula motis  
 Consequitur pennis, scitetur ut omnia, cornix.  
 Auditâque viæ causâ, Non utile carpis,  
 Inquit, iter : ne sperne meæ præfagia linguæ. 550

## EXPLANATION.

LYCAON had a Daughter named Calisto, who delighted extremely in Hunting, and, according to the Custom of those ancient Times, went dressed in the Spoils of wild Beasts. Jupiter, the Second of that Name, King of *Arcadia*, as Cicero (1) tells us, fell in love with her. This is the Foundation of the Fable : And gave Occasion to say that she was one of the Companions of Diana ; that her Lover took the Form of that Goddess, and that Juno, jealous of the Intrigue, changed her Rival into a Bear. We may add, with a modern Author (2), that Calisto was so metamorphosed because she had vowed her Virginity to Diana. In his Opinion, the Bear, which loves retired solitary Places, is the Symbol of a Vertue not easily preserved, in the midst of Greatness and a Crowd of Courtiers. The Poets, who have written this Event, have also added, that Calisto was taken up into Heaven, where she forms the

Constellation of the Bear ; a Circumstance grounded, perhaps, on Lycaon's having been one of the First Greeks that observed it. All the Contrivance of Juno, who, jealous of the Honour Jupiter had confer'd on his Mistress, by placing her in Heaven, goes to find out Thetys to desire her not to receive this new Constellation into the Ocean, is no more than an Astronomical Circumstance which shews us, that the Bear, as well as the other Stars of the Polar Circle, which is very high, in respect of Europe, never sets ; that is to say, that the Circle which those Stars describe by their Course, is never cut by the Horizon.

What I have said of Calisto may serve to shew us what to think concerning her Son Arcas, who, very likely, dying young, was also placed in Heaven where he forms the Constellation of the little Bear. Upon this we may consult Hyginus in his Poetical and Astronomical Heaven.

(1) *De Nat. Deor.* Lib. iii.

(2) *Cæsius* or *Bleau*, *Cælo-Poët. Astron. in Urso.*

F A B. VIII. Coronis in Cornicem.

ARGUMENT.

*Another Virgin of the same Name with Coronis, the Mistress of Apollo, changed into a Crow, for an indiscreet Report she made to Minerva, whose Favourite she was, concerning the Basket in which Erichthonius was enclosed.*

Q U I D fuerim, quid simque, vide; meritumque require:  
 Invenies nocuisse fidem. nam tempore quodam  
 Pallas Erichthonium, prolem sine matre creatam,  
 Clauserat Actæo textâ de vimine cistâ;  
 Virginibusque tribus (1) gemino de Cecrope natis 555  
 Hanc legem dederat, sua ne secreta viderent.  
 Abdita fronde levi densâ specularar ab ulmo,  
 Quid facerent. commissa duæ sine fraude tuentur,  
 Pandrosos atque Herse. timidæ vocat una sorores  
 Aglauros: nodosque manu diducit. at intus 560  
 Infantemque vident, apporrectumque draconem.  
 Acta Deæ refero, pro quo mihi gratia talis  
 Redditur, ut dicar tutelâ pulsa Minervæ;  
 Et ponar post noctis avem. mea pœna volucres  
 Admonuisse potest; ne voce pericula quærant. 565  
 At puto non ultro nec quicquam tale rogantem  
 Me petiit. ipsâ licet hoc à Pallade quæras:  
 Quamvis irata est: non hoc irata negabit.  
 Nam me Phocæicâ clarus tellure Coroneus  
 (Nota loquor) genuit. fueramque ego regia virgo: 570  
 Divitibusque procis (ne me contemne) petebar.  
 Forma mihi nocuit. nam dum per littora lentis  
 Passibus, ut soleo, summâ spatiarer arenâ,  
 Vidit, & incaluit pelagi Deus: utque precando  
 Tempora cum blandis absumsit inania verbis; 575  
 Vim parat, & sequitur. fugio, densumque relinquo

(1) *generoso Cecrope natis*

Littus, & in molli nequicquam lassor arenâ.  
 Indè Deos, hominesque voco : nec contigit ullum  
 Vox mea mortalem. mota est pro virgine virgo,  
 Auxiliumque tulit. tendebam brachia cœlo : 580  
 Brachia cœperunt levibus nigrescere pennis.  
 Rejicere ex humeris vestem molibar ; at illa  
 Pluma erat ; inque cutem radices egerat imas.  
 Plangere nuda meis conabar pectora palmis :  
 Sed neque jam palmas, nec pectora nuda gerebam. 585  
 Currebam : nec, ut antè, pedes retinebat arena :  
 Et summâ tollebar humo. mox acta per auras  
 Evehor, & data sum comes inculpata Minervæ.  
 Quid tamen hoc prodest, si diro facta volucris  
 Crimine Nyctimene nostro successit honori ? 590

## EXPLANATION.

WITHOUT troubling ourselves about the infamous and fabulous Origin of Erichthonius, as we find it in Ovid, who copied it from Pindar, we may say, that he only passed for the Son of Minerva, because he was, perhaps, the Son of the Daughter of Cranaüs, who had the Name of Minerva, and of some Priest of Vulcan ; or rather, as St. Austin pretends, because this Prince, lame and deformed, was found in a Temple dedicated to those two Divinities ; and as his Name is composed of two Greek Words, which signify Contention and Earth, some have imagined, after Strabo (1) that he was the Son of Vulcan and the Earth, which conceived him at the Time Minerva resisted the infamous Addresses of Vulcan ; but they have not observed, that he was

called so, for having disputed the Crown with Amphictyon upon the Death of Cranaüs the second King of Athens. Amphictyon prevailed, but Erichthonius mounted the Throne after his Death ; he reigned Fifty Years and died in the Year 1501 before JESUS-CHRIST, as may be proved by the X. Epoch of the *Parian* Marbles. This Prince, amongst other Defects, had his Legs extremely weak and ill made : To hide the Deformity of them, it is said, he invented Chariots, which were not known before his Reign.

*Primus Erichthonius currus & quatuor ausus*

*Jungere equos, rapidisque rotis infislerè victor (2).*

But it do's not seem probable that the Greeks had no Chariots

(1) Lib. ix.

(2) *Virg. Georg. Lib. iii. 113.*



riots before his Time, having received so many Colonies from *Ægypt*, where the use of them was known in the very first Ages. It is therefore better to follow the Authority of the Marbles I have just mentioned, and say, that Erichthonius was the First that made use of Chariots in celebrating the Panathenæa, of which this Monument makes him the Inventor. The Commentators upon the Marbles fix the Institution of this Feast in the Year 1534 before JESUS-CHRIST. But tho' the Word Panathenæa is found in the Epoch, I cannot be persuaded that in the Time of Erichthonius this Feast was celebrated by all *Greece*, which was not then re-united enough for a general participation of the same Mysteries. This Prince instituted that Feast for the City of *Athens* only, and it was at first called the Feast of the Athenians, from whom, in process of Time, it spread over the rest of *Greece*. If Meursius had been acquainted with these Marbles, he would have

been more exact in speaking of this Institution. However it be, Erichthonius after his Death deserved a Place in Heaven, where he forms the Constellation called the Waggoner, as we are told by Hyginus (3); who also says, that the Deformity of his Legs gave Occasion to the Report, that he was half a Man and half Serpent. *Alii anguina crura habuisse Erichthonium dixerunt, eumque primo tempore adolescentiæ Ludos Minervæ Panathenæa fecisse, & ipsum quadrigis cucurrisse, pro quibus factis inter sydera dicitur collocatus.*

Apollodorus (4) says, that Erichthonius was born in *Attica*, that he was the Son of Cranaë the Daughter of Attis, that he dethroned Amphietyon, and became the fourth King of *Athens*. The rest of the Fable, as we read it in Pindar and Ovid, is a Fiction; founded, according to St. Austin (5), on this Prince's being exposed, as soon as born, in the Temple of Minerva.

(3) *Poët. Astron. Lib. II. Fab. xlii. at the Word Heniocbus.*

(4) *Lib. ii.*

(5) *De Civit. Dei.*

F A B. IX. Nyctimene in Noctuum.

A R G U M E N T.

*Nyctimene having entertained a criminal Passion for her Father Nyctæus, the Gods, to punish her Incest, transform'd her into an Owl. And Apollo pierces the Breast of Coronis with an Arrow, upon the Report the Raven had made him, of the Disloyalty of his Mistress.*

**A**n, quæ per totam res est notissima Lesbos,  
Non audita tibi est? patrium temerâsse cubile  
Nyctimenen? avis illa quidem: sed conscia culpæ  
Conspectum lucemque fugit, tenebrisque pudorem  
Celat; & à cunctis expellitur æthere toto. 595

Talia dicenti, Tibi, ait, revocamina, corvus,  
Sint precor ista malo. nos vanum spernimus omen.  
Nec cœptum dimittit iter: dominoque jacentem  
Cum juvene Hæmonio vidisse Coronida narrat.  
Laurea delapsa est audito crimine (1) amantis: 600  
Et pariter vultusque Deo, plectrumque, colorque  
Excidit. utque animus tumidâ fervebat ab irâ;  
Arma assueta (2) capit; flexumque à cornibus arcum  
Tendit: & illa suo toties cum pectore juncta  
Indevitato trajecit pectora telo. 605

Icta dedit gemitum, tractoque à vulnere ferro,  
Candida Puniceo perfudit membra cruore:  
Et dixit, Potui pœnas tibi, Phœbe, dedisse;  
Sed peperisse prius. duo nunc moriemur in unâ.  
Haftenus; & pariter vitam cum sanguine fudit. 610  
Corpus inane animæ frigus letale secutum est.

Pœnitet heu! serò pœnæ crudelis amantem:  
Seque, quòd audierit, quòd sic exarserit, odit:  
Odit avem, per quam crimen causamque dolendi  
Scire coactus erat: (3) nervumque, arcumque, manumque  
Odit; cumque manu, temeraria tela, sagittas. 616  
Collapsamque fovet: serâque ope vincere fata  
Nititur; & medicas exercet inaniter artes.

Quæ postquam frustra tentata, rogamque parari  
Sensit, & arsueros supremis ignibus artus; 620  
Tum verò gemitus (neque enim cœlestia tingi  
Ora decet lacrymis) alto de corde petitos  
Edidit. haud aliter, quàm cùm spectante juvencâ  
Lactentis vituli, dextrâ libratus ab aure,  
Tempora discussit claro cava malleus ictu. 625  
Ut tamen ingratos in pectora fudit odores:

(1) *amanti*: (2) *rapit*; (3) *necnon arcumque, &c.*

Et dedit amplexus, injustaque iusta peregit :  
 Non tulit in cineres labi sua Phœbus eosdem  
 Semina : sed natum flammis uteroque parentis  
 Eripuit ; geminique tulit Chironis in antrum.  
 Sperantemque sibi non falsæ præmia linguæ  
 Inter aves albas vetuit considerare corvum.

639

## EXPLANATION.

IN the Metamorphoses of Ovid, we often find a Series of historical Events so well linked together, that it is not difficult to explain them ; but we also meet with single Facts, of which History has not left us the least Knowledge : Such is the Fable of Coronis, transformed into a Crow, for making too faithful a Report ; and that of the Raven, changed from white to black, for talking too much. I am sensible the Mythologists have taken several Touches of Morality from these Subjects, which may be easily perceived in them ; but that not being the Object I have proposed to my self, I refer the Reader to those Authors. It is enough for me to say, in the first Place, that the Resemblance of Names has, almost every where, been the Foundation of the Metamorphoses ; and, secondly, that the Adventures which happen'd in the Courts of Princes in those remote Ages, became the Subjects of several Songs, in

which the Poets were not sparing of the *Marvellous*. Even the most extravagant Fiction, always passed for one of the Privileges of Poetry. Upon these Principles we may suppose, that the Fables which I am now explaining, contain the History of two Persons entirely unknown to us, and that we ought to carry it as far back, as the Time in which the Daughters of Cecrops lived, to whom it seems to have some Relation. All that we know concerning Coronis is, that, having had a Commerce with Apollo, or some Priest of that God, she became the Mother of Æsculapius, and died in bringing him into the World. Coronis being also the Name of the Crow, as well as of a Nymph, some Authors, have published from thence, that her Son Æsculapius was produced from the Egg of that Bird, and came forth in the Shape of a Serpent ; as Lucian has it in his Dialogues.



## FAB. X. Ocyroë in Equam.

## ARGUMENT.

*Ocyroë the Daughter of the Centaur Chiron, taking upon her to predict future Events, tells her Father the Fate of Young Æsculapius, and the Gods, in that very Instant, transform her into a Mare.*

SEMIFER interea divinæ stirpis alumno  
 Lætus erat; mistoque oneri gaudebat honore.  
 Ecce venit rutilus humeros protecta capillis 635  
 Filia Centauri: quam quondam Nympha Chariclo,  
 Fluminis in rapidi ripis enixa, vocavit  
 Ocyroën. non hæc artes contenta paternas  
 (1) Edidicisse fuit: fatorum arcana canebat.  
 Ergo ubi fatidicos concepit mente furores, 640  
 Incaluitque Deo, quem clausum pectore habebat;  
 Aspicit infantem, Totique salutifer orbi  
 Cresce puer, dixit: tibi se mortalia sæpe  
 Corpora debebunt: animas tibi reddere ademptas  
 Fas erit. idque semel Dīs indignantibus ausus, 645  
 Posse dare hoc iterum flammâ (2) prohibebere avitâ:  
 Eque Deo corpus fies exsangue; Deusque,  
 Qui modò corpus eras: & bis tua fata novabis.  
 Tu quoque, care pater, non jam mortalis, & ævis  
 Omnibus ut maneat, nascendi lege creatus; 650  
 Posse mori cupies tum, cùm cruciabere diræ  
 Sanguine serpentis per faucia membra recepto.  
 Teque ex æterno patientem numina mortis  
 Efficient: triplicesque Deæ tua fila solvent.  
 Restabat fatis aliquid: suspirat ab imis 655  
 Pectoribus, lacrymæque genis labuntur abortæ:  
 Atque ita, Prævertunt, inquit, me fata; vetorque  
 Plura loqui; vocisque meæ præcluditur usus.

(1) Addidicisse

(2) prohiberis

METAMORPHOSEΩN LIB. II. 75

Non fuerant artes tanti, quæ numinis iram  
 Contraxere mihi. mallet nescisse futura. 660  
 Jam mihi subduci facies humana videtur :  
 Jam cibus herba placet : jam latis currere campis  
 Impetus est ; in equam, cognataque corpora vertor.  
 Tota tamen quare ? pater est mihi nempe biformis.  
 Talia dicenti pars est extrema querelæ 665  
 Intellecta parum : confusaque verba fuere.  
 Mox nec verba quidem, nec equæ sonus ille videtur ;  
 Sed simulantis equam : parvoque in tempore certos  
 Edidit hinnitus : & brachia movit in herbas.  
 Tum digiti coeunt ; & quinos alligat ungues 670  
 Perpetuo cornu levis ungula : crescit & oris,  
 Et colli spatium : longæ pars (3) maxima pallæ  
 Cauda fit. utque vagi crines per colla jacebant,  
 In dextras abiire jubas : pariterque novata est  
 Et vox & facies. nomen quoque monstra dedere. 675

(3) ultima

F A B. XI. Battus in Saxum.

ARGUMENT.

*Mercury having stolen Apollo's Oxen, and Battus having perceived the Theft, he engages him by a Present, to keep the Thing secret. But still mistrusting the Fidelity of that old Shepherd, he puts on another Shape, and then tempts him with new Presents, which corrupt him. To punish his Treachery, the God changes him into a Touchstone.*

**F**LEBAT, opemque tuam frustra Philyreius heros,  
 Delphice, poscebat. sed nec rescindere magni  
 Iussa Jovis poteras : nec, si rescindere posses,  
 Tunc aderas. Elin Messeniaque arva colebas.  
 Illud erat tempus, quo te pastoria pellis 680  
 Texit ;

Texit; onusque fuit (1) baculum sylvestre sinistrae:  
 Alterius, dispar (2) septenis fistula cannis.  
 Dumque amor est curæ, dum te tua fistula mulcet;  
 Incustoditæ Pylios memorantur in agros  
 Processisse boves. videt has Atlantide Majâ 685  
 Natus; & arte suâ sylvis occultat abactas.  
 Senferat hoc furtum nemo, nisi notus in illo  
 Rure senex. Battum vicinia tota vocabant.  
 Divitis hic saltus herbosaque pascua Nelei,  
 Nobiliumque greges custos servabat equarum. 690  
 Hunc timuit, blandâque manu seduxit: &, Eja,  
 Quisquis es, hospes, ait, si fortè armenta requiret  
 Hæc aliquis, vidisse nega. neu gratia factò  
 Nulla rependatur; nitidam cape præmia vaccam.  
 Et dedit. acceptâ voces has reddidit hospes: 695  
 Tutus eas. lapis iste priùs tua furta loquatur.  
 Et lapidem ostendit. simulat Jove natus abire.  
 Mox redit: &, versâ pariter cum voce figurâ,  
 Rustice, vidisti si quas hóc limite, dixit,  
 Ire boves; fer opem: furtoque silentia deme. 700  
 Juncta suo pretium dabitur tibi fœmina tauro.  
 At senior, postquam merces geminata, Sub illis  
 Montibus, inquit, erunt. & erant sub montibus illis,  
 Risit Atlantiades: &, Me mihi, perfide, prodis?  
 Me mihi prodis? ait. perjuraque pectora vertit 705  
 In durum filicem; qui nunc quoque dicitur Index:  
 Inque nihil merito vetus est infamia saxo.

(1) *baculus sylvestris olivæ*: (2) *è septem fistula cannis*.

#### EXPLANATION.

ÆSCULAPIUS, being  
 taken from his Mother's Breast,  
 was given in charge to Chiron,  
 who took care of his Education.  
 This is what caused the Mis-  
 fortune of Ocyroë the Daugh-  
 ter of that Centaur: But as I  
 shall have Occasion hereafter to  
 speak of Æsculapius, it will be  
 sufficient, in this Explication,

to shew who Chiron and his  
 Daughter were.

The Centaurs, those Monsters  
 whose Bodies were half Men and  
 half Horse, were the first Horse-  
 men in *Theffaly*, as I shall prove  
 in the Skirmish they had with the  
 Lapithites. Chiron, one of  
 those Cavaliers, was in great  
 Reputation for his Prudence,  
 and



and the Knowledge he had acquired in a Place, where the Sciences were so much neglected. All the Ancients regarded him as the Inventor of Physic, in which he afterwards instructed his Pupil Æsculapius. He was also esteem'd an excellent Musician and a good Astronomer, as we read in Homer, Diodorus Siculus, and other ancient Authors. Most of the Heroes of that Age, and amongst others, Jason and Hercules, were desirous to study under so able a Master: And we may reasonably believe, that a Man of such Learning and Parts, was not negligent in cultivating the Wit and Talents of his Daughter Ocyroë. But as she became curious to dive into the Secrets of Futurity, and would foretell the Fortune of young Æsculapius, she was said to be changed into a Mare: A Metamorphosis, which, in my Opinion, has no other Foundation than her great Skill and Address in Riding. For, as it is most certain, that the Horsemen of that Age, were taken for Monsters, half Men and half Horses, it is not

at all surprising, to find the Daughter of a Centaur, transform'd into a Mare.

I have said that Chiron, was an able Astronomer; and all Antiquity agrees in it. He was generally believed to be the Person, who, in the Voyage of the Argonautes, markt out the Constellations, to help them in their Navigation. For that Purpose, and conformable to the Disposition of the Heavens, he placed the Points of the Solstices, and the Equinoxes, in the Fifteenth Degree of those Constellations; that is to say, between Cancer and Capricorn, and Aries and Scorpio. And his Calendar may be reckon'd one of the ancientest in the World. By what I have just said, we see that Chiron lived in the Time of the Argonautes, which, according to the exactest Computation, was towards the Year 1420 before JESUS-CHRIST, more than 200 Years before the War of Troy. But I shall have an Opportunity to enlarge upon the Proofs of this Chronology, in the History of the Expedition of the Argonautes.

## F A B. XII. Mercurius Herse amat.

### ARGUMENT.

*Mercury, falling in love with Herse the Daughter of Cecrops, would engage Aglauros in his Interest, and, by her means, obtain Access to her Sister; but she absolutely refuses him, unless he promises to reward her with a large Sum of Money.*

HINC

**H**INC se sustulerat paribus caducifer alis :  
 Munychiosque volans agros, gratamque Minervæ  
 Despectabat humum, cultique arbuſta Lycæi. 710  
 Illâ fortè die caſtæ de more puellæ  
 Vertice ſuppoſito feſtas in Palladis arces  
 Pura coronatis portabant ſacra caniſtris.  
 Indè revertentes Deus aſpicit ales ; iterque  
 Non agit in rectum ; ſed in orbem curvat eundem. 715  
 Ut volucris viſis rapidiſſima milîus extis,  
 Dum timet, & denſi circumſtant ſacra miniſtri,  
 Flectitur in gyrum ; nec longiùs audet abire :  
 Spemque ſuam motis avidus circumvolat alis.  
 Sic ſuper Actæas agilis Cyllenius arces 720  
 Inclinat curſus : & eaſdem circinat auras.  
 Quanto ſplendidior, quàm cætera ſidera, fulget  
 Lucifer ; & quanto te, Lucifer, aurea Phœbe ;  
 Tanto virginibus præſtantior omnibus Herſe  
 Ibat : eratque decus pompæ, comitumque ſuarum. 725  
 Obſtupuit formâ Jove natus : & æthere pendens  
 Non ſecus exarſit, quàm cùm balearica plumbum  
 Funda jacit. volat illud, & incandescit eundo :  
 Et quos non habuit, ſub nubibus invenit, ignes.  
 Vertit iter ; cœloque petit diverſa relicto : 730  
 Nec ſe diſſimulat ; tanta eſt fiducia formæ.  
 Quæ quamquam juſta eſt ; curâ tamen adjuvat illam :  
 Permulcetque comas, chlamydemque, ut pendeat aptè,  
 Collocat : ut limbus, totumque appareat aurum :  
 Ut teres in dextrâ, quâ ſomnos ducit & arcet, 735  
 Virga ſit : ut terſis niteant talaria plantis.  
 Pars ſecreta domûs ebore & teſtudine cultos  
 Tres habuit thalamos, quorum tu, Pandroſo, dextrum,  
 Aglauros lævum, medium poſſederat Herſe.  
 Quæ tenuit lævum, venientem prima notavit 740  
 Mercurium : nomenque Dei ſcitarier auſa eſt,  
 Et cauſam adventûs. cui ſic reſpondit Atlantis  
 Pleïoneſque nepos : Ego ſum, qui juſſa per auras  
 Verba patris porto. pater eſt mihi Jupiter ipſe.

# METAMORPHOSEON LIB. II. 79

Nec fingam causas. tu tantum fida forori 745  
 Esse velis, prolesque meæ matertera dici.  
 Herse causa viæ. faveas oramus amanti.  
 Adspicit hunc oculis isdem, quibus abdita nuper  
 Viderat Aglauros flavæ secreta Minervæ:  
 Proque ministerio magni sibi ponderis aurum 750  
 Postulat. interea tectis excedere cogit.  
 Vertit ad hanc torvi Dea bellica luminis orbem,  
 Et tanto penitus traxit suspiria motu,  
 Ut pariter pectus, positamque in pectore forti  
 Ægida concuteret. subit, hanc arcana profana 755  
 Detexisse manu tum, cum sine matre creatam  
 Lemnicolæ stirpem contra data fœdera vidit:  
 Et gratamque Deo fore jam, gratamque forori:  
 Et ditem sumto, quod avara poposcerit, auro.

## EXPLANATION.

THE Daughters of Cecrops, the first King of *Athens*, having disobeyed the Orders which Minerva had given them, drew upon themselves the Indignation of that Goddess; who, to punish the Indiscretion of those young Princesses, made Aglauros jealous of her Sister Herse. Mercury was in love with the latter, but being denied entrance into her Chamber by the jealous Aglauros, he turned that Princess into a Stone, by touching her with his Rod. This was the ancient Way of writing the History of Persons, distinguished either by their Merit, or their Birth; and they

were thought to be highly honoured, when their Interests were thus mixed with those of the Gods. Some Prince who was called Apollo, for there were several of that Name, as we read in the third Book *M. T. Cic. De Nat. Deor.* fell in Love with Herse, of whom her Sister became very jealous: and, upon so common an Adventure, Ovid has given the Reins to his Imagination, and written this History with all the Beauty, and *Marvellous*, which his Wit, so fertile in Fiction, could possibly furnish him.

FAB.



F A B. XIII. Invidiam adit Minerva. Aglauros  
ros in Saxum.

ARGUMENT.

*Pallas commands Envy to make Aglauros jealous of her Sister Herse. Envy obeys the Goddess; and Aglauros, stung with that furious Passion, continues obstinate in opposing Mercury's Passage to her Sister's Apartment, for which, the God changes her into a Statue.*

**P**ROTINUS Invidiæ nigro squallentia tabo 760  
Tecta petit. domus est imis in vallibus antri  
Abdita, sole carens, non ulli pervia vento;  
Tristis, & ignavi plenissima frigoris; & quæ  
Igne vacet semper, caligine semper abundet.  
Huc ubi pervenit belli metuenda virago; 765  
Constitit ante domum, (neque enim succedere tectis  
Fas habet) & postes extremâ cuspide pulsat.  
Concussæ patuere fores. videt intus edentem  
Vipereas carnes, vitiorum alimenta suorum,  
Invidiam: visâque oculos avertit. at illa 770  
Surgit humo pigrâ: semesarumque relinquit  
Corpora serpentum: passuque incedit inertî.  
Utque Deam vidit formâque armisque decoram;  
Ingemuit: (1) vultumque ima ad suspiria duxit.  
Pallor in ore sedet: macies in corpore toto: 775  
Nusquam recta acies: livent rubigine dentes:  
Pectora felle virent: lingua est suffusa veneno.  
Risus abest; nisi quem visi movere dolores.  
Nec fruitur somno, vigilacibus excita curis:  
Sed videt ingratos, intabescitque videndo, 780  
Successus hominum: carpitque & carpitur unâ:  
Suppliciumque suum est. quamvis tamen oderat illam;

(1) visusque decor suspiria duxit. vel, cultusque Deæ suspiria movit.

Talibus adfata est breviter Tritonia dictis :  
 Infice tabe tuâ natarum Cecropis unam.  
 Sic opus est. Aglauros ea est. haud plura locuta 785  
 Fugit : & impressâ tellurem reppulit hastâ.  
 Illa Deam obliquo fugientem lumine cernens,  
 Murmura (2) parva dedit ; successorumque Minervæ  
 Indoluit : baculumque capit ; quod spinea totum  
 Vincula cingebant ; adopertaque nubibus atris, 790  
 Quacunque ingreditur, florentia proterit arva.  
 Exuritque herbas, & summa cacumina carpit :  
 Afflatuque suo populos, urbesque, domosque  
 Polluit : & tandem Tritonida conspicit arcem,  
 Ingeniis, opibusque, & festâ pace virentem : 795  
 Vixque tenet lacrymas ; quia nil lacrymabile cernit.  
 Sed postquam thalamos intravit Cecrope natæ ;  
 Jussa facit : pectusque manu ferrugine tinctâ  
 Tangit : & hamatis præcordia sentibus implet.  
 Inspiratque nocens virus : piceumque per ossa 800  
 Dissipat, & medio spargit pulmone, venenum.  
 Neve mali spatium causæ per latius errent ;  
 Germanam ante oculos, fortunatumque sororis  
 Conjugium, pulcrâque Deum sub imagine ponit ;  
 Cunctaque magna facit. quibus irritata, dolore 805  
 Cecropis occulto mordetur : & anxia nocte,  
 Anxia luce gemit ; lentaque miserrima tabe  
 Liquitur, ut glacies incerto faucia sole :  
 Felicisque bonis non secius uritur Herfes,  
 Quàm cum spinosis ignis supponitur herbis ; 810  
 Quæ neque dant flammæ, lenique tepore cremantur.  
 Sæpe mori voluit ; ne quicquam tale videret :  
 Sæpe velut crimen rigido narrare parenti.  
 Denique in adverso venientem limine sedit  
 Exclusura Deum. cui blandimenta, precesque, 815  
 Verbaque jactanti mitissima, Desine, dixit :  
 Hinc ego me non sum nisi te motura repulso.  
 Stemus, ait, pacto, velox Cyllenius, isto :  
 Cælatasque fores virgâ patefecit. at illi

(1) rauca

Surgere conanti partes, quascunque sedendo 820  
 Flectimur, ignavâ nequeunt gravitate moveri,  
 Illa quidem recto pugnat se attollere trunco :  
 Sed genuum junctura riget, frigusque per (3) ungues  
 Labitur ; & pallent amisso sanguine venæ.  
 Utque malum latè solet immedicabile cancer 825  
 Serpere, & illæsas vitiatas addere partes ;  
 Sic letalis hyems paulatim in pectora venit :  
 Vitalesque vias, & respiramina claudit.  
 Nec conata loqui est ; nec, si conata fuisset,  
 Vocis haberet iter. saxum jam colla tenebat ; 830  
 Oraque duruerant : signumque exsangue sedebat.  
 Nec lapis albus erat. sua mens infecerat illam.

(3) *artus*

## EXPLANATION.

MINERVA'S Visit to Envy, so finely described by Ovid, is still the same Fable continued. An Historian would only have said, that Aglauros was jealous of the good Fortune of her Sister : But a Poët soars higher ; and, according to the Privilege of his Art, by bringing the Gods to interfere, in even the commonest Things, ennobles his Subject, and gives Life and Spirit to whatever he treats of. Pausanias (1) stripping this Adventure of the *Marvellous*, in which it is dressed, says that the Daughters of Cecrops, running Mad, threw themselves down from the Top of a Tower. I also add, that those Princesses not having perhaps, a very great Devotion to Minerva, whose Worship was but just established at Athens, it was published, to raise her Reputation, that the Goddess had in that Manner

(1) *In Atticis.*

punished their Impiety. I am confirmed in my Conjecture, by what the same Author tells us, that Pandrosos, the Third Daughter of Cecrops, had, after her Death, a Temple built in Honour of her, near Minerva's ; because she had continued faithful to that Goddess, and not disobeyed her, as her Sisters had done. The Reputation of Hersé and Aglauros must, however, have been restored in Process of Time, since we find in Herodotus, that those two Princesses had also their Temples. The Epoch of the Time, in which the Daughters of Cecrops lived, is sufficiently known by that of the Reign of their Father, which the Commentators upon the *Parian Marbles* fix about the Year 1582 before JESUS CHRIST, and near 400 Years before the War of Troy.

F A B.



## F A B. XIV. Jupiter in Taurum.

## A R G U M E N T.

*Jupiter takes the Shape of a Bull, to carry off Europa, with whom he was in love; and swims with her on his Back, to the Island of Crete.*

**H**AS ubi verborum pœnas mentisque profanæ  
 Cepit Atlantiades; dictas à Pallade terras  
 Linqvit, & ingreditur jactatis æthera pennis. 835  
 Sevocat hunc genitor; nec causam fassus amoris,  
 Fide minister, ait, jussorum nate meorum,  
 Pelle moram, solitoque celer delabere cursu:  
 Quæque tuam matrem tellus à parte sinistrâ  
 Suspicit, (indigenæ Sidonida nomine dicunt) 840  
 Hanc pete: quodque procul montano gramine pasci  
 Armentum regale vides; ad littora verte.  
 Dixit: & expulsi jamdudum monte juvenci  
 Littora jussa petunt: ubi magni filia regis  
 Ludere virginibus Tyriis comitata solebat. 845  
 Non bene conveniunt, nec in unâ sede morantur,  
 Majestas & amor. sceptri gravitate relictâ;  
 Ille pater rectorque Deûm; cui dextra trifulcis  
 Ignibus armata est, qui nutu concutit orbem;  
 Induitur tauri faciem: mistusque juvencis 850  
 Mugit, & in teneris formosus obambulat herbis.  
 Quippe color nivis est; quam nec vestigia duri  
 Calcavere pedis, nec solvit aquaticus Auster.  
 Colla toris extant; armis palearia pendent:  
 Cornua (1) parva quidem; sed quæ contendere possis  
 Facta manu, purâque magis perlucida gemmâ. 856  
 Nullæ in fronte minæ; nec formidabile lumen:  
 Pacem vultus habet. miratur Agenore nata,  
 Quòd tam formosus, quòd prælia nulla minetur.  
 Sed, quamvis mitem, metuit contingere primo. 860

(1) vara

Mox adit; & flores ad candida porrigit ora.  
 Gaudet amans: &, dum veniat sperata voluptas,  
 Oscula dat manibus. vix ah, vix cætera differt.  
 Et nunc alludit, viridique exultat in herbâ:  
 Nunc latus in fulvis niveum deponit arenis. 865  
 Paulatimque metu demto, modò pectora præbet  
 Virgineâ plaudenda manu: modò cornua fertis  
 Impedienda novis. ausa est quoque regia virgo,  
 Nescia quem premeret, tergo considere tauri:  
 Cum Deus à terrâ, siccoque à littore, sensim 870  
 Falsa pedum primis vestigia ponit in undis.  
 Indè abit ulterius, mediique per æquora ponti  
 Fert prædam. pavet hæc: littusque ablata relictum  
 Respicit: & dextrâ cornum tenet; altera dorso  
 Imposita est: tremulæ sinuantur flamine vestes. 875

## EXPLANATION.

THE Fable of Jupiter's taking the Figure of a Bull in order to carry off Europa, is a very celebrated Event in History, as we shall see by what follows. To understand it well, it is necessary to know, that there have been several Jupiters: but the Confusion that reigned in ancient History, has thrown an almost impenetrable Darknes over all their Adventures. Vossius (1) has, nevertheless, succeeded pretty well in unravelling them. According to that Author, the Adventure of Niobe the Daughter of Phoroneus, regards Jupiter Apis King of *Argos*, who reigned 1770 Years before JESUS CHRIST: And that of Danaë, is to be attributed to Jupiter Prætus, who lived about 1350 Years before the Christian Æra. He that took away

Ganymede was Jupiter Tantalus, who reigned much about the same Time: And that Jupiter who was the Father of Hercules, was also the same who deceived Leda under the Figure of a Swan. But the Subject of the present Fable was Jupiter Asterius, whose Reign happen'd about 1400 Years before JESUS CHRIST; and more than 200 Years before the War of *Troy*. That Prince, if we believe Diodorus Siculus, was the Son of Teutamus, who having married the Daughter of Creteus, went with some Pelasgians to settle in the Island of *Crete*, of which he was the first King. This Principle being thus admitted, it is easy to strip the Fable in Question, of all the Ornaments bestowed on it by the Poet. Asterius having heard

(1) *De Idol. Lect. I. Cap. xiv.*

heard of the Beauty of Europa, the Daughter of Agenor King of Tyre, fitted out a Ship to bring her away, either by Force or Surprise. The Custom of carrying away those Persons by Force, who could not be obtained by Treaty, was, as Herodotus (2) tells us, very common in those rude ignorant Ages; in which another Custom also prevailed, of naming the Ship after the Animal, represented on the Head of it. Thus Virgil names Æneas's Ships the Centaur, the Whale, &c. And it is what Ovid means in this Verse (3):

*Navis ἔσ' à πικρᾷ casside nomen  
habet.*

The Ship in which Asterius made his Voyage, had, without doubt, the Figure of a Bull on its Head; which afterwards occasioned those who wrote that Adventure, to say that Jupiter being in Love, forgot his Grandeur and Majesty, and concealed himself under the Shape of that Animal, to carry off his Mistress. Palæphatus (4) and after him Tzetzes (5) pretend, that the Fable took its Rise from the Name of Austerius's General, who was called Taurus; but I approve the first Explication, which is ancients and better grounded. That of Bochart (6) would certainly appear very ingenious, if we could always depend upon Etymologies taken from Languages,

which have now no Existence. That learned Author believes, that the double meaning of the Word Alpha or Ilpha, which, in the Phœnician Language signified either a Ship or a Bull, gave Occasion to the present Fable; and that the Greeks, who read the Annals of that People, took it in the last Sense. However it be, Europa was carried to the Island of Crete, where, being married to Asterius, she made him the Father of three Sons, Minos the First of that Name, Rhadamanthus and Sarpedon, whose Histories, extremely disguised with Fables, shall be explained hereafter. Europa was in great Consideration during her Reign, and was honoured as a Divinity after her Death. A Feast was also instituted in Memory of her, which Hesychius calls Hellotia, ἑλλωτία, and as it was customary in the Apotheosis of great Persons to change the Names of Those who were enrolled in the Number of the Gods, Europa was called ἑλλωτίς; a Name, which the Author of the Etymologicon Magnum, translates by the Word Virgin. But how is it likely, that such a Quality should be ascribed to the Mother of three Princes? We had better then follow Bochart (7) who says that it comes from the Phœnician Word *Hal-lots*, which according to that learned Author, signifies Praise,

G 3

Epi-

(2) Lib. I.

(3) *Ep. Heroid.* The Reader may consult what I have said more at large, concerning the Tutelary Gods of Shipping, in Tome II. of the Explication of Fables.

(4) *Cœses incredab.*

(5) *In Alua.*

(6) *Cban. Lib. II. Cap. iii.*

(7) *Leco cit.*



*Epithalamium*, and was intended to shew, that her Arrival in *Crete*, and her Marriage were celebrated with Verses and Songs; which, very probably, were renewed every Year during her Life, and continued after her Death, in the Feast that was instituted in Honour of her, and named *Hellotie*, or the *Epithalamium*. That Name, if we believe *Stephanus* (8) was also given to the Town of *Gortys*, where that Feast was

instituted. Or else we may say, that the Feast which was celebrated at *Corinth* in Honour of *Minerva*, who was named *Parthenos*, the Virgin, having, by length of Time, been introduced into *Crete*, was celebrated there in Honour of *Europa*; and this Conjecture is not without Foundation; the same Feasts having frequently changed their Objects, as Colonies transplanted them into Foreign Countries.

(8) *De Urbibus, verbo 'Ελλάτις.*



P. OVIDII NASONIS  
METAMORPHOSEON

L I B E R III.

F A B. I. Cadmus Europam a Jove raptam  
perquirit.

A R G U M E N T.

*Jupiter having carried away Europa, her Father Agenor commands his Son to go immediately in Search of her; and either to bring back his Sister with him, or never return to Phœnicia. Cadmus, tired with long Toil, and a fruitless Enquiry, goes at last to consult the Oracle at Delphi, which bids him observe the Place where he should see a Cow lie down, and build a City there, and call the Country Bœotia.*

JAMQUE Deus positâ fallacis imagine tauri,  
Se confessus erat; Dictæaque rura tenebat.  
Cum pater ignarus Cadmo perquirere raptam  
Imperat: & pœnam, si non invenerit, addit  
Exsilium, facto pius & sceleratus eodem. 5  
Orbe pererrato (quis enim deprendere possit  
Furta Jovis?) profugus patriamque iramque parentis  
Vitat Agenorides; Phœbique oracula supplex  
Consulit: &, quæ sit tellus habitanda, requirit.  
Bos tibi, Phœbus ait, solis occurret in arvis, 10  
Nullum passa jugum, curvique immunis aratri.  
Hâc duce carpe vias. &, quâ requieverit herbâ,  
Mœnia fac condas: Bœotiaque illa vocato.  
Vix bene Castalio Cadmus descenderat antro;

Incustoditam lentè videt ire juvencam, 15  
 Nullum servitii signum cervice gerentem.  
 Subsequitur, pressoque legit vestigia gressu;  
 Auctoremque viæ Phœbum taciturnus adorat.  
 Jam vada Cephisi, Panopesque evaserat arva :  
 Bos stetit : &, tollens (1) spatiosam cornibus altis 20  
 Ad cœlum frontem, mugitibus impulit auras.  
 Atque ita, respiciens comites sua terga sequentes,  
 Procubuit, tenerâque latus submitit in herbâ.  
 Cadmus agit grates; peregrinæque oscula terræ  
 Figit : & ignotos montes agrosque salutat. 25  
 Sacra Jovi facturus erat : jubet ire ministros,  
 Et petere è vivis libandas fontibus undas.  
 Sylva vetus stabat, nullâ violata securi.  
 Est specus in medio virgis ac vimine densus,  
 Efficiens humilem lapidum compagibus arcum; 30  
 Uberibus fœcundus aquis. hœc conditus antro  
 Martius anguis erat, cristis præsignis & auro.  
 Igne micant oculi; corpus tumet omne veneno :  
 Tresque vibrant linguæ : triplici stant ordine dentes.

(1) *speciosam*

#### EXPLANATION.

THE Fable which represents Jupiter crossing the Sea in the Figure of a Bull, and afterwards discovering himself to Europa, is already sufficiently explained, but as there are some particular Passages in the History, which agree with that Circumstance of the Fable, it is necessary to take Notice of them here. Solinus tells us that Europa arrived in *Crete*, by the Mouth of the River which runs by *Gortys*. *Gortynam Lethæus amnis præterfuit, quo Europam Tauri dorso Gortyni ferunt veſtitatam.* The Greeks, who were great Admirers of Fables, observing

some Plane-Trees on the Banks of that River, which were always green and flourishing, reported, that Jupiter consummated his Marriage with Europa under one of those Trees; and, in process of Time, the Inhabitants of *Gortys* took Occasion from thence, to strike a Medal, now in the French King's Cabinet, representing Europa, sitting in a melancholy Posture under a Tree, half Plane, and half Palm-Tree; with an Eagle at the Foot of it, upon which she turns her Back. And, to put it out of Dispute, that this Event is the Subject of the Medal, the same Princess



## METAMORPHOSEΩN LIB. III. 89

Princess is seen on the other Side sitting on a Bull, within a Border of Laurel Leaves, and the Legend ΕΟΡΤΙΝΙΩΝ.

Apollodorus has preserved the Genealogy of Europa (1). Libya, according to that Author, had two Sons by Neptune, Belus and Agenor. The Latter married Thelepassa, by whom he had Cadmus, Phoenix, and Cilix; and a Daughter named Europa. Nevertheless, there are, according to the same Author, Historians who assure us, that Europa was the Daughter of Phoenix, and Grandchild of Agenor.

We must not forget to take notice in this Place, that several Authors believed *Europe* took its Name from that Princess; but the learned Bochart, with much more Reason, is of

Opinion, that this Part of the World was called so, from the Whiteness of those who inhabited it. In the mean Time we may suppose, that Europa, having received her Name from the exceeding Fairness of her Complexion, some Authors would therefore give it to this Quarter of the Globe, whose Inhabitants are so white. As to the rest, that Princess must certainly have been extremely Fair, tho' born in a very hot Climate; since the Poets, as the Scholiast of Theocritus tells us, invented, merely upon that Account, the Fable which says that young Angelo, the Daughter of Jupiter and Juno, stole her Mother's Paint to give to Europa, who used it with so much Success, that it made her extremely fair and beautiful.

(1) Lib. iii.

F A B. II. Draconem interficit Cadmus. Dent  
tes ejus in Homines.

### A R G U M E N T.

*The Companions of Cadmus drawing Water at the Fountain of Mars, are all devoured by the Dragon that guards it. The Prince, impatient at their stay, and going to see what is become of them, kills the Monster; and then, by the Advice of Minerva, sows its Teeth, which immediately produce a Crop of armed Men. These new-made Men quarrel amongst themselves, and all kill one another except five, who become Friends to Cadmus, and assist him in building the City of Thebes.*

**Q**UEM postquam Tyriâ lucum de gente profecti 35  
 Infausto tetigere gradu; demissaque in undas  
 Urna dedit sonitum; longo caput extulit antro  
 Cæruleus serpens; horrendaque sibila misit.  
 Effluxere (1) urnæ manibus: sanguisque relinquit  
 Corpus, & attonitos subitus tremor occupat artus. 40  
 Ille volubilibus squamosos nexibus orbes  
 Torquet, & immensos saltu sinuatur in arcus:  
 Ac mediâ plus parte leves erectus in auras  
 Despicit omne nemus: tantoque est corpore, quanto,  
 Si totum spectes, geminas qui separat Arctos. 45  
 Nec mora: Phœnicas (sive illi tela parabant,  
 Sive fugam; sive ipse timor prohibebat utrumque)  
 Occupat; hos morsu, longis complexibus illos:  
 Hos necat afflatus funesti tabe veneni.  
 Fecerat exiguas jam Sol altissimus umbras: 50  
 Quæ mora sit fociis, miratur Agenore natus;  
 Vestigatque viros. tegimen derepta leoni  
 Pellis erat: telum splendenti lancea ferro,  
 Et jaculum; teloque animus præstantior omni.  
 Ut nemus intravit, letataque corpora vidit, 55  
 Victoremque supra spatiosi corporis hostem  
 Tristia sanguineâ lambentem vulnera linguâ;  
 Aut ultor vestræ, fidissima corpora, mortis,  
 Aut comes, inquit, ero. dixit: dextrâque molarem  
 Sustulit; (2) & magnum magno conamine misit. 60  
 Illius impulsu cum turribus ardua celsis  
 Mœnia mota forent, serpens sine vulnere mansit.  
 Loricæque modo squamis defensus, & atræ  
 Duritiâ pellis, validos cute reppulit ictus.  
 At non duritiâ jaculum quoque vincit eâdem; 65  
 Quod medio lentæ fixum curvamine spinæ  
 Constat; & toto descendit in ilia ferro.  
 Ille, dolore ferox, caput in sua terga retorfit:  
 Vulneraque adspexit, fixumque hastile momordit.  
 Idque, ubi vi multâ partem labefecit in omnem, 70

(1) undæ

(2) &amp; magno conamine misit in hostem.

METAMORPHOSEΩN LIB. III. 91

Vix tergo eripuit. ferrum tamen ossibus hæret.  
 Tum verò; postquam solitas accessit ad iras  
 Plaga recens, plenis tumuerunt guttura venis :  
 Spumaque pestiferos circumfluit albida rictus :  
 Terraque rafa sonat squamis ; quique halitus exit 75  
 Ore niger Stygio, vitiatas inficit auras.  
 Ipse modò immensum spiris facientibus orbem  
 Cingitur : interdum longâ trabe rectior (3) exit.  
 Impete nunc vasto, seu concitus imbris amnis,  
 Fertur, & obstantes proturbat pectore sylvas. 80  
 Cedit Agenorides paulum : spolioque leonis  
 Sustinet incurfus ; instantiaque ora retardat  
 Cuspide prætentâ. furit ille, & inania duro  
 Vulnera dat ferro : (4) figitque in acumine dentes.  
 Jamque venenifero sanguis manare palato 85  
 Cœperat ; & virides aspergine tinxerat herbas :  
 Sed leve vulnus erat : quia se retrahebat ab ictu ;  
 Læsaque colla dabat retro ; plagamque federe  
 Cedendo arcebat, nec longius ire finebat.  
 Donec Agenorides conjectum in gutture ferrum 90  
 Usque sequens preffit : dum retro quercus eunti  
 Obstetit ; & fixa est pariter cum robore cervix.  
 Pondere serpentis curvata est arbor, & imæ  
 Parte flagellari gemuit sua robora caudæ.  
 Dum spatium victor victi considerat hostis ; 95  
 Vox subitò audita est : (neque erat cognoscere promptum  
 Unde ; sed audita est) Quid, Agenore nate, peremtum  
 Serpentem spectas ? & tu spectabere serpens.  
 Ille diu pavidus, pariter cum mente colorem  
 Perdiderat ; gelidoque comæ terrore rigeabant. 100  
 Ecce viri faultrix superas delapsa per auras  
 Pallas adest : motæque jubet supponere terræ  
 Vipereos dentes populi incrementa futuri.  
 Paret : &, ut pressio fulcum patefecit aratro.  
 Spargit humi jussos mortalia semina dentes. 105  
 Indè (fide majus) glebæ cœpere moveri :  
 Præmaque de fulcis acies apparuit hastæ.

(3) extat.

(4) frangitque

Tegmina



Tegmina mox caput picto nutantia cono :  
 Mox humeri pectusque, onerataque brachia telis  
 Existunt : crescitque seges clypeata virorum. 110  
 Sic, ubi tolluntur festis aulæa theatris,  
 Surgere signa solent : primumque ostendere vultum ;  
 Cætera paulatim : placidoque educta tenore  
 Tota patent ; imoque pedes in margine ponunt.  
 Territus hoste novo Cadmus capere arma parabat : 115  
 Ne cape, de populo, quem terra creaverat, unus  
 Exclamat ; nec te civilibus inferre bellis.  
 Atque ita terrigenis rigido de fratribus unum  
 Cominus ense ferit : jaculo cadit eminus ipse.  
 Hic quoque, qui leto dederat, non longiùs illo 120  
 Vivit, & exspirat, modò quas acceperat, auras.  
 Exemploque pari furit omnis turba : suoque  
 Marte cadunt subiti per mutua vulnera fratres.  
 Jamque brevis spatium vitæ sortita juvenus  
 Sanguineam trepido plangebant pectore matrem ; 125  
 Quinque superstitibus ; quorum fuit unus Echion.  
 Is sua jecit humi monitu Tritonidis arma ;  
 Fraternæque fidem pacis petiitque deditque.  
 Hos operis comites habuit Sidonius hospes ;  
 Cum posuit jussam Phœbeis fortibus urbem. 130

## EXPLANATION.

AGENOR having lost his Daughter, commands a diligent search to be made for her in all Places, and orders his Sons to embark immediately, and never return again until they had found their sister. The young Princes, either not being able to learn what was become of her, or, rather, being too weak to recover her by Force out of the Hands of the King of *Crete*, durst not go back to their Father, but established themselves in different Countries ; Cadmus

fixing himself in *Bæotia* ; Cilix in *Cilicia*, to which he gave his Name ; and Phœnix settling in Africa, as Hygin (1) tells us. If we give Credit to what Conon says in Photius (2), the Hopes Cadmus had to conquer some Country in Europe, and establish a Colony there, was the true Ground of his Voyage ; the Rape of his Sister, being only a Pretence for his Departure. Whatever was the Occasion of it, that Prince having run over a Part of *Greece* settled

(1) Fab. 178.

(2) Nar. 37.

tled at last in *Bæotia*, where he built the famous City of *Thebes*, after the Model of that in *Ægypt*, of which he originally was; or, to speak more properly, he only built a Citadel, called, from his Name, *Cadmea*, and laid the Foundation of the City of *Thebes*, which was built by his Successors, and enclosed with Walls by *Amphion*. The vii<sup>th</sup> Epoch of the *Parian* Marbles confirms what I have just said; we read there, that *Cadmus*, the Son of *Age-nor*, having consulted the Oracle, went and settled in *Bæotia*, where he built the Citadel named *Cadmea*, at the Time that *Amphietyon* reigned at *Athens*. *Cadmus Agenoris Filius Thebas advenit secundum Oraculum; & Cadmeam condidit . . . . regnante Athenis Amphietyone*. For which we may consult the Commentators upon those Marbles.

It is said, that *Cadmus*, having sent his Companions to draw Water at the Fountain of *Mars*, they were all devoured by the Dragon that guarded it; that he killed the Dragon, and then sowed his Teeth, which immediately became armed Men; that he threw a Stone amongst them, which put them into such Disorder and Confusion, that they quarrell'd together, and all killed one another, except five Persons, who entering into an Alliance with the Hero, assisted him in building the Citadel I have mentioned.

Those who will not give themselves the Trouble of a thorough Enquiry into Matters

of this nature, either say after *Palæphatus* (3) and some other Authors, that this Dragon was a King of the Country, named *Draco*, the Son of *Mars*; that his mysterious Teeth were his Subjects, who rallied again after his Defeat, and that *Cadmus* put them all to the Sword, except *Chthonius*, *Udeus*, *Hyperenor*, *Pelorus*, and *Echion*, who went over to his Party; or else follow *Heraclitus*, who tells us, that *Cadmus* really killed a Serpent, which was very troublesome in *Bæotia*, a Thing not uncommon in those Countries, where any new Colony was to be established. But the famous *Bochart* (4) and, after him, *Monsieur Le Clerc*, in his Remarks upon *Hesiod*, are of Opinion, that the Fable has quite another Foundation: The same Word in the Phœnician Language signifies, either the Teeth of a Serpent, or short Javelins pointed with Brass; and the Word which signifies the Number five, signifies likewise an Army, and from hence they think the Fable may have taken its rise: For the Greeks, who followed the Phœnician Annals, in writing the History of their Founder, instead of describing *Cadmus's* Soldiers with Helmets on their Heads, with Back and Breast-Plates, and with Darts in their Hands, pointed with Brass, which Equipage was then altogether new in *Greece*, chose rather to follow the equivocal Expression, as being more to their Humour, and say, that he had five Companions produced from the

(3) *Lib. Cit.*

(4) *Chan. Lib. I. Cap. xix.*

the Teeth of a Serpent ; for the learned Author, whom I have cited, further observes, that the same Phœnician Phrase, may either signify a Company of Men sprung from the Teeth of a Serpent, or a Company of Men armed with Brazen Darts. This Explication is certainly very ingenious, and may be confirmed by a Piece of History, which resembles it very much. Psammetichus, says Herodotus (5), being driven to the Marshy Parts of his Kingdom, sent to consult the Oracle of Latona, which answer'd, that he should be re-established by Brass Men come from the Sea. Such an Answer appear'd to him, at that time, to be a mere Chimera ; but certain Ionian Soldiers being obliged, some Years after, to put into Ægypt, and appearing on the Shore with their Weapons, and Armour all of Brass, those who perceived them, ran immediately to inform the King, that Men in Armour were plundering the Country. That Prince then fully comprehended the Meaning of the Oracle, and, making an Alliance with them, recover'd his Throne by the Assistance they gave him. Those Brass Men come from the Sea, and those Men sprung from the Earth, were no other than Soldiers, that assisted Psammetichus and Cadmus, to re-establish their Affairs : And, to strengthen Bochart's Conjecture, Cadmus was either the Inventor of the Cuirass and Javelin, or the first that brought them into

(5) Lib. ii.

Greece. Nevertheless, without refining so far upon the Matter, we may suppose that the Men, sprung out of the Earth from the Dragons Teeth, were People of the Country, whom Cadmus found means to bring over to his Interest ; that they first helped him to clear himself of his Enemies, and afterwards to build the Citadel which protected him from any further Insults. Thus when Apollodorus says, that Cadmus, to expiate the Murder of the Dragon, was obliged to serve Mars a whole Year, and that the Year at that time, contained eight Years, it is because that Hero, very probably, render'd important Services to his new Allies, before he received any from them (6).

It is usual, in reading the Poets, to find Dragons the Guardians of such Things as were most precious, such as the Golden Fleece, the Apples of the *Hesperides*, the Fountain of Mars, &c. The greatest part of the Mythologists pretend, they were men of that Name, who had the keeping of those precious Treasures ; but this Notion is a new Fable added to the old Ones. It is much more natural to think, that the Dragon, being a Creature as dreadful as quick sighted, his very Name seeming to be derived from that of *δρακῶν*, *perspicere*, it was no wonder, that Things of such inestimable Value, were always committed to the Care of so terrible and vigilant a Keeper.

(6) *Apollod.* Lib. iii.

F A B.



## F A B. III. Actæon in Cervum.

## A R G U M E N T.

*Actæon, the Grandson of Cadmus, fatigued with Hunting and excessive Heat, inadvertently wanders to the cool Valley of Gargaphia, the usual Retreat of Diana, when tired with the same Exercise; and there, unfortunately for him, surprises the Goddess and her Nymphs bathing themselves, for which she transforms him into a Stag, and his own Hounds tear him in Pieces.*

JAM stabant Thebæ: poteras jam, Cadme, videri  
 Exilio felix: soceri tibi Marsque Venusque  
 Contigerant. huc adde genus de conjuge tantâ,  
 Tot natos, nataque, & pignora cara nepotes.  
 Hos quoque jam juvenes. sed scilicet ultima semper  
 Expectanda dies homini: dicique beatus 136  
 Ante obitum nemo supremaque funera debet.

Prima nepos inter tot res tibi, Cadme, secundas  
 Causa fuit luctûs, alienaque cornua fronti  
 Addita, vosque canes satiata sanguine herili. 140  
 At bene si quæras; Fortunæ crimen in illo,  
 Non scelus invenies. quod enim scelus error habebat?  
 Mons erat, infectus variarum cæde ferarum:  
 Jamque dies rerum medias contraxerat umbras,  
 Et Sol ex æquo metâ distabat utrâque; 145  
 Cum juvenis placido per devia lustra vagantes  
 Participes operum compellat Hyantius ore:  
 Lina madent, comites, ferrumque cruore ferarum:  
 Fortunæque dies habuit satis. altera lucem  
 Cum croceis (1) invecta rotis Aurora reducet, 150  
 Propositum repetamus opus. nunc Phœbus utrâque  
 Distat idem terrâ; finditque vaporibus arva.  
 Sistite opus præsens: nodosaque tollite lina.

(1) *evecta*

Jussa viri faciunt : intermittuntque laborem.  
 Vallis erat piceis & acutâ densa cupressu, 155  
 Nomine Gargaphie, succinctæ sacra Dianæ :  
 Cujus in extremo est antrum nemorale recessu,  
 Arte laboratum nullâ : simulaverat artem  
 Ingenio Nâtura suo. nam pumice vivo  
 Et levibus tophis nativum duxerat arcum. 160  
 Fons sonat à dextrâ tenui perlucidus undâ,  
 Margine gramineo patulos incinctus hiatus.  
 Hic Dea sylvarum venatu fessa solebat  
 Virgineos artus liquido perfundere rorè.  
 Quo postquam subiit : Nympharum tradidit uni 165  
 Armigeræ jaculum, pharetramque, arcûsque retentos.  
 Altera depositæ subjecit brachia pallæ.  
 Vincla duæ pedibus demunt. nam doctior illis  
 Ismenis Crocale sparsos per colla capillos  
 Colligit in nodum ; quamvis erat ipsa solutis. 170  
 Excipiunt laticem Nepheleque, Hyaleque, Rhanisque,  
 Et Psecas, & Phiale ; funduntque capacibus urnis.  
 Dumque ibi perluitur solitâ Titania lymphâ,  
 Ecce nepos Cadmi dilatâ parte laborum  
 [Per nemus ignotum non certis passibus errans] 175  
 Pervenit in lucum : sic illum fata ferebant.  
 Qui simul intravit rorantia fontibus antra ;  
 Sicut erant, viso nudæ sua pectora Nymphæ  
 Percussere viro : subitisque ululatibus omne  
 Implevere nemus : circumfusæque Dianam 180  
 Corporibus texere suis. tamen altior illis  
 Ipsa Dea est, colloque tenuis supereminet omnes.  
 Qui color infectis adversi Solis ab ictu  
 Nubibus esse solet, aut purpureæ Auroræ :  
 Is fuit in vultu visæ sine veste Dianæ. 185  
 Quæ quanquam comitum turbâ stipata suarum,  
 In latus obliquum tamen adstitit : oraue retro  
 Flexit : & ut veller (2) promptas habuisse sagittas ;  
 Quas habuit, sic hausit aquas : vultumque virilem  
 Perfudit : spargensque comas ultricibus undis, 190

(2) *positas*

Addidit

Addidit hæc cladis prænuntia verba futuræ :  
 Nunc tibi me posito visam velamine narres,  
 Si poteris narrare, licet. nec plura (3) minata,  
 Dat sparso capiti vivacis cornua cervi :  
 Dat spatium collo : summasque cacuminat aures : 195  
 Cum pedibusque manus, cum longis brachia mutat  
 Cruribus : & velat maculoso vellere corpus.  
 Additus & pavor est. fugit Autonoeius heros :  
 Et se tam celerem cursu miratur in ipso.  
 [Ut verò solitis sua cornua vidit in undis] 200  
 Me miserum ! dicturus erat : vox nulla secuta est.  
 Ingemuit ; vox illa fuit ; lacrymæque per ora  
 Non sua fluxerunt. mens tantum pristina mansit.  
 Quid faciat ? repetatne domum regalia tecta ?  
 An lateat sylvis ? timor hoc, pudor impedit illud. 205  
 Dum dubitat, videre canes : primusque Melampus,  
 Ichnobatesque sagax latratu signa dedere ;  
 Gnoſſius Ichnobates, Spartanâ gente Melampus.  
 Indè ruunt alii rapidâ velocius aurâ, 209  
 Pamphagus, & Dorceus, & Oribasus ; Arcades omnes :  
 Nebrophronosque valens, & trux cum Lælape Theron,  
 Et pedibus Pterelas, & naribus utilis Agre,  
 Hyleusque fero nuper percussus ab apro,  
 Deque lupo concepta Nape, pecudesque secuta  
 Pœmenis, & natis comitata Harpyia duobus, 215  
 Et substricta gerens Sicyonius ilia Ladon :  
 Et Dromas, & Canace, Sticteque, & Tigris, & Alce,  
 Et niveis Leucon, & villis Asbolus atris,  
 Prævalidusque Lacon, & cursu fortis Aëllō,  
 Et Thous, & Cyprio velox cum fratre Lycisce : 220  
 Et nigram medio frontem distinctus ab albo  
 Harpalos & Melaneus, hirsutaque corpore Lachne :  
 Et patre Dictæo, sed matre Laconide nati,  
 Labros, & Agriodos, & acutæ vocis Hylæctor :  
 Quosque referre mora est. ea turba cupidine prææ  
 Per rupes, scopulosque, adituque carentia saxa, 226  
 Quâ via difficilis, quaque est via nulla, feruntur.

(3) morata,

H

Ille



Ille fugit, per quæ fuerat loca sæpe secutus.  
 Heu famulos fugit ipse suos! clamare libebat,  
 [Actæon ego sum: dominum cognoscite vestrum.] 230  
 Verba animo defunt: resonat latratibus æther.  
 Prima Melanchætes in tergo vulnera fecit:  
 Proxima Theridamas; Oresitrophus hæsit in armo.  
 Tardiùs exierant; sed per compendia montis  
 Anticipata via est. dominum retinentibus illis 235  
 Cætera turba coit, confertque in corpore dentes.  
 Jam loca vulneribus defunt. gemit ille, sonumque,  
 Et, si non hominis, quem non tamen edere possit  
 Cervus, habet: mœstisque replet juga nota querelis:  
 Et genibus supplex (4) pronis similisque roganti, 240  
 Circumfert tacitos, tanquam sua brachia, vultus.  
 At comites rapidum solitis (5) latratibus agmen  
 Ignari instigant, oculisque Actæona quærunt;  
 Et velut absentem certatim Actæona clamant.  
 Ad nomen caput ille refert: ut abesse queruntur, 245  
 Nec capere oblatæ segnem spectacula prædæ.  
 Vellet abesse quidem; sed adest: velletque videre,  
 Non etiam sentire, canum fera facta suorum.  
 Undique circumstant: mersisque in corpore rostris  
 Dilacerant falsi dominum sub imagine cervi. 250  
 [Nec nisi finitâ per plurima vulnera vitâ  
 Ira pharetrata fertur satiata Dianæ.]

(4) *positis*(5) *hortatibus*.

## EXPLANATION.

THE Intervention of the  
 Gods, has in all Times furnished  
 Poetry with the *Sublime* and  
 the *Marvellous*; and I must  
 acknowledge, they have often  
 been managed with too little  
 Discretion, there being very  
 few Events in the Works of the  
 Poets that are not conducted by  
 some Divinity or other. If the  
 Poets had consider'd this Sub-

ject with Horace's judgment,  
 (1) *nec Deus interfit, nisi dignus  
 vindice nodus*, they would not  
 have degraded their Gods so  
 frequently as they have done.  
 Some Mythologists, it must be  
 confessed, pretend to prove,  
 by this Mixture of Gods and  
 Men, that the Poets intended  
 to shew us the Providence of  
 those very Gods, who watched  
 over

(1) *Art. Poët. § 191.*

over all the Actions of Man-  
kind ; but what sort of Provi-  
dence ! A restless, morose, and  
revengeful Providence. I could  
produce an infinite number of  
Examples, that would render  
this Proposition entirely evident ;  
but without wandering from the  
Fable, which is the Subject of  
the present Explication, has not  
Ovid represented Diana, re-  
venging herself in the most  
cruel, and barbarous Manner  
imaginable, for the Indiscretion  
of a young Prince, who had  
accidentally seen her in the  
Bath ? I shall speak further of  
this Event in the following Ex-  
plication ; but in this must say  
something of that Diana who is  
the Subject of it.

Cicero (2) mentions several  
Goddesses of that Name. The  
First was the Daughter of Ju-  
piter and Proserpine ; the Se-  
cond of Jupiter the Third and  
Latona ; and the Third was  
the Daughter of Upis and  
Glauce : This last had her  
Father's Name very often given  
her by the Greeks. Strabo (3)  
speaks of another Diana, named  
Britomartis, who was the Daugh-  
ter of Eubalus, and a mighty  
Lover of Hunting. The same  
Author adds, that as she fled  
from Minos, who was in love  
with her, she threw herself into  
the Sea, and was taken in a  
Fisherman's Net ; from which  
Accident, according to Vossius,  
she had the Name of *Dictynna* ;  
but I rather believe, that she  
took it from the Mountain  
*Dictæus* ; or, as Solinus pre-  
tends, because it signifies a

civil, discreet, modest Vir-  
gin (4).

It is very likely, these Au-  
thors never heard of any  
Dianas, but Those of *Greece* ;  
*Ægypt*, nevertheless, had others  
much more ancient : And, if we  
trace the Origin of that Divi-  
nity, we shall find it was the  
Moon itself, that was honour'd  
under the Symbol of Diana. Thus  
the Isis of the *Ægyptians*, was  
the First of all the Divinities, that  
represented that Planet. I will  
not enter any further into this  
Mythology, which has already  
been compleatly handled by  
Vossius (5), and of which, all  
the Images are to be found  
in Father Montfaucon (6) ; but  
I must add, that the Adven-  
ture, which is the Subject of  
this Fable, may be attributed  
to Diana Britomartis, who was  
so much in love with Hunting ;  
or, rather, that it was her  
Ovid had in view in the Epi-  
fode, which he has introduced  
into the History of Actæon.

The Family of Cadmus esta-  
blished in *Greece*, proved ex-  
tremely unfortunate ; and, as in  
writing the History of Princes,  
the Gods were always brought  
in for a Share, it was reported,  
that Juno being jealous of Eu-  
ropa, but not being able to get  
that Princess into her Power,  
she directed all her Malice and  
Vengeance, against her Brother  
Cadmus, and his Children.  
Ovid furnishes us with several  
Examples of that Vengeance ;  
but in this Place, we must con-  
fine ourselves to that, which  
concerns Actæon. That Prince

H 2

was

(2) *De Nat. Deor.* Lib. iii.  
(5) *De Orig. Idolol.* Lib. ii.

(3) Lib. x. (4) See *Cassiodorus* upon *Solin.*  
(6) *Ant. expl.* Tom. 1. pag. 147, &c.

was the Son of Autonoe, the Daughter of Cadmus, and of that famous Aristeus, who, for having taught Mankind the Culture of the Olive Tree, and several other useful Arts, deserved a Place amongst the Gods. Pausanias (1) says, that Actæon, hunting in the Territory of *Megara*, found Diana bathing with her Nymphs. The Novelty of the Sight, engaged his Curiosity to draw near; but, to punish his Boldness, the Goddess transformed him into a Stag, and his own Hounds devoured him. This Event is perfectly well represented in an Antique, in the Cabinet of the Chevalier Maffei. Diana is there distinguished, by the Crescent on her Head; and is seen throwing Water on the unhappy Actæon, whose Head already appears to be changed into that of a Stag, conformable to the Manner, in which Ovid begins the Metamorphosis of that Prince. What is particular in this Antique, is Actæon's being dressed like a Warrior, and not like a Huntsman; but he is represented in the same Manner, in another Antique in the King of Prussia's Cabinet, and it is very probable, that in the Heroic Times, a hunting Dress did not differ from a warlike one.

As to what regards the Foundation of this Fable, there are Authors who pretend, that Actæon's Dogs, running mad, really set upon, and devoured their Master; Others only say, that having ruined himself by

the Expences he was at, to procure and maintain a great number of Dogs, it was published, that he had been devoured by them. Diodorus Siculus (2), after Euripides (3) seems to have come nearest the Truth, when he says, that Actæon, had shewn some publick Contempt of Diana, and was going to eat of the Sacrifices, that had been offer'd to her. The Punishment inflicted on him by the Goddess for so heinous a Crime, is an Episode, common enough amongst the Poets upon such sort of Occasions. Pride and Impiety were the Cause of all the Misfortunes, that fell upon the Family of Cadmus; and the Prince himself was not driven out of his Dominions, as I shall shew hereafter, for any thing, but opposing those Ceremonies, added by the Greeks to the Worship of Bacchus, which, in his Time, was introduced into *Greece*.

Apollodorus says, that Actæon was brought up, and educated by Chiron, and that he died on Mount *Cithæron*, for having seen Diana bathing herself, tho' Acusilaus pretends, that it was for having had too tender an Affection for Semele. That Author also adds, that the Dogs that devoured him, died of Grief. He has even left us the Names of those Dogs, but extremely corrupted. Ovid, nevertheless, has made use of those Names from the Greek Authors: One was called Glutton, another Tempest, Barker, Wolf,

(7) *In Att.*(8) *Lib. iv.*(9) *In Bæchia.*



Wolf, Blackmore, Tyger, we may see in the Commenta-  
&c. the signification of which tors.

F A B. IV. Juno in Anum.

ARGUMENT.

*Juno, incensed against Semele for her Intrigue with Jupiter, takes the Form of Beroë, the more easily to accomplish her intended Revenge; and, having first infused into the Princess, a Distrust of her Lover, advises her in what manner to try him. Semele, thus deceived, asks and obtains an unwilling Promise from Jupiter, to make his next Visit to her, in all the Grandeur and Majesty with which he usually approached his Wife.*

**R**UMOR in ambiguo est: aliis violentior æquo  
Visa Dea est: alii laudant, dignamque severâ  
Virginitate vocant, pars invenit utraque causas. 255  
Sola Jovis conjux non tam culpetne probetne  
Eloquitur; quàm clade domûs ab Agenore ductæ  
Gaudet; & à Tyriâ collectum pellice transfert  
In generis focios odium. subit ecce priori  
Causa recens: gravidamque dolet de semine magni 260  
Essè Jovis Semelen. tum linguam ad jurgia solvit.  
(1) Profeci quid enim toties per jurgia? dixit.  
Ipsa petenda mihi est: ipsam, si maxima Juno  
Rite vocor, perdam; si me gemmantia dextrâ  
Sceptra tenere decet: si sum regina, Jovisque 265  
Et soror & conjux. certè soror. at puto furto  
Contentam: & thalami brevis est injuria nostri.  
Concipit; id deerat: manifestaue crimina pleno  
Fert utero: & mater, quod vix mihi contigit uni,  
De Jove vult fieri. tanta est fiducia formæ. 270  
Fallat eam faxo: nec (2) sim Saturnia; si non  
Ab Jove merfa suo Stygias penetrârît in undas.

(1) Effeci

(2) sum

H 3

Surgit

Surgit ab his folio, fulvâque recondita nube  
 Limen adit Semeles. nec nubes ante removit,  
 Quàm simulavit anum : posuitque ad tempora canos :  
 Sulcavitque cutem rugis : & curva trementi 276  
 Membra tulit passu : vocem quoque fecit anilem.  
 Ipsaque fit Beroë, Semeles Epidauria nutrix.  
 Ergo ubi, captato fermone, diuque loquendo,  
 Ad nomen venere Jovis ; suspirat ; &, Optem 280  
 Jupiter ut sit, ait : metuo tamen omnia. multi  
 Nomine Divorum thalamos (3) iniere pudicos.  
 Nec tamen esse (4) Jovem satis est : det pignus amoris ;  
 Si modò verus is est : quantusque, & qualis ab altâ  
 Junone excipitur ; tantus, talisque rogato 285  
 Det tibi complexus : suaque ante insignia sumat.  
 Talibus ignaram Juno Cadmeïda dictis  
 Formârat. rogat illa Jovem sine nomine munus.  
 Cui Deus, Elige, ait : nullam patiêre repulsam.  
 Quoque magis credas ; Stygii quoque conscia sunt 290  
 Numina torrentis, timor & Deus ille Deorum.  
 Læta malo, nimiumque potens, perituraque amantis  
 Obsequio Semele, Qualem Saturnia, dixit,  
 Te solet amplecti, Veneris cum fœdus initis,  
 Da mihi te talem. voluit Deus ora loquentis 295  
 Opprimere. exierat jam vox properata sub auras.

(3) *subiere*(4) *Jovis*

## EXPLANATION.

EURIPIDES (1), Or-  
 phœus (2), and Ovid after them,  
 relate, that Jupiter being in Love  
 with Semele, the Daughter of  
 Cadmus, Juno, who was jea-  
 lous of it, disguised her self in  
 the Likeness of Beroë, her Ri-  
 val's Nurse, to possess her with  
 that Diffidence which soon  
 proved her Destruction ; for  
 Jupiter, in Compliance with her  
 fatal Request, visiting her with  
 his Thunder and Lightning

about him, consumed her to  
 Ashes. Some Gallantry be-  
 tween that Lady, and a Prince  
 named Jupiter, having had a Tra-  
 gical End, gave Occasion to  
 the Fable ; which is all we can  
 say of it in particular. Pau-  
 sanias, in his Laconics, only  
 tells us, that Cadmus, exaspe-  
 rated against his Daughter,  
 caused her and her Son, to be  
 exposed to the Fury of the  
 Sea, and that they were thrown  
 ashore

(1) *In Bacchis.*(2) *Hymn. in Dionys.*

ashore at *Oreate*, an ancient Town of *Laconia*, where *Semele* being found dead in a sort of Coffin, was magnificently buried. But whether it was so or not, the Infant, of which she was deliver'd, and which Jupiter took out of her Womb, to preserve in his Thigh, was named *Bacchus*; but here we must distinguish the Grandson of *Cadmus*, from the ancient *Bacchus* of *Ægypt*; of whom I shall have Occasion to speak hereafter.

*Semele*, after her Death, was ranked amongst the Goddesses, by the Name of *Thyoné*, according to *Apollodorus* (3), who says, that her Son *Bacchus* going down to Hell, brought her from thence, and carried her up to Heaven; where, according to *Nonnus*, she conversed with *Pallas* and *Diana*, and eat with *Jupiter*, *Mercury*, *Mars*, and *Venus*. The Author, whom we know by the Name of *Orpheus*, gives *Semele* the Title of Goddess, and Queen of all the World,

(3) Lib. iii.

Παυσαπιδέαν. Nevertheless, her Worship does not seem to have been much in Vogue, and we find no Traces of it in Antiquity, unless, perhaps, in a Stone, engraved and published by *Begerus* (4), where we read an Inscription, of which the Sense is, *The Devils tremble at the Name of Semele*. As to the rest, I do not understand what *Philostratus* means, when he says, that *Semele* being burned at the Arrival of *Jupiter*, her Shade mounted up to Heaven, but that it was very obscure. I have said that *Semele* was called *Thyoné*, when she was placed amongst the Deities; upon which it is necessary to remark, that when any Person was deified, it was customary to give them a new Name: Thus *Ino*, become a Goddess of the Sea, was named *Leucothoë*, *Melicerta* was called *Palæmon*, *Circe* had the Name of *Marica* given her, and *Romulus*, that of *Quirinus*, &c.

(4) *Spicil.* 48.

F A B. V. Jupiter ad Semelen, apparatu quo solitus est apparere Junoni, venit. Tiresias in Fœminam.

#### ARGUMENT.

*Semele* is visited by *Jupiter*, according to the Promise she had obliged him to make her; but, not being able to support the violence of his Lightning, is burnt to Ashes, and dies, as it were, in his Arms. *Bacchus* is, nevertheless, pre-

H 4

served:



*served: And Tiresias decides the Dispute between Jupiter and Juno concerning both Sexes.*

**I**NGEMUIT : neque enim non hæc optâsse, neque ille  
 Non jurâsse potest. ergo mœstissimus altum  
 Æthera conscendit ; nutuque sequentia traxit  
 Nubila : quis nimbos, immistaque fulgura ventis 300  
 Addidit, & tonitrus, & inevitabile fulmen.  
 Quà tamen usque potest, vires sibi demere tentat.  
 Nec, quo centimanum dejecerat igne Typhœa,  
 Nunc armatur eo : nimium feritatis in illo.  
 Est aliud levius fulmen ; cui dextra Cyclopum 305  
 Sævitiæ, flammæque minus, minus addidit iræ :  
 Tela secunda vocant Superi. capit illa ; domumque  
 Intrat Agenoream. corpus mortale tumultus  
 Non tulit æthereos ; donisque jugalibus arsit.  
 Imperfectus adhuc infans genetricis ab alvo 310  
 Eripitur, patrioque tener (si credere dignum)  
 Insuitur femori ; maternaque tempora complet.  
 Furtim illum primis Ino matertera cunis  
 Educat. indè datum Nymphæ Nyseïdes antris  
 Occuluere suis ; lactisque alimenta dedere. 315  
 Dumque ea per terras fatali lege geruntur ;  
 Tutaque bis geniti sunt incunabula Bacchi :  
 Fortè Jovem memorant diffusum nectare curas  
 Seposuisse graves, vacuaque agitâsse remissos  
 Cum Junone jocos : &, Major vestra profectò est, 320  
 Quàm quæ contingit maribus, dixisse, voluptas.  
 Illa negat, placuit quæ sit sententia docti  
 Quærere Tiresiæ. Venus huic erat utraque nota.  
 Nam duo magnorum viridi coëuntia sylvâ  
 Corpora serpentum baculi violaverat ictu : 325  
 Deque viro factus (mirabile) foemina, septem  
 Egerat autumnos, octavo rursus eosdem  
 Vidit ; &, Est vestræ si tanta potentia plagæ,  
 Dixit, ut auctoris sortem in contraria mutet :  
 Nunc quoque vos feriam. percussis anguibus illdem 330  
 Forma prior rediit ; genitivaque venit imago.

Arbiter

METAMORPHOSEΩN LIB. III. 105

Arbiter hic igitur sumtus de lite jocosâ,  
 Dicta Jovis firmat. gravius Saturnia iusto,  
 Nec pro materiâ fertur doluisse: sui que  
 Judicis æternâ damnavit lumina nocte. 335

At pater omnipotens (neque enim licet irrita cuiquam  
 Facta Dei fecisse Deo) pro lumine adempto  
 Scire futura dedit: pœnamque levavit honore.

EXPLANATION.

THIS Fable needs no further Explication, than what I have already given. For tho' the Ancients agree that Jupiter, having visited Semele with his Thunder in his Hand, consumed her and her Palace to Ashes, yet we do not find any

ancient Monument, that represents this Event. We only see on a *Vase*, published by Mr. Spon, Mercury giving the little Bacchus, just born, to a Nymph whom that Author believes to be Leucothoë.

F A B. VI. Echo in vocem.

ARGUMENT.

*Echo having frequently amused Juno with her Stories, to give Jupiter's Mistresses time to escape from her, the Goddess, at last, punishes her for the Deceit: She is also despised and hated by Narcissus, with whom she falls in love.*

ILLE per Aônias fama celeberrimus urbes  
 Irreprehensa dabat populo responsa petenti. 340  
 Prima fide vocisque (1) ratæ tentamina sumsit  
 Cærule Liriope: quam quondam flumine curvo  
 Implicuit; clausæque suis Cephisos in undis  
 Vim tulit. enixa est utero pulcherrima pleno  
 Infantem, Nymphis jam tunc qui posset amari; 335  
 Narcissumque vocat. de quo consultus, an esset  
 Tempora maturæ visurus longa senectæ:  
 Fatidicus vates, Si se non (2) noverit, inquit.

(1) datæ

(2) viderit,

Vana

Vana diu visa est vox auguris. exitus illam,  
 Resque probat, letique genus, novitasque furoris. 350  
 Jamque ter ad quinos unum Cephisius annum  
 Addiderat: poteratque puer, juvenisque videri.  
 Multi illum juvenes, multæ cupiere puellæ.  
 Sed fuit in tenerâ tam dira superbia formâ;  
 Nulli illum juvenes, nullæ tetigere puellæ. 355  
 Aspicit hunc, trepidos agitantem in retia cervos,  
 Vocalis Nymphe; quæ nec reticere loquenti,  
 Nec prior ipsa loqui didicit, resonabilis Echo.  
 Corpus adhuc Echo, non vox erat: & tamen usum  
 Garrula non alium, quàm nunc habet, oris habebat;  
 Reddere de multis ut verba novissima posset. 361  
 Fecerat hoc Juno. quia, cum deprendere posset  
 Sub Jove sæpe suo Nymphas in monte jacentes,  
 Illa Deam longo prudens sermone tenebat,  
 Dum fugerent Nymphæ. postquam Saturnia sensit; 365  
 Hujus, ait, linguæ, quâ sum delusa, potestas  
 Parva tibi dabitur, vocisque brevissimus usus.  
 Reque minas firmat. tamen hæc in fine loquendi  
 Ingeminat voces: auditaque verba reportat.  
 Ergo ubi Narcissum per devia lustra vagantem 370  
 Vidit, & incaluit; sequitur vestigia furtim.  
 Quoque magis sequitur; flammâ propiore calescit,  
 Non aliter, quàm cum summis circumlita tædis  
 Admoram rapiunt vivacia sulfura flammam.  
 O quoties voluit blandis accedere dictis, 375  
 Et molles adhibere preces! natura repugnat;  
 Nec finit incipiat, sed quod finit, illa parata est  
 Expectare sonos, ad quos sua verba remittat.  
 Fortè puer, comitum seductus ab agmine fido,  
 Dixerat, Ecquis adest? &, Adest, responderat Echo.  
 Hic stupet: utque aciem partes(3) divisit in omnes; 381  
 Voce, Veni, clamat magnâ. vocat illa vocantem.  
 Respicit: & nullo rursus veniente, Quid, inquit,  
 Me fugis? & totidem, quot dixit, verba recepit.  
 Perstat; & alternæ deceptus imagine vocis; 385  
 Huc coëamus, ait: nullique libentiùs unquam

(3) *dimisit*

Responsura



Responsura sono, Coëamus rettulit Echo :  
 Et verbis favet ipsa suis ; egressaque sylvis  
 Ibat, ut injiceret sperato brachia collo.  
 Ille fugit : fugiensque, Manus complexibus aufer : 390  
 Ante, ait, emoriar, quàm sit tibi copia nostri.  
 Rettulit illa nihil, nisi, Sit tibi copia nostri.  
 Spreta latet sylvis : pudibundaque frondibus ora  
 Protegit : & solis ex illo vivit in antris.  
 Sed tamen hæret amor ; crescitque dolore repulsæ. 395  
 Attenuant vigiles corpus miserabile curæ :  
 Adducitque cutem macies ; & in aëra succus  
 Corporis omnis abit. vox tantùm, atque ossa supersunt.  
 Vox manet. ossa ferunt lapidis traxisse figuram.  
 (Indè latet sylvis : nulloque in monte videtur ; 400  
 Omnibus auditur. sonus est, qui vivit in illâ.]

EXPLANATION.

IN explaining the Fable of Echo, I do not know whether I had not better have recourse to Natural Philosophy than to History. For tho' what Ovid says should be true, that Echo was the Confident of Jupiter, and that she amused Juno while he was with his Mistress ; tho' we should know that the Nymph fell in love with Narcissus, whose Disdain forced her, at last, to retire to the Bottoms of Caves and Rocks, where, entirely dried up, and consumed by the ardour of her Passion, there remained nothing more of her than the Voice ; all this would still forward us, but very little in our Enquiry. Wherefore it is better to say, that the Poets, who enliven'd every thing by their Fictions, invented the Fable to explain this Phænomenon, after an ingenious Manner. For in

Poets, as Monsieur Despreaux very justly observes :

*Tout prend un corps, une ame,  
 un esprit, un visage,  
 Chaque Vertu devient une Divinité ;*

*Minerve est la Prudence & Venus la Beauté.*

*Echo n'est plus un Son qui dans l'air retentisse,*

*C'est une Nymphé en pleurs qui se plaine de Narcisse, &c.*

To support the Philosophical Explanation, it is said that Echo, was the Daughter of the Air and the Tongue ; and if it is added, that the God Pan fell in love with her, it is, very probable, because he endeavoured to find out the Cause of that Phænomenon.

However, if History must still come in for a Share in this Fable, we may say, that it had its rise from some Nymph, who  
 having

having wander'd so far into the Woods, that she could not find the way back again, Those who were sent to seek her, hearing nothing but the Echo of their

own Words, in answer to all their Demands, reported that the Nymph had been changed into a Voice.

## F A B. VII. Narcissus in florem sui nominis.

## A R G U M E N T.

*Narcissus falls in love with his own Shadow, which he sees in a Fountain, and, pining himself to Death, the Gods change him into a Flower, which still bears his Name.*

Sic hanc, sic alias undis aut montibus ortas  
 Lus erat hic Nymphas ; sic coetus ante viriles.  
 Indè manus aliquis despectus ad æthera tollens,  
 Sic amet iste licet, sic non potiatur amato, 405  
 Dixerat, assensit precibus Rhamnusia justis.  
 Fons erat illimis, nitidis argenteus undis,  
 Quem neque pastores, neque pastæ monte capellæ  
 Contigerant, aliudve pecus : quem nulla volucris,  
 Nec fera turbârat, nec lapsus ab arbore ramus. 410  
 Gramen erat circà, quod proximus humor alebat :  
 Sylvaque, sole lacum pastura tepescere nullo.  
 Hic puer, & studio venandi lassus & æstu,  
 Procubuit ; faciemque loci, fontemque secutus,  
 Dumque sitim sedare cupit ; sitis altera crevit. 415  
 Dumque bibit, visæ correptus imagine formæ,  
 Rem sine corpore amat : corpus putat esse, quod umbra  
 Adstupet ipse sibi : vultuque immotus eodem [est.  
 Hæret, ut è Pario formatum marmore signum.  
 Spectat humi positus geminum sua lumina fidus, 420  
 Et dignos Baccho, dignos & Apolline crines ;  
 Impubesque genas, & eburnea colla, decusque  
 Oris, & in niveo mistum candore ruborem :  
 Cunctaque miratur, quibus est mirabilis ipse.  
 Se cupit imprudens : &, qui probat, ipse probatur. 425  
 Dumque

Dumque petit, petitur : pariterque incendit, & ardet.  
Irrita fallaci quoties dedit oscula fonti !

In medias quoties, visum captantia collum,  
Brachia merfit aquas ; nec se deprendit in illis !  
Quid videat nescit. sed quod videt, uritur illo : 430

Atque oculos idem, qui decipit, incitat error.  
Credule, quid frustra simulachra fugacia captas ?  
Quod petis, est nusquam : quod amas, avertere, perdes.

Ista repercussæ, quam cernis, imaginis umbra est.  
Nil habet ista sui. tecum venitque, manetque : 435  
Tecum discedat ; si tu discedere possis.

Non illum Cereris, non illum cura quietis  
Abstrahere indè potest. sed opacâ fufus in herbâ  
Spectat inexplèto mendacem lumine formam :

Perque oculos perit ipse suos. paulumque levatus, 440  
Ad circumstantes tendens sua brachia sylvas ;  
Ecquis, iò sylvæ, crudeliùs, inquit, amavit ?

Scitis enim, & multis latebra opportuna fuistis.  
Ecquem, cum vestræ tot agantur sæcula vitæ,  
Qui sic tabuerit, longo meministis in ævo ? 445

Et placet, & video : sed quod videoque, placetque,  
Non tamen invenio. tantus tenet error amantem.  
Quoque magis doleam ; nec nos mare separat ingens,

Nec via, nec montes, nec clausis mœnia portis.  
Exiguâ prohibemur aquâ. cupit ipse teneri. 450  
Nam quoties liquidis porreximus oscula lymphis ;

Hic toties ad me resupino nititur ore.  
Poffe putes tangi. minimum est quod amantibus obstat.  
Quisquis es, huc exi. quid me, puer (1) unice, fallis ?

Quove petitus abis ? certè nec forma, nec ætas 455  
Est mea, quam fugias : & amârunt me quoque Nymphæ.  
Spem mihi nescio quam vultu promittis amico :

Cumque ego porrexi tibi brachia, porrigis ultro :  
Cum risi, arrides. lacrymas quoque sæpe notavi,  
Me lacrymante, tuas. nutu quoque signa remittis : 460

Et, quantum motu formosi suspicor oris,  
Verba refers aures non pervenientia nostras.

(1) *invidet*,



In te ego sum, sensi : nec me mea fallit imago.  
 Uror amore mei. flammæ moveoque feroque.  
 Quid faciam ? roger, anne rogem ? quid deinde rogabo ?  
 Quod cupio mecum est. inopem me copia fecit. 466  
 O utinam nostro secedere corpore possem !  
 Votum in amante novum ; vellem, quod amamus, abesset.  
 Jamque dolor vires adimit : nec tempora vitæ  
 Longa meæ superant : primoque extinguior in ævo. 470  
 Nec mihi mors gravis est posituro morte dolores.  
 Hic, qui diligitur, vellem diuturnior esset.  
 Nunc duo concordēs animâ moriemur in unâ.  
 Dixit, & ad faciem rediit malè sanus eandem ;  
 Et lacrymis turbavit aquas : obscuraque moto 475  
 Reddita forma lacu est. quam cum vidisset abire ;  
 Quò fugis ? oro, mane ; nec me, crudelis, amantem  
 Desere, clamavit. liceat, quod tangere non est,  
 Adspicere ; & misero præbere alimenta furori.  
 Dumque dolet, summâ vestem deduxit ab orâ, 480  
 Nudaque marmoreis percussit pectora palmis,  
 Pectora traxerunt tenuem percussâ ruborem.  
 Non aliter, quàm poma solent ; quæ candida parte,  
 Parte rubent. aut ut variis solet uva racemis  
 Ducere purpureum, nondum matura, colorem. 485  
 Quæ simul aspexit liquefactâ rursus in undâ ;  
 Non tulit ulterius : sed, ut intabescere flavæ  
 Igne levi ceræ, matutinæve pruinæ  
 Sole tepente solent ; sic attenuatus amore  
 Liquitur, & cæco paulatim carpitur igni. 490  
 Et neque jam color est misto candore rubori ;  
 Nec vigor, & vires, & quæ modò visa placebant,  
 Nec corpus remanet, quondam quod amaverat Echo.  
 Quæ tamen ut vidit, quamvis irata memorque,  
 Indoluit, quotiesque puer miserabilis, Eheu, 495  
 Dixerat ; hæc resonis iterabat vocibus, Eheu.  
 Cumque suos manibus percusserat ille lacertos,  
 Hæc quoque reddebat sonitum plangoris eundem.  
 Ultima vox solitam fuit hæc spectantis in undam,  
 Heu frustra dilecte puer ! totidemque remisit 500  
 Verba

# METAMORPHOSEON LIB. III. 111

Verba (2) locus : dictoque Vale, Vale inquit & Echo.  
 Ille caput viridi fessum submisit in herbâ.  
 Lumina nox claudit domini mirantia formam.  
 Tum quoque se, postquam est internâ sede receptus,  
 In Stygiâ spectabat aquâ. planxere sorores 505  
 Naïdes : & sectos fratri posuere capillos.  
 Planxere & Dryades. plangentibus affonat Echo :  
 Jamque rogum, quassasque faces, feretrumque parabant :  
 Nusquam corpus erat. croceum pro corpore florem  
 Inveniunt, foliis medium cingentibus albis. 510

(2) *lacus* :

## EXPLANATION.

THE History of Narcissus, so well written by our Poet, is one of those single Facts, from which we gather nothing of importance. Ovid says, that he was the Son of the River-God, Cephissus, and the Nymph Liriope; and Pausanias reports, that he was originally a Thespian. This is all we can find of him; for the Consultation with Tiresias concerning the Adventures of Narcissus, is but an Episode of the Poet's own Invention. The best Way then is, to look upon this Fable as a useful Lesson, which opens to us the fatal Effects of Self-love. But where is the Man, that is not capable of making those Reflections, which so naturally arise from it? Every Body, without my Instructions, may know, that he ought not to regard himself with too much Complaisance; that he ought to hide his good Qualities, even from himself, and that he should not be the First to admire, much less to proclaim his own

Perfections. Perhaps he will even think too, that the little Reality we find in those Pleasures, which we so eagerly pursue, resembles that vain Phantom, with which the foolish young Man, of whom we are now speaking, was so much in Love; and which threw him at last into that melancholy and languishing Condition, that killed him. I am sensible, that the greatest part of those, who think advantageously of themselves, will not acknowledge their own Pictures, in that idle silly Passion, which Narcissus had for himself; but admitting the Metaphor to be a little strong, the Lesson it gives us will not, upon that Account, be the less instructive and useful.

As to what further concerns that Youth, we know no more of him, as I have already observed, than what we learn from Pausanias (1), who says, that Narcissus having lost his Sister, whom he tenderly loved,

and

(2) *In Eux.*

and who resembled him very much, and was his constant Companion in Hunting, thought, in seeing himself one Day in a Fountain, that it was the Shade of that dear Sister which he beheld, and there-upon pined away, and died with Grief. As to the rest of the Story, that Fountain was, according to the same Author, in the Country of the Thespians, near a Village named *Donacon*. Narcissus, according to the Poets, was changed into that Flower, which has ever since been called after his Name: But Pausanias looks upon this, as an idle Fiction, since Pamphus says, that Proserpine, who was carried away long before Narcissus was born, gathered the Narcissus amongst the other Flowers, that grew in the Fields of *Enna*; and that Flower was always dedicated to her. We may add here, to confirm what Pausanias says, that the Narcissus, according to Sophocles, was a Flower appointed to make Garlands for the Eumenides, whose Worship is, without doubt, ancients than the Person, who is the Subject of the present Fable. In former Times, such Persons as sacrificed to those Goddesses, wore Crowns made of the Narcissus, because that Flower, commonly grows about Graves and Sepulchres. As the Name of Narcissus comes from a Greek Word, which signifies to be stupified, benumn'd, without feeling, &c. it was imagined, this young Man, by the

mere Effect of seeing himself in a Fountain, became immoveable, lost all manner of Sensation, wither'd away and died: From thence that Languishing, that Leanness and sensible Decay, that Weakness, and all those other Circumstances of the Fable, which Ovid has so finely described. Perhaps too the Name of Narcissus, was not given him till after his Death. For further Satisfaction, we may read in Dioscorides (2) the Description of the Flower Narcissus, which does not a little resemble, what we call our Lady's Pink. As Ovid, in giving an Account of Tiresias, who had foretold the Adventures of Narcissus, relates a Fable, concerning that famous Diviner, I find it necessary to make him a little more particularly known. Tiresias, if we believe Apollodorus, was the Son of Everus and Cariclo. Inclined, from his Youth, to the Study of Augury, he succeeded so well in it, that he acquired the Reputation of the greatest Diviner of his Time. People came from all Parts to consult him, and a great deal of Faith was given to his Predictions. He was particularly famous in the Second War of *Thebes*, which was commonly called the War of the Epigones. He advised the Thebans, after the Loss of their City, to retire to a Corner of *Bæotia*; which they did: but he could not foresee, that the Advice he gave, would prove fatal to himself. Passing by the Fountain of *Tilphoussa*, he

(2) Lib. IV. Cap. cix.



he had a mind to quench his Thirst at it; and whether he had been over-heated with traveling, or whether the Water had any unwholsome Quality in it, he died a few Days after. As that Soothfayer lived to a great Age, and became blind towards the end of his Days, two very particular Fables were invented concerning him. One was, that he lost his Sight, either for having seen Minerva bathing herself, as Pherecydes reports; or for having decided the Dispute, mentioned by Ovid, in a Manner which displeased Juno so much, that she struck him blind for it. It was added, that Jupiter, to recompence him for the Loss of his Eyes, revealed to him the Secrets of Futurity. The Second Fable, which our Poet has taken from Hesiod (3),

(3) *Theog.*

was, that Tiresias twice changed Sexes, by striking with his Rod two Serpents, that were coupled together. These two Fictions have, without doubt, no other Foundation, than a Treatise, which Tiresias had perhaps composed upon the Prerogatives of the two Sexes; or rather, because that Soothfayer, who valued himself very much upon being an able Astrologer, not only taught, that the Stars had Souls, an Opinion common enough in those Days, but also that they were of different Sexes. We perfectly know the Time in which Tiresias lived, since he was at *Thebes*, during the War of the Epigones, which happened about 1200 Years before the Christian Æra, and 10 or 15 Years before the War of *Troy*.

F A B. VIII. Liber pater, Semelæ & Jovis filius, in Acæten. Tyrrheni nautæ in naves & Delphines.

ARGUMENT.

*Pentheus makes a Jest of all the Predictions of Tiresias, and not only forbids his People to worship Bacchus, who was just come in Triumph to Greece; but even commands them to take him Prisoner, and drag him to his Presence. Bacchus, under the Form of Acestes, one of his Companions, suffers that Indignity, and relates to the Prince, all the Wonders the God had wrought. Such a Recital only serves to enrage*  
I *Pentheus*

*Pentheus the more, who goes in a Fury up to  
Mount Cithæron, to disturb the Orgies then  
celebrating there : But his own Mother and  
the other Bacchants tear him in pieces.*

**C**OGNITA res meritam vati per Achaïdas urbes  
Attulerat famam : nomenque erat auguris ingens.  
Spernit Echionides tamen hunc, ex omnibus unus  
Contemptor Superùm, Pentheus : præfagaque ridet  
Verba senis ; tenebrasque & cladem lucis ademtæ 515  
Objicit. ille movens albertia tempora canis,  
Quàm felix effes, si tu quoque luminis hujus  
Orbus, ait, fieres ; ne Bacchia sacra videres !  
Jamque dies aderit, jamque haud procul auguror esse,  
Quâ novus huc veniat proles Semeleïa Liber. 520  
Quem nisi templorum fueris dignatus honore ;  
Mille lacer spargere locis : & sanguine sylvas  
Fœdabis, matremque tuam, matrisque sorores.  
Evenient, neque enim dignabere numen honore :  
Meque sub his tenebris nimium vidisse quereris. 525  
Talia dicentem proturbat Echione natus.  
Dicta fides sequitur ; responfaque vatis aguntur.  
Liber adest : festisque fremunt ululatibus agri.  
Turba ruunt : mistæque viris matresque nurusque,  
Vulgusque, proceresque, ignota ad sacra feruntur. 530  
Quis furor, anguigenæ, proles Mavortia, vestras  
Attonuit mentes ? Pentheus ait. ærane tantum  
Ære repulsa valent ? & adunco tibia cornu ?  
Et magicæ fraudes ? ut quos non belliger ensis,  
Non tuba terruerint, non strictis agmina telis ; 535  
Fœmineæ voces, & mota insania vino,  
Obscœnique greges, & inania tympana vincant ?  
Vosne, senes, mirer ? qui longa per æquora vecti  
Hâc Tyron, hâc profugos posuistis fede Penates :  
Nunc finitis sine Marte capi ? vosne, acrior ætas, 540  
O juvenes, propiorque meæ ; quos arma tenere,  
Non thyrsos ; galeâque tegi, non fronde decebat ?  
Este, precor, memores, quâ sitis stirpe creati :  
Illiusque

Illiusque animos, qui multos perdidit unus,  
 Sumite serpentis. pro fontibus ille lacûque 545  
 Interiit : at vos pro famâ vincite vestrâ.  
 Ille dedit leto fortes : vos pellite molles,  
 Et patrium revocate decus. si fata vetabant  
 Stare diu Thebas ; utinam tormenta virique  
 Mœnia diruerent : ferrumque ignisque sonarent ! 550  
 Essemus miseri sine crimine : forsque querenda,  
 Non celanda foret : lacrymæque pudore carerent.  
 At nunc à puero Thebæ capientur inermi :  
 Quem neque bella juvant, nec tela, nec usus equorum ;  
 Sed madidus myrrhâ crinis, mollesque coronæ, 555  
 Purpuraque, & pictis intextum vestibus aurum.  
 Quem quidem ego actutum (modò vos absistite) cogam  
 Assumptumque patrem commentaque sacra fateri.  
 An satis Acrisio est animi, contemnere vanum  
 Numen, & Argolicas venienti claudere portas ; 560  
 Penthea terrebit cum totis advena Thebis ?  
 Ite citi, (famulis hoc imperat) ite, ducemque  
 Attrahite huc vinctum. jussis mora segnis abesto.  
 Hunc avus, hunc Athamas, hunc cætera turba (1) suorum  
 Corripiunt dictis ; frustra que inhibere laborant. 565  
 Acrior admonitu est ; irritaturque retenta,  
 Et crescit rabies : remoraminaque ipsa nocebant.  
 Sic ego torrentem, quâ nil obstabat eunti,  
 Lenius, & modico strepitu decurrere vidi.  
 At, quacunque trabes obstructaque saxa tenebant, 570  
 Spumeus, & fervens, & ab objice sævior ibat.  
 Ecce cruentati redeunt : &, Bacchus ubi esset,  
 Quærenti domino, Bacchum vidisse negârunt.  
 Hunc, dixere, tamen comitem, famulumque sacrorum  
 Cepimus : & tradunt manibus post terga ligatis, 575  
 [Sacra Dei quondam Tyrrhenâ gente secutum.]  
 Aspicit hunc oculis Pentheus, quos ira tremendos  
 Fecerat : &, quanquam pœnæ vix tempora differt,  
 O periture, tuâque aliis documenta dature  
 Morte, ait, ede tuum nomen, nomenque parentum, 580

(1) *sequentes*



Et patriam; morisque novi cur sacra frequentes.  
 Ille metu vacuus, Nomen mihi, dixit, Acœtes;  
 Patria Mæonia est: humili de plebe parentes.  
 Non mihi, quæ duri colerent pater arva iuveni,  
 Lanigerosve greges, non ulla armenta reliquit. 585  
 Pauper & ipse fuit: linoque solebat & hamis  
 Decipere, & calamo salientes ducere pisces.  
 Ars illi sua census erat: cum traderet artem;  
 Accipe, quas habeo, studii successor & hæres,  
 Dixit, opes: moriensque mihi nihil ille reliquit 190  
 Præter aquas. unum hoc possum appellare paternum.  
 Mox ego, ne scopulis hærerem semper in isdem,  
 Addidici regimen, dextrâ moderante, carinæ  
 Flectere: & Oleniæ fidus pluviale capellæ,  
 Taygetenque, Hyadasque oculis, Arctonque notavi, 595  
 Ventorumque domos, & portus puppibus aptos.  
 Fortè petens Delon, Diæ telluris ad oras  
 Applicor, & dextris adducor littora remis:  
 Doque leves saltus: udæque (2) immittor arenæ.  
 Nox ubi consumpta est; Aurora rubescere primum 600  
 Cœperat: exsurgo, laticesque inferre recentes  
 Admoneo; monstroque viam, quæ ducat ad undas.  
 Ipse, quid aura mihi tumulo promittat ab alto,  
 Prospicio: comitesque voco, repetoque carinam.  
 Adsumus en, inquit, sociorum primus Opheltes: 605  
 Utque putat, prædam deserto nactus in agro,  
 Virgineâ puerum ducit per littora formâ.  
 Ille, mero somnoque gravis, titubare videtur;  
 Vixque sequi. specto cultum, faciemque, gradumque:  
 Nil ibi, quod posset credi mortale, videbam. 610  
 Et fensi, & dixi sociis, Quod numen in isto  
 Corpore sit dubito: sed corpore numen in isto est.  
 Quisquis es, ô faveas, nostrisque laboribus adsis.  
 His quoque des veniam. Pro nobis mitte precari,  
 Dictys ait: quo non alius conscendere summas 615  
 Ocyor antennas, prensoque rudente relabi.  
 Hoc Libys, hoc flavus proræ tutela Melanthus,

(2) *innitor*

METAMORPHOSEΩN LIB. III. 117

Hoc probat Alcimedon : &, qui requiemque modumq;  
Voce dabat remis, animorum hortatur Epopeus :  
Hoc omnes alii. prædæ tam cæca cupido est. 620  
Non tamen hanc sacro violari pondere pinum  
Perpetiar, dixi : pars hîc mihi maxima juris.  
Inque aditu obfisto. furit audacissimus omni  
De numero Lycabas : qui Thuscâ pulsus ab urbe  
Exsilium, dirâ pœnam pro cæde, luebat. 625  
Is mihi, dum resto, juvenili guttura pugno  
Rupit : & excussum misisset in æquora ; si non  
Hæsissem, quamvis amens, in fune retentus.

Impia turba probat factum. tum denique Bacchus,  
(Bacchus enim fuerat) veluti clamore solutus 630  
Sit sopor ; (3) eque mero redeant in pectora sensus ;  
Quid facitis ? quis clamor, ait ? quâ, dicite, nautæ,  
Huc ope perveni ? quò me deferre paratis ?  
Pone metum, Proreus, & quos contingere portus  
Ede velis, dixit. terrâ sistere petitâ. 635  
Naxon, ait Liber, cursus advertite vestros.  
Illa mihi domus est : vobis erit hospita tellus.  
Per mare fallaces, perque omnia numina jurant  
Sic fore : meque jubent pictæ dare vela carinæ.  
Dextera Naxos erat. dextrâ mihi lintea danti, 640  
Quid facis, ô demens ? quis te furor, inquit, Accete,  
Pro se quisque, tenet ? lævam pete. maxima nutu  
Pars mihi significat ; pars, quid velit, aure susurrat.  
Obstupui : Capiatque alius moderamina, dixi :  
Meque ministerio scelerisque artisque removi. 645  
Increpor à cunctis ; totumque immurmurat agmen.  
E quibus Æthalion, Te scilicet omnis in uno  
Nostra salus posita est ? ait. & subit ipse : meumque  
Explet opus : Naxoque petit diversa relictâ.

Tum Deus illudens, tanquam modò denique fraudem  
Senserit, è puppi pontum prospectat aduncâ. 651  
Et flenti similis, Non hæc mihi littora, nautæ,  
Promisistis. ait : non hæc mihi terra rogata est,  
Quo merui pœnam facto ? quæ gloria vestra est,

(3) aque

Si puerum juvenes, si multi fallitis unum? 655  
 Jamdudum flebam. lacrymas manus impia nostras  
 Ridet: & impellit properantibus æquora remis.  
 Per tibi nunc ipsum (nec enim præsentior illo  
 Est Deus) adjuro, tam me tibi vera referre,  
 Quàm veri majora fide. stetit æquore puppis 660  
 Haud aliter, quàm si ficcum navale teneret.  
 Illi admirantes remorum in verbere perstant:  
 Velaque deducunt; geminæque ope currere tentant.  
 Impediunt hederæ remos, nexuque recurvo  
 Serpunt; & gravidis dstringunt vela corymbis. 665  
 Ipse, racemiferis frontem circumdatus uvis,  
 Pampineis agitat velatam frondibus hastam.  
 Quem circa tigres, simulacraque (4) inania lyncum,  
 Pictarumque jacent fera corpora pantherarum.  
 Exsiluere viri; siue hoc insania fecit, 670  
 Sive timor: primusque Medon nigrescere pinnis  
 Corpore depresso, & spinæ curvamina flecti  
 Incipit. huic Lycabas, In quæ miracula, dixit,  
 Verteris? & lati rictus, & panda loquenti  
 Naris erat, squammamque cutis durata trahebat. 675  
 At Libys, obstantes dum vult obvertere remos,  
 In spatium resilire manus breve vidit: & illas  
 Jam non esse manus; jam pinnas posse vocari.  
 Alter ad intortos cupiens dare brachia funes,  
 Brachia non habuit; truncoque repandus in undas 680  
 Corpore desiluit. falcata novissima cauda est,  
 Qualia dividuæ sinuantur cornua Lunæ.  
 Undique dant saltus: multæque aspergine rorant:  
 Emerguntque iterum: redeuntque sub æquora rursus:  
 Inque chori ludunt speciem: lascivaque jactant 685  
 Corpora; & acceptum patulis mare naribus efflant.  
 De modò viginti (tot enim ratis illa ferebat)  
 Restabam solus. pavidum, gelidumque trementi  
 Corpore, vixque meum firmat Deus, Excute, dicens,  
 Corde metum, Diamque tene, delatus in illam 690  
 Accensis aris Baccheia sacra frequento.

(4) *immania*

Præbuimus



METAMORPHOSEΩN LIB. III. 119

Præbuimus longis, Pentheus, ambagibus aures,  
 Inquit : ut ira morâ vires absumere posset.  
 Præcipitem famuli rapite hunc : cruciataque diris  
 Corpora tormentis Stygiæ dimittite nocti. 695  
 Protinus abstractus solidis Tyrrhenus Acœtes  
 Clauditur in tectis : & dum crudelia iussæ  
 Instrumenta necis ferrumque ignesque parantur ;  
 Sponte suâ patuisse fores, lapsasque lacertis  
 Sponte suâ fama est, nullo solvente, catenas. 700  
 Perstat Echionides : nec jam jubet ire, sed ipse  
 Vadit, ubi electus facienda ad sacra Cithæron  
 Cantibus & clarâ bacchantum voce sonabat.  
 Ut fremit acer equus, cum bellicus ære canoro  
 Signa dedit tubicen, pugnæque assumit amorem : 705  
 Penthea sic ictus longis ululatibus æther  
 Movit : & audito clangore recanduit ira.

F A B. IX. Pentheus a matre & sororibus suis  
 dilaceratur.

A R G U M E N T.

*Pentheus is torn in Pieces by his Mother and the  
 other Bacchantes.*

**M**ONTE ferè medio est, cingentibus ultima sylvis,  
 Purus ab arboribus, spectabilis undique campus.  
 Hic oculis illum cernentem sacra profanis 710  
 Prima videt, prima est insano concita motu,  
 Prima suum missô violavit Penthea thyrsô  
 Mater : Io, geminæ, clamavit, adeste sorores.  
 Ille aper, in nostris errat qui maximus agris,  
 Ille mihi feriendus aper. ruit omnis in unum 715  
 Turba furens, cunctæ coeunt, cunctæque sequuntur,  
 Jam trepidum, jam verba minùs violenta locutum,  
 Jam se damnantem, jam se peccâsse fatentem.  
 Saucius ille tamen, Fer opem matertera, dixit,  
 Autonœ : moveant animos Actæonis umbræ. 720

Illa quid Actæon nescit; dextramque precanti  
 Abstulit: Inoo lacerata est altera (1) raptu.  
 Non habet infelix quæ matri brachia tendat:  
 Trunca sed ostendens disiectis corpora membris;  
 Adspice, mater ait. visis ululavit Agave; 725  
 Collaque jactavit, movitque per aëra crinem:  
 Avulsumque caput digitis complexa cruentis  
 Clamat, Io comites, opus hæc victoria nostrum est.  
 Non citius frondes autumnno frigore tactas,  
 Jamque malè hærentes altâ rapit arbore ventus; 730  
 Quàm sunt membra viri manibus direpta nefandis.  
 Talibus exemplis monitæ nova sacra frequentant,  
 Thuraque dant, sanctasque colunt Ismenides aras.

(1)

— raptu.

*Ille etiam, vellet cum brachia tendere matri,  
 Non habet, &c.*

## EXPLANATION of F A B. VIII. &amp; IX.

OVID, in this Fable, has strangely disfigured the History of Bacchus. It was a very common Custom amongst the Greek Authors, whom he followed, to boast, that the Gods were originally of their Country; but they have contradicted themselves so grossly, that it requires but very little Attention, to perceive their Absurdities. If Bacchus was the Son of Semele, and born at Thebes in Bactia, by what Adventure was he nursed, and brought up on Mount Nisa in Arabia? If Cadmus was his Grandfather, how could he see his Worship established in his Lifetime? Why did he oppose it, and rather choose to lose his Dominions, than suffer Honours to be paid to his Grandson, which flattered him so much, and raised his Reputa-

tion so high? But Cadmus himself brought the Mysteries of that God along with him into Greece, and this is what deceived the Greek Poets, and Ovid, who follows them. That Prince seeing, that the People had added several infamous Ceremonies to those Mysteries, which were entirely unknown in the Countries, where they had their Origin, he did all that lay in his Power to abolish them; but was, at last, obliged to give way to the Opposition he met with, and retire into Illyria.

Let us then say something more to the Purpose, concerning that God and his Mysteries. Cicero (1) reckons two Bacchuses. The First was the Son of Jupiter and Proserpine: The Second was the Son of the Nile, and the same, who was supposed

(1) *De Nat. Deor. Lib. iii.*

fed to be the Founder of the City of *Nisa*: Caprius was the Father of the Third; this Bacchus, was said to be King of *Asia*; and that it was in Honour of him, the Feast called Sabazia, was instituted: The Fourth was the Son of Jupiter and the Moon, to whom, it was believed, those Holy Ceremonies were offered, which were called Orphic: The Fifth was the Son of Nisus and Thione, and Institutor of the Trieterides. Diodorus Siculus (2) knew but three Bacchuses; the Indian surnamed the bearded, who conquer'd *India*: The Second, the Son of Jupiter and Ceres, who was represented with Horns: the Third, the Son of Jupiter and Semele, who was named the Theban. But the most reasonable Opinion upon this Subject is, that of Herodotus (3), Diodorus (4), and Plutarch (5), which teaches us, that the true Bacchus, and the ancientest of them all, was born in *Ægypt*, and named Osiris. The Worship of that Divinity, established first amongst the *Ægyptians*, passed afterwards into *Greece*, where it received great Alterations. If we believe Diodorus, it was Orpheus, who introduced it into that Country, and added several Ceremonies to it, according to his own Fancy. He even endeavour'd to disguise it in such a Manner, as that it should not be known, with a Design to honour the Cadmean Family, by whom he

had been received with great Civility and Generosity. Thus he dedicated to the Grandson of Cadmus, those Mysteries, which had been instituted in Honour of Osiris, who, at that time, was very little known in *Greece*.

This is not the Place to speak of that ancient Divinity of *Ægypt*; nor to enquire who Osiris was. I know several learned Men, in the two last Ages, have had very particular Opinions upon this Subject. Vossius (6) very amply proves, that the ancient Bacchus or Osiris, is the same with Moses, and, upon this Occasion, he draws a very ingenious Parallel, to which Father Thomassin and Mr. Huet (7) have added several Arguments, which render it very probable. The learned Bochart (8) pretends, that the First of all the Bacchuses, was originally an *Assyrian*, and what he says upon this Subject, deserves to be consulted. For my part, I am perswaded that the History of Osiris, loaded with the Adventures and Conquests of Moses, is the true Foundation of that of Bacchus; and that the Ceremonies of that ancient Divinity of the *Ægyptians*, were carried into *Greece*, long before the *Grecians* had heard any thing of their Hero; but that Semele, having had a Son, who was called, or at least surnamed Bacchus, and who made some Conquests, and performed some Actions resembling those of the ancient Bacchus, they were,

in

(2) Lib. i.

(6) *De Idolat.*

(3) Lib. ii.

(7) *Demon. Evangel.*

(4) Lib. i.

(5) *Treat. of Osiris.*

(8) *Caban. Lib. i.*



in Process of Time, confounded together, and, to honour the Family of Cadmus, his Grandson was placed in the Number of the Demi-Gods; and had that Worship paid him by the Greeks, which had long before been established amongst them, in Honour of the ancient Bacchus: They also filled his History, with the Adventures of Osiris, and all the other Bacchuses. In short, Those who are acquainted with the Genius of the Greeks, know very well, that they adorned their Heroes, with the Spoils of those of the Eastern Nations, of whom they had received any knowledge by the Colonies, which came from thence to settle amongst them: They even added to the History of that God, several Fables of their own Invention. Diodorus says, that as Semele was deliver'd of Bacchus in the seventh Month, it was reported, that Jupiter shut him up in his Thigh, to carry him there, the rest of the usual Time. But, not to displease Diodorus, it was an equivocal Word, that gave rise to the Fable. The same Greek Word *Μυξα* signifies equally a Thigh, or the hollow of a Mountain: Thus the Greeks, instead of saying, that Bacchus had been nursed on Mount *Nysa*, as the Ægyptians relate; published, that he had been carried in Jupiter's Thigh. The learned Bochart, even pretends to have found out the Origin of the Fable, in that Expression, so common in the Holy Scripture, where, to shew us that one Person is born of another, the

inspired Writers make use of that Phrase, *natus ex femore*.

I would willingly treat a Subject more at large, upon which there are so many Things to be said; but in doing so, I should be obliged to enter into Discussions, not to be expected in a Work, which ought to be suited to the Capacity of every Reader. Those who would know more of it, may consult the Authors whom I have mentioned; and see in the First Volume of Antiquity explained by Father Montfaucon, all the Figures which represent that Divinity: and, by that Means, discover several remarkable Circumstances relating to his History, and Worship. They will find, in the Collection of that learned Benedictine, antique Triumphs, where that God is represented in a Chariot, drawn by two Tygers or two Panthers. There is even one of them, in which two Centaurs conduct the Chariot of Bacchus; and several others, which it is needless to speak of.

As Bacchus won the Love of the People, amongst whom he travelled; as he applied himself to cultivate the Vine, and taught his Subjects several profitable and necessary Arts, he was honoured as a great Divinity; and his Worship spread far and near. Several Feasts were instituted in Honour of him, of which we may see the Ceremonies in Meursius, Fasoldus, Castellanus, and other Authors, who have written on that Subject. The greatest of those Feasts, and that which gave Occasion to the Tragical History of

of Pentheus, the Fable of which I am going to explain, was celebrated every three Years, and named Trieterica. In that tumultuous Feast, the Bacchants had the Figure of that God, with the obscene Representation of Phallus, placed in a Chariot, drawn by two Tygers or Panthers. Those Women, crown'd with Vines, and holding Thyrsuses in their Hands, ran in a frantic Manner about the Chariot, as we may see in several antique Figures, and Pieces of *Basso Relievo*, in which the Mysteries of Bacchus are represented. Those Bacchants filled the Air with the Noise of several Drums, and other Instruments of Brass, crying *Evohé Bacché!* And calling that God, Bromius, Lyæus, Evan, Lenæus, Sabazius, &c. The Greeks having received that Feast, so well known in the *Indies* and *Ægypt*, added to it several particular Ceremonies; and, amongst them, some very infamous Ones, which always shocked such Persons as had any remains of Modesty or Shame. Those Feasts were very often suppressed by public Authority; but Licentiousness and Lewdness always found Means to re-establish them. Ladies of the greatest Distinction, Princesses, and even Queens themselves were initiated in those Mysteries, from which Chastity and Modesty were entirely banished. We cannot read the first Apologists for Christianity, without approving the Manner in which they have reproached the Pagans upon this Subject, who, in spite of all the Allegories

invented by the Platonic Philosophers, to lessen the Horrour of those Practices, were at last obliged to confess, that Licentiousness had introduced several Things which ought to be retrenched. For those Mysteries, which were the same with the Mysteries of Isis, brought by the Colonies into *Greece*, as all the Learned agree, were not so lewd in the Beginning, as they afterwards grew to be in Process of Time.

We see that in such barbarous Times, those Feasts, furnished Pretences and Opportunities, for the Commission of the most horrid Actions. The Ladies of *Thrace*, resolving to be revenged on Orpheus, for his Contempt of them, chose the Day for celebrating those Mysteries, to go up to Mount *Cithæron*, where they most cruelly tore him in Pieces. Progne, designing also to deliver her Sister out of the Hands of Tereus, went with other Bacchants to break open the Gates of the Prison, and brought her to the Palace, where they murder'd the young Itys, and made the King his Father eat him. And in the Fable, which is the Subject of this Explication, we see the Bacchants of *Thebes* climbing up Mount *Cithæron*, to tear in Pieces the unfortunate Pentheus.

This History, as Ovid relates it, is exactly true, and all the Ancients agree in it. That young Prince, the Son of Echion and Agave, the Daughter of Cadmus, having succeeded his Grandfather in his Kingdom, would, like him, oppose

oppose those Abuses, that had crept into the Mysteries of Bacchus; and went himself up to Mount *Cithæron*, to chastise the the Bacchants, who there kept the Revels of that God. Those foolish distracted Women, amongst whom were his Mother and Aunts, tore him in Pieces (9). Pausanias (10), nevertheless, says, that Pentheus was a very impious Prince; but every Person was look'd upon as such, who endeavour'd to make any Alteration in the Mysteries of Religion. The same Author

also relates (11) that Pentheus, having got up into a Tree, to observe the secret Ceremonies of the Orgies, was discover'd by the Bacchants, who punished his Curiosity, in the cruel Manner I have already taken Notice of. He further adds, that the Oracle commanded the Corinthians to go and find out a Tree, and give it Divine Honours. In his Time, there was still remaining at *Athens*, a Representation of that Prince, torn in Pieces by the Bacchants. (12.)

(9) *Apolog.* Lib. iii.  
(12) *In Athen.*

(10) *In Bæot.*

(11) *In Corinth.*





P. OVIDII NASONIS  
METAMORPHOSEON

L I B E R IV.

FAB. I, II, III, & IV. Dircetis Nini Regis  
filia in Piscem. Semiramis Dircetis filia in  
Columbam. Nais in Piscem. Pyrami &  
Thisbes cruor in arborem Morum.

A R G U M E N T.

*The Daughters of Minyas, instead of celebrating the Feast of Bacchus, apply themselves to their Work during the Ceremonies; and; amongst several Histories which they relate to pass away the time, divert themselves with the Adventures of Pyramus and Thisbe. Those Lovers appointed to meet without the Walls of Babylon: Thisbe arrived first, but at the sight of a Lioness ran to hide herself in a Cave, and dropt her Scarf in the Fright: Pyramus coming soon after, found his Mistress's Scarf all bloody, and thereupon believing her Dead, killed himself with his own Sword. When Thisbe returned from the Cave, and saw Pyramus in that Condition, she likewise plunged the same fatal Weapon into her own Breast.*

**A**T non Alcithoë Minyëias orgia censet  
Accipienda Dei: sed adhuc temeraria Bacchum  
Progeniem negat esse Jovis: fociasque sorores  
Impietatis habet. festum celebrare sacerdos,

Immunes

Immunes operum dominas famulasque suorum 5  
 Pectora pelle tegi, crinales solvere vittas,  
 Serta comâ, manibus frondentes fumere thyrsos.  
 Jufferat : & sævam læsi fore numinis iram  
 Vaticinatus erat. parent matresque nurusque ;  
 Telasque, calathosque, infectaque pensa reponunt : 10  
 Thuraque dant : Bacchumque vocant, Bromiumque,  
 Lyæumque,  
 Ignigenamque, satumque iterum, solumque bimatrem.  
 Additur his Nyseus, indetonfusque Thyoneus,  
 Et cum Lenæo genialis confitor uvæ,  
 Nycteliusque, Eleleusque parens, & Iacchus, & Evan :  
 Et quæ præterea per Graias plurima gentes  
 Nomina, Liber, habes. tibi enim inconsumta Juventas,  
 Tu puer æternus, tu formosissimus alto  
 Conspiceris cœlo : tibi, cum sine cornibus adstas,  
 Virgineum caput est : Oriens tibi victus, adusque 20  
 Decolor extremo (1) quæ cingitur India Gange.  
 Penthea tu, venerande, bipenniferumque Lycurgum  
 Sacrilegos mactas : Tyrrhenaque mittis in æquor  
 Corpora. tu bijugum pictis insignia frænis  
 Colla premis lyncum : Bacchæ Satyrique sequuntur : 25  
 Quique senex ferulâ titubantes ebrui artus  
 Sustinet ; & pando non fortiter hæret asello.  
 Quacunque ingrederis, clamor juvenilis, & unâ  
 Fœmineæ voces, impulsæque tympana palmis,  
 Concavaque æra sonant, longoque foramine buxus. 30  
 Pacatus mitisque, rogant Ismenides, adsis :  
 Jussæque sacra colunt. solæ Minyeïdes intus,  
 Intempestivâ turbantes festa Minervâ,  
 Aut ducunt lanas, aut stamina pollice versant,  
 Aut hærent telæ, famulasque laboribus urgent. 35  
 E quibus una levi deducens pollice filum,  
 Dum cessant aliæ, commentaque sacra frequentant,  
 Nos quoque, quas Pallas melior Dea detinet, inquit,  
 Utile opus manuum vario sermone levemus :  
 Perque vices aliquid, quod tempora longa videri 40

(1) quâ tinguitur

Non finat, in medium vacuas referamus ad aures.  
 Dicta probant, primamque jubent narrare forores.  
 Illa, quid è multis referat (nam plurima nôrat)  
 Cogitat; & dubia est, de te, Babylonia, narret,  
 Derceti, quam versâ squamis velantibus artus 45  
 Stagna Palæstini credunt (2) celebrâsse figurâ:  
 An magis ut sumtis illius filia pennis  
 Extremos albis in turribus egerit annos.  
 Naïs an ut cantu, nimiumque potentibus herbis,  
 Verterit in tacitos juvenilia corpora pisces: 50  
 Donec idem passa est. an, quæ poma alba ferebat,  
 Ut nunc nigra ferat contactu sanguinis arbor.  
 Hæc placet: hanc, quoniam vulgaris fabula non est,  
 Talibus orsa modis, lanâ sua fila sequente.  
 Pyramus & Thisbe, juvenum pulcherrimus alter, 55  
 Altera, quas Oriens habuit, prælata puellis,  
 Contiguas tenuere domos: ubi dicitur altam  
 Coctilibus muris cinxisse Semiramis urbem.  
 Notitiam primosque gradus vicinia fecit.  
 Tempore crevit amor. tædæ quoque jure coïssent; 60  
 Sed vetuere patres, quod non potuere vetare.  
 Ex æquo captis ardebant mentibus ambo.  
 Conscius omnis abest. nutu signisque loquuntur.  
 Quoque magis tegitur, tectus magis æstuat ignis.  
 Fissus erat tenui rimâ, quam duxerat olim, 65  
 Cùm fieret, paries domui communis utrique.  
 Id vitium nulli per sæcula longa notatum:  
 (Quid non sentit amor?) primi sensistis amantes,  
 Et voci fecistis iter: tutæque per illud  
 Murmure blanditiæ minimo transire solebant. 70  
 Sæpe ut constiterant, hinc Thisbe, Pyramus illinc;  
 Inque vicem fuerat captatus anhelitus oris;  
 Invide, dicebant, paries, quid amantibus obstitas?  
 Quantum erat, ut sineres nos toto corpore jungi!  
 Aut hoc si nimium, vel ad oscula danda pateres! 75  
 Nec fumus ingrati. tibi nos debere fatemur,  
 Quòd datus est verbis ad amicas transitus aures.

(2) coluisse

Talia



Talia diversâ nequicquam fede locuti ;  
 Sub noctem dixere Vale : partique dedere  
 Oscula quisque suæ, non pervenientia contra. 80  
 Postera nocturnos Aurora removerat ignes,  
 Solque pruinosas radiis siccaverat herbas :  
 Ad solitum coïere locum. tum murmure parvo  
 Multa priûs questi, statuunt, ut nocte (3) silenti  
 Fallere custodes, foribusque excedere tentent : 85  
 Cùmque domo exierint, urbis quoque (4) tecta relinquunt:  
 Neve sit errandum lato spatiantibus arvo ;  
 Conveniant ad busta Nini : lateantque sub umbrâ  
 Arboris. arbor ibi niveis uberrima pomis  
 Ardua morus erat, gelido contermina fonti. 90  
 Pacta placent : & lux tardè discedere visa  
 Præcipitatur aquis, & aquis nox surgit ab isdem.  
 Callida per tenebras, versato cardine, Thisbe  
 Egreditur, fallitque suos : adopertaque vultum  
 Pervenit ad tumulum ; dictâque sub arbore sedit. 95  
 Audacem faciebat amor. venit ecce recenti  
 Cæde læna boum spumantes oblita rictus,  
 Depositura sitim vicini fontis in undâ.  
 Quam procul ad Lunæ radios Babylonia Thisbe  
 Vidit : & obscurum (5) timido pede fugit in antrum.  
 Dumque fugit, tergo velamina lapsa relinquit.  
 Ut lea sæva sitim multâ compescuit undâ,  
 Dum redit in sylvas, inventos fortè sine ipsâ  
 Ore cruentato tenues laniavit amictus.  
 Seriûs egressus vestigia vidit in alto 105  
 Pulvere certa feræ, totoque expalluit ore  
 Pyramus, ut verò vestem quoque sanguine tinctam  
 Repperit ; Una duos nox, inquit, perdet amantes :  
 E quibus illa fuit longâ dignissima vitâ ;  
 Nostra nocens anima est. ego te, miseranda, peremi,  
 In loca plena metûs qui jussi nocte venires : 111  
 Nec prior huc veni. nostrum divellite corpus,  
 Et scelerata fero consumite viscera morfu,  
 O quicumque sub hâc habitatis rupe, leones.

(3) *sequenti*(4) *claustra*(5) *trepido*

METAMORPHOSEΩN LIB. IV. 129

Sed timidi est optare necem. velamina Thisbes 115  
 Tollit, & ad pactæ secum fert arboris umbram.  
 Utque dedit notæ lacrymas, dedit oscula vesti:  
 Accipe nunc, inquit, nostri quoque sanguinis haustus;  
 Quóque erat accinctus, dimittit in ilia ferrum.  
 Nec mora; ferventi moriens è vulnere traxit. 120  
 Ut jacuit resupinus humi; cruor emicat alte;  
 Non aliter, quàm cum vitiato fistula plumbo  
 Scinditur, & tenues stridente foramine longè  
 Ejaculatur aquas; atque ictibus aëra rumpit.  
 Arborei foetus aspergine cædis in atram 125  
 Vertuntur faciem: madefactaque sanguine radix  
 Puniceo tingit pendentia mora colore.  
 Ecce metu nondum posito, ne fallat amantem,  
 Illa redit: juvenemque oculis, animoque requirit:  
 Quantaque vitârit narrare pericula gestit. 130  
 Utque locum, & versam cognovit in arbore formam;  
 (Sic facit incertam pomi color) hæret an hæc sit.  
 Dum dubitat, tremebunda videt pulsare cruentum  
 Membra solum; retroque pedem tulit: oraque buxo  
 Pallidiora gerens, exhorruit æquoris instar, 135  
 Quod (6) fremit, exiguâ cum summum stringitur aurâ.  
 Sed postquam remorata suos cognovit amores;  
 Percutit indignos claro plangore lacertos:  
 Et laniata comas, amplexaque corpus amatum,  
 Vulnera supplevit lacrymis; fletumque cruori 140  
 Miscuit: & gelidis in vultibus oscula figens,  
 Pyrame, clamavit, quis te mihi casus ademit?  
 Pyrame, responde. tua te, carissime, Thisbe  
 Nominat. exaudi: vultusque attolle jacentes.  
 Ad nomen Thisbes oculos jam morte gravatos 145  
 Pyramus erexit, visâque recondidit illâ.  
 Quæ postquam vestemque suam cognovit, & ense  
 Vidit ebur vacuum; Tua te manus, inquit, amorque  
 Perdidit, infelix. est & mihi fortis in unum  
 Hoc manus: est & amor, dabit hic in vulnera vires. 150  
 Persequar extinctum: letique miserrima dicar

(6) *tremis*,

K

Causa

130 P. OVIDII NASONIS

Causa, comesque tui : quique à me morte revelli  
 Heu solâ poteras, poteris nec morte revelli.  
 Hoc tamen amborum verbis estote rogati,  
 O multum miseri meus illiusque parentes, 155  
 Ut, quos certus amor, quos hora novissima junxit,  
 Componi tumulo non invideatis eodem.  
 At tu, quæ ramis arbor miserabile corpus  
 Nunc tegis unius, mox es tectura duorum ;  
 Signa tene cædis : pullosque, & luctibus aptos 160  
 Semper habe foetus, gemini monumenta cruoris.  
 Dixit : & aptato pectus mucrone sub imum  
 Incubuit ferro ; quod adhuc à cæde tepebat.  
 Vota tamen tetigere Deos, tetigere parentes.  
 Nam color in pomo est, ubi permaturuit, ater : 165  
 Quodque rogis superest, unâ requiescit in urnâ.

EXPLANATION OF FAB. I, II, III, & IV.

BY the Manner in which Ovid speaks in the Third and Fourth Book, we may plainly see, that the establishing the Worship of Bacchus in Greece, met with great Opposition ; and that the Ministers of his Feasts and Ceremonies, published several Wonders, to gain them the greater Credit, and pass them the more easily upon the People. These are the pretended Prodigies and Miracles, which I am now to explain.

I. Certain Tuscans, finding Bacchus drunk one Day, carried him on board their Ship, with a Design to sell him for a Slave ; but the God growing sober, and finding they did not steer towards *Naxos*, where they had promised to land him ; he transformed them into Dolphins. This Fable, if we believe what Bochart says of it, has no other Foundation

than some Adventures, which happen'd to certain Tyrsenian Merchants, whose Vessel, had the Figure of a Dolphin at the Prow ; or rather of a Fish called *Turfo*, the Porpoise or Sea-Hog. Those Merchants were shipwreckt near the Island of *Naxos*, which was sacred to Bacchus, whose Myteries, they had, very likely, despised ; and that was enough to cause a Report, that it was the God himself who had destroyed them, to punish their Impiety.

II. The Minyæides affecting to work, during the Celebration of the Feast of Bacchus, were changed into Batts. Which is as much as to say, without doubt, that those Virgins, for whom a very strict Search was made, withdrawing privately from *Thebes*, it was reported they were so metamorphosed. Whatever Truth may be in this

Account,



Account, the pretended Punishments of Pentheus, the Mariners, the Minyēides, and Licurgus, gained Bacchus the Reputation of a very terrible and revengeful God; and his Priests knew very well, how to make those Stories contribute to increase the Credit of their Religion, and render his Worship the more respected.

III. Ovid, who found the Secret to join together, with so much Art, Fictions which had no manner of Connexion amongst themselves; has made the Minyēides, relate several Histories which want an Explication. Here then is the Foundation of that of Dercetis, who was changed into a Fish. Dercetis, if we believe Diodorus (1), Pliny, Herodotus, Athenagoras; and, amongst the Moderns, Vossius and Selden, having offended Venus, that Goddess made her fall in Love with a young Man, by whom she had a Daughter. In despair at a Misfortune, which dishonoured her; she first killed her Lover, then exposed her Child, and at last, threw herself into a Pond. The Syrians built a Temple near the Place where she was drowned, and honoured her as a Goddess: They reported that she was changed into a Fish, and represented her under the Figure of a Woman to the Waste, and of a Fish from the Girdle downwards: They also afterwards, abstained from eating the Fish of that Pond, and even of any other: They offer'd Sacrifices of Fish to her, and

there were several gilded ones in the Temple of that Goddess. There are some Authors, who believe Dercetis was a very cruel Princess, and had forbid the Syrians to eat Fish: But if that was true, would they have adored her after her Death? It is much more reasonable to say, that, by her good Actions, and the Favours she bestowed, she gained the Esteem and Love of her People. If we believe Selden, who has written an excellent Treatise upon the Syrian Gods; the Fable of Dercetis or Atergatis, comes from that of Dagon, the God of the Philistins, who was represented by the Figure of a Fish: And the Name of Atergatis, is composed of *Adir Dagon*, a great Fish; which may very well have given Occasion to the Metamorphosis. The same Author believes, that the Fable of Dercetis, is the very same with that of Venus, Astarte, Minerva, Juno, Isis, and the Moon; and that she is the Mylitta of the Assyrians, and the Alilac of the Arabians.

There is a Figure, in the Cabinet of Monsieur de la Chauffe, which the Antiquaries take for Dercetis; it represents a Goddess, holding in one Hand a Cupid, bending his Bow, while she looks on another Cupid, who holds a Torch lifted up in the Air; But the Flower Lotus on her Head, shews her to be one of the Egyptian Divinities. I must not forget to take notice in this Place, of what Lucian (2) tells us concerning Dercetis. "Some

K 2

" People,

(1) Lib. II.

(2) *De Dea Syr.*

“ People, says he, think that  
 “ the Temple in the holy City,  
 “ is the Work of Semiramis;  
 “ who dedicated it, not to  
 “ Juno, as generally believed,  
 “ but to her Mother Dercetis.  
 “ I have seen in *Phœnicia*,  
 “ adds he, an Image of that  
 “ Goddess, which is very ex-  
 “ traordinary; it is a Woman  
 “ to the Girdle, and from  
 “ thence downwards a Fish:  
 “ But that which is in the holy  
 “ City (3), has the complete  
 “ Form of a Woman.”

By what has been just said, it appears that the young Princess, exposed by Dercetis, was the famous Semiramis, her own Daughter. Diodorus (4) relates, that she was found by some Shepherds, and carried to Simma, the Wife of an Overseer of the King's Flocks; who took great care of her Education, and gave her the Name of Semiramis, which, in the Syriac, signifies a Dove. From thence, very likely came the Fable, which says, she was nourished by Doves; and, at last, metamorphosed into a Dove. That Bird was always held in great Veneration amongst the Assyrians. The Interpreters of the Holy Scripture say, that this Passage of the Prophet Jeremiah, *facta est terra eorum in desolationem a facie Columbæ*, alludes to the History of that Princess, and the Doves which represented her; as that other Verse also does, where it is said, *fugite à facie gladii Columbæ*. I will not enlarge any further upon the History of that famous Queen,

concerning whom the Ancients seem so divided in their Opinions, and contradict one another in such a Manner, that we cannot fix any certainty upon what they tell us. Those who desire to see this History thoroughly examined to the Bottom, may read, in the third Tome of the Memoirs of the *Académie des belles Lettres*, the Abbot Sevin's Inquiries into the History of *Syria*. In this Explication it is enough for me to say, that what perhaps gave rise to the Story of her Metamorphosis, was the Stratagem of her Son Ninias, who resolving to destroy his Mother, but without exasperating her Subjects, reported she had flown away in the Shape of a Dove.

IV. The mournful Catastrophe of Pyramus and Thisbe, which I am now going to explain; is one of those Tragical Events, which the Passions but too frequently cause in the World. It is generally believed those two Lovers, whose Parents had no good Understanding together; made an Appointment to meet under a Mulberry Tree, that grew without the Town. Thisbe arrived before her Lover, at the Place appointed; but at the sight of a Lioness, was obliged to run to a Cave to hide herself, and, in her Fright unfortunately dropt her Scarf; which the Lioness, just come from devouring a Prey, took in her Mouth, and besmear'd with Blood. Pyramus arriving immediately after the Lioness was gone, met with his Mistress's bloody

(3) It was, without Doubt, the City of *Hierapolis*.

(4) Lib. ii.

bloody Scarf; and, by that fatal Sign, believing she had been devoured by some wild Beast, he, through excess of Grief, killed himself with his own Sword: This he returned from the Cave as Pyramus was expiring, and seeing her Scarf, concluded her Lover had killed himself, because he thought her dead; upon which she plunged the same Sword into her own Heart. As to the rest, I do not find this Tragical Event any where but in Ovid and Hygin (5); and those two Authors agree, that it happen'd near *Babylon*. It would be altogether useless to know more about it. We see, that it is a Lesson for Children, not to enter rashly into any Engagements; especially, when the Interests or Quarrels of Families, may interpose insurmountable Obstacles. It is also an excellent Admonition to Parents, not to

pursue too positively, the Gratification of their own Repentments, or the Advancement of their Interests; but rather, sometimes consult the Inclinations of their Children, which seldom or never become criminal, but when they themselves, by their own Obstinacy, make them so. Our Poet, by his too bold and lively Descriptions, and the lewd and disorderly Images he draws, very unhappily corrupts the Moral, which might otherwise be found in his Fables. He seldom endeavours to shew the Heart to Advantage, but, almost every where, exposes it on its weak Side; and his *Metamorphoses* may be justly look'd upon, as the Triumph of all the Passions. I hope I shall be pardoned for a Reflexion, which, will be found but too just, by the rest of the Fables I am to explain.

(5) Fab. 242.

F A B. V. *Adulterium Veneris cum Marte a Sole detectum.*

A R G U M E N T.

*The Sun discovers to Vulcan the Intrigue between Mars and Venus, and then falls, himself, in love with Leucothoë; but Venus, in revenge for the Discovery, resolves to make all his Amours unfortunate.*

**D**ESIERAT: mediumque fuit breve tempus; & orsa est  
Dicere Leuconœ, vocem tenuere sorores.



134 P. OVIDII NASONIS

Hunc quoque, fidereâ qui temperat omnia luce,  
 Cepit amor Solem. Solis referemus amores. 170  
 Primus adulterium Veneris cum Marte putatur  
 Hic vidisse Deus. videt hic Deus omnia primus.  
 Indoluit factô : Junonigenæque marito  
 Furta tori, furtique locum monstravit. at illi  
 Et mens, & quod opus fabrilis dextra tenebat, 175  
 Excidit. extemplo graciles ex ære catenas,  
 Retiaque, & laqueos, quæ lumina fallere possint,  
 Elimat. non illud opus tenuissima vincant  
 Stamina, non summo quæ pendet aranea tigno.  
 Utque leves tactus, momentaque parva sequantur, 180  
 Efficit : & lecto circumdata collocat apte.  
 Ut venere torum conjux & adulter in unum ;  
 Arte viri, vinclisque novâ ratione paratis,  
 In mediis ambo deprensi amplexibus hærent.  
 Lemnius extemplo valvas patefecit eburnas : 185  
 Admisitque Deos. illi jacuere ligati  
 Turpiter. atque aliquis de Dîs non tristibus optet  
 Sic fieri turpis. Superi risere : diuque  
 Hæc fuit in toto notissima fabula cœlo.  
 Exigit indicii memorem Cythereia pœnam : 190  
 Inque vices illum, tectos qui læsit amores,  
 Lædit amore pari. quid nunc, Hyperione nate,  
 Forma, calorque tibi, radiataque lumina profunt ?  
 Nempe tuis omnes qui terras ignibus uris,  
 Ureris igne novo : quique omnia cernere debes, 195  
 Leucothoën spectas : & virgine figis in unâ,  
 Quos mundo debes, oculos. modò surgis Eoo  
 Temperius cœlo : modò feriùs incidis undis ;  
 Spectandique morâ brumales porrigis horas.  
 Deficis interdum : vitiumque in lumina mentis 200  
 Transit ; & obscurus mortalia pectora terres.  
 Nec, tibi quòd Lunæ terris propioris imago  
 Obstiterit, palles. facit hunc amor iste colorem.  
 Diligis hanc unam : nec te Clymeneque, Rhodosque,  
 Nec tenet Æææ genitrix pulcherrima Circes, 205  
 Quæque tuos Clytie, quamvis despecta, petebat  
 Concubitus ;

# METAMORPHOSEΩN LIB. IV. 135

Concubitus; ipsoque illo grave vulnus habebas  
 Tempore. Leucothoë multarum oblivia fecit.  
 Gentis odoriferæ quam formosissima partu  
 Edidit Eurynome, sed postquam filia crevit, 210  
 Quàm mater cunctas, tam matrem filia vincit.  
 Rexit Achæmenias urbes pater Orchamus: isque  
 Septimus à prisci numeratur origine Beli.  
 Axe sub Hesperio sunt pascua Solis equorum:  
 Ambrosiam pro gramine habent, ea fessa diurnis 215  
 Membra ministeriis nutrit, reparatque labori.  
 Dumque ibi quadrupedes cœlestia pabula carpunt;  
 Noxque vicem peragit; thalamos Deus intrat amatos  
 Versus in Eurynomes faciem genetricis: & inter  
 Bis sex Leucothoën famulas ad limina cernit 220  
 Lævia versato ducentem stamina fuso.  
 Ergo ubi, ceu mater, caræ dedit oscula natæ:  
 Res, ait, arcana est: famulæ, discedite; neve  
 Arripite arbitrium matri secreta loquenti.  
 Paruerunt: thalamoque Deus sine teste relicto, 225  
 Ille ego sum, dixit, qui longum metior annum,  
 Omnia qui video; per quem videt omnia tellus:  
 Mundi oculus. mihi crede, places. pavet illa: metuque  
 Et colus, & fusus digitis cecidere remissis.  
 Ipse timor decuit. nec longiùs ille moratus, 230  
 In veram rediit faciem, solitumque nitorem.

## EXPLANATION.

WHAT desire soever may  
 have prevailed in the last Age,  
 to justify the Theology of the  
 Poets, it will be difficult not to  
 allow, that it often presents us  
 with Ideas, very dangerous to  
 Morality. When it lays no-  
 thing before us, but the Frail-  
 ties of Men, we may draw  
 useful Lessons from it: But  
 when the Poets write, with so  
 much Care, and at the same  
 Time, with such loose Re-

flections, the Crimes of the  
 Gods; what can we conclude  
 from them, but that we are  
 permitted to follow our own  
 Inclinations; since, even the  
 Gods themselves run headlong  
 after theirs? I know the Phi-  
 losophers have turned into Al-  
 legory, the Adultery of Mars  
 and Venus; which is the Sub-  
 ject of the present Fable. They  
 say with Plutarch (1), that such  
 Persons as are born under the

K 4

Conjunction

(1) Treatise how to read the Poets.

Conjunction of the Planets, called Mars and Venus, are very amourosly inclined; but that if the Sun does not happen to be then at a Distance, their Intrigues will be very soon discovered. But are those, who read this Fable in Homer's *Odyssey* (2), and Ovid's *Metamorphoses*, immediately struck with such Astronomical Notions? Or, rather, do they not conclude, that since the Gods suffer'd themselves to be led away, by such soft Inclinations, Man is also permitted to deliver himself up to them, without any manner of Scruple? Let the Champions for that Theology, say as much as they please, to defend it; and tell us, that Homer puts this Fable in the Mouth of a Pheacian, that is, of a Man altogether corrupted with Luxury and Pleasure; the Example is still not the less dangerous. What Spectacle could be more lewd and shocking, than to see Mars and Venus intangled in Vulcan's Net, and all the other Gods, not only laughing at the Adventure, but even wishing, to be themselves dishonour'd at the same Rate?

What we find still more dangerous in these Sorts of Examples, is, that they teach us to preserve a Resentment of Injuries. It is said, Venus was so enraged at the Sun, for having discovered her Intrigue, that she revenged herself upon him, and all his Posterity. From thence we have the fatal Catastrophe of *Leucothoe*; and from thence have also pro-

ceeded, all the Crimes and Misfortunes of *Circe*, *Pasiphaë*, *Medea*, and all the other Princesses, who attributed their Origin to the Sun. Moreover, the lascivious Ideas which were produced from this Fable, passed from the Books that made Mention of it, to the Monuments that represented it; and Antiquity has preserved two of them which we find in *Bellori* (3): And tho' they contain nothing that is very immodest, in the bare Representation, we see the Goddesses themselves, Witnesses of so dangerous a Spectacle, tho' Homer says, that Modesty restrained them from being present.

Finally, as this Fable might have had some Foundation in History, it is necessary to take Notice here, of what *Palæphatus* (4) says concerning it. *Sol*, the Son of *Vulcan* King of *Ægypt*, resolving to make his Father's Law against Adultery be strictly observed, and having been informed that a Lady of the Court, had an Intrigue with one of his Courtiers, he enter'd his Apartment in the Night, where surprizing him in the Fact, he order'd him to be severely punished. It was, continues the Author, the Equivocation in the Name *Sol*, that gave Birth to the Fable, which Homer afterwards related in a Manner, to make it not easy to be known. *Libanius* deploring the ruin and burning of the Temple of *Apollo*, that stood in the Suburbs of *Antioch*, complains of *Vulcan*,

(2) *Lib. viii.*(3) *Adm. antiq. Roman.*(4) *In fragm.*



Vulcan, the God of Fire's Ingratitude to Apollo, who had formerly given him Advice. The Rhetorician stops there, without explaining himself any further, concerning that Advice; but St. Chrysostome (5), to expose all the Ridiculousness of that Complaint, says, that the Advice which Apollo gave to Vulcan, regarded the Discovery of his Wife's Adultery with Mars. Let us

(5) Discourse upon St. Babylon.

remark here, by the Way, that if Libanius attributes to Apollo, what Homer, Ovid and the Marbles attribute to the Sun; he follows, in that respect, the Opinion which often confounds those two Divinities together: Tho' we many Times find them distinguished from one another, especially in the Ceremonies of their Worship.

F A B. VI. Leucothoë in virgam Tuream.  
Clytie Nympha in herbam Heliotropium.

ARGUMENT.

*Clytië, through Spite and Rage, discovers Leucothoë's Adventure to her Father, who orders her to be immediately buried alive: But the Sun, grieved at the Misfortune of a Person so dear to him, changes her into the Frankincense-Tree; he also despises and hates the Informer, who, nevertheless, languishes and pines away for love of him, and is, at last, changed into the Sun-Flower.*

**A**T virgo, quamvis inopino territa visu,  
Victa nitore Dei, positâ vim passa querelâ est.  
Invidit Clytie, (neque enim moderatus in illâ  
Solis amor fuerat) stimolataque pellicis irâ 235  
Vulgat adulterium: diffamatumque parenti  
Indicat. Ille ferox immanis et precantem,  
Tendentemque manus ad lumina Solis, & Ille,  
Vim tulit invitæ, dicentem, defodit altâ  
Crudus humo: tumulumque super gravis addit arenæ,  
Dissipat hunc radiis Hyperione natus: iterque 241  
Dat

Dat tibi, quo possis defossos promere vultus.  
 Nec tu jam poteras enectum pondere terræ  
 Tollere, Nympha, caput : corpusque exsangue jacebas.  
 Nil illo fertur volucrum moderator equorum 245  
 Post Phaëthonteos vidisse dolentiùs ignes.  
 Ille quidem gelidos radiorum viribus artus,  
 Si queat, in vivum tentat revocare calorem.  
 Sed, quoniam tantis fatum conatibus obstat,  
 Nectare odorato spargit corpusque locumque : 250  
 Multaque præquestus, Tanges tamen æthera, dixit,  
 Protinus imbutum cœlesti nectare corpus  
 Delicuit, terramque suo madefecit odore :  
 Virgaque per glebas sensim radicibus actis  
 Thurea surrexit ; tumulumque cacumine rupit. 255  
 At Clytien (quamvis amor excusare dolorem,  
 Indiciumque dolor poterat) non ampliùs auctor  
 Lucis adit : Venerisque modum sibi fecit in illâ.  
 Tabuit ex illo, dementer amoribus usa,  
 (1) Nympharum impatiens ; & sub Jove nocte dieque  
 Sedit humo nudâ, nudis incomta capillis. 261  
 Perque novem luces expers undæque cibique  
 Rore mero, lacrymisque suis jejunia pavit :  
 Nec se movit humo. tantùm spectabat euntis  
 Ora Dei : vultusque suos flecebat ad illum. 265  
 Membra ferunt hæsisse solo : partemque coloris  
 Luridus exsanguis pallor convertit in herbas.  
 Est in parte rubor : violæque simillimus ora  
 Flos tegit. illa suum, quamvis radice tenetur,  
 Vertitur ad Solem : mutataque servat amorem. 270

(1) *Nimborum patiens ;*

#### EXPLANATION.

THE Fable of Leucothoë, with any Thing satisfactory  
 buried alive by her Father Or- upon that Subject. I have al-  
 chamus, and her Rival Cly- ready laid it down as a Princi-  
 tie metamorphosed into a Sun- ple, and, I believe, have suf-  
 Flower, has nothing Historical- ficiently proved it (1), that  
 in it ; at least, I have not met Fables are generally grounded  
 upon

(1) *Explic. of Fables, Tom. I.*

# METAMORPHOSEON LIB. IV. 139

upon History ; but, nevertheless, have not denied, that they sometimes contain Morality, and Natural Philosophy. Thus all that can be said of the present Fable, is, that Leucothoë, was called the Daughter of Orchamus, King of *Persia*, for no other Reason, but because that Prince was the first who planted the Frankincense-Tree, named Leucothoë, in his Kingdom ; that it was also added, this pretended Princess fell in Love with Apollo, because the Frankincense is an Aromatick Drug, and very much used in Physick, of which that God was the Inventor : And that the Jealousy of Clytië, was likewise joined to it, because the Sun-Flower is a Plant, which, according to Naturalists, kills the Frankincense-Tree. Nevertheless, I must say, that Pliny, who ascribes several Properties to the Sun-Flower, makes no Mention of

this Quality in it. I am sorry I have nothing more particular to say upon this Subject, for it seems very surprising to me, we should be told that Orchamus order'd his Daughter to be buried alive, to punish her for yielding to the Addressee of the Sun, who was her Lover ; and that her Rival Clytië was changed into a Sun-Flower, for having discover'd the Intrigue : And all this, only to inform us, that Orchamus planted the Frankincense-Tree. But we had better be satisfied with this Explication, as it is, than venture upon Conjectures, which, perhaps, would carry very little Probability in them. I have found nothing in Antiquity concerning that Orchamus, of whom our Poet speaks here, who says, he was the Seventh in Descent from Belus, and reigned over the Achæmenian Persians.

F A B. VII, VIII, IX, X, XI, & XII. Daphnis Idæi filius in Saxum. Scython ex viro in Fœminam. Ex imbris procreati Celmus & Adamas. Crocus & Smilax famuli in florem. Salmacis & Hermaphroditus in unum corpus. Minyeïdes Thebanæ in Vespertiliones.

## ARGUMENT.

*The Naid Salmacis falls in love with the beautiful Hermaphroditus, who rejects her Addressee; but as he is bathing himself, she leaps naked into the Water, and, seizing the Youth in her Arms, they both become one Body, but retain their different*



*ferent Sexes. Bacchus, to punish the Minyëides for their Contempt of his Worship, changes them into Batts, and their Works into Ivy and Vine-Leaves.*

**D**IXERAT : & factum mirabile ceperat aures.  
 Pars fieri potuisse negant ; pars omnia veros  
 Posse Deos memorant : sed non & Bacchus in illis.  
 Poscitur Alcithoë, postquam siluere sorores :  
 Quæ radio stantis percurrens stamina telæ, 275  
 Vulgatos taceo, dixit, pastoris amores  
 Daphnidis Idæi, quem Nymphe pellicis irâ  
 Contulit in faxum, tantus dolor urit amantes.  
 Nec loquor, ut quondam naturæ jure novato 279  
 Ambiguus fuerit modò vir, modò scœmina, Scython.  
 Te quoque, nunc adamas, quondam fidissime parvo,  
 Celmi, Jovi : largoque fatos Curetas ab imbri.  
 Et Crocon in parvos versum cum Smilace flores,  
 Prætereo : dulcique animos novitate tenebo.  
 Unde sit infamis ; quare malè fortibus undis 285  
 Salmacis enervet, tactosque remolliat artus ;  
 Discite. causa latet : vis est notissima fontis.  
 Mercurio puerum divâ Cythereïde natum  
 Naïdes Idæis enutrivere sub antris.  
 Cujus erat facies, in quâ materque paterque 290  
 Cognosci possent : nomen quoque traxit ab illis.  
 Is tria cum primùm fecit quinquennia ; montes  
 Deseruit patrios : Idâque altrice relictâ,  
 Ignotis errare locis, ignota videre  
 Flumina gaudebat : studio minuente laborem. 295  
 Ille etiam Lycias urbes, Lyciæque propinquos  
 Caras adit. videt hîc stagnum lucentis ad imum  
 Usque solum lymphæ. non illic canna palustris,  
 Nec steriles ulvæ, nec acutâ cuspide junci.  
 Perspicuus liquor est. stagni tamen ultima vivo 300  
 Cespite cinguntur, semperque virentibus herbis.  
 Nympha colit : sed nec venatibus apta, nec arcus  
 Flectere quæ soleat, nec quæ contendere cursu :  
 Solaque

METAMORPHOSEΩN LIB. IV. 141

Solaque Naiadum celeri non nota Dianæ.  
 Sæpe suas illi fama est dixisse sorores : 305  
 Salmaci, vel jaculum, vel pictas fume pharetras ;  
 Et tua cum duris venatibus otia misce.  
 Nec jaculum sumit, nec pictas illa pharetras :  
 Nec sua cum duris venatibus otia miscet.  
 Sed modò fonte suo formosos perluit artus : 310  
 Sæpe Citoriaco deducit pectine crines ;  
 Et quid se deceat, spectatas consulit undas.  
 Nunc perlucenti circumdata corpus amictu,  
 Mollibus aut foliis, aut mollibus incubat herbis.  
 Sæpe legit flores. & tunc quoque fortè legebat, 315  
 [Cum puerum vidit : visumque optavit habere.]  
 Nec tamen ante adiit, etsi properabat adire,  
 Quàm se composuit, quàm circumspexit amictus,  
 Et finxit vultum, & meruit formosa videri.  
 Tunc sic orsa loqui : Puer ô dignissime credi 320  
 Esse Deus ; seu tu Deus es ; potes esse Cupido :  
 Sive es mortalis ; qui te genuere beati !  
 Et frater felix, & fortunata profectò  
 Si qua tibi soror est, & quæ dedit ubera nutrix.  
 Sed longè cunctis, longèque (1) potentior illis, 325  
 Si qua tibi sponsa est ; si quam dignabere tædâ.  
 Hæc tibi sive aliqua est ; mea sit furtiva voluptas :  
 Seu nulla est ; ego sim : thalamumque ineamus eundem.  
 Naïs ab his tacuit : pueri rubor ora notavit  
 Nescia quid sit amor : sed erubuisse decebat. 330  
 Hic color apricâ pendentibus arbore (2) pomis,  
 Aut ebori tincto est, aut sub candore rubenti,  
 Cum frustra resonant æra auxiliaria, Lunæ.  
 Poscenti Nymphæ sine fine sororia saltem  
 Oscula, jamque manus ad eburnea colla ferenti, 335  
 Desinis ? an fugio, tecumque, ait, ista relinquo ?  
 Salmacis extimuit ; Locaque hæc tibi libera trado,  
 Hospes, ait . simulatque gradu discedere verso.  
 Tum quoque respiciens, fruticumque recondita sylvâ  
 Delituit : flexumque genu submisit. at ille 340

(1) *beatior illa est,* (2) *malis,*

Ut puer, & vacuis ut inobservatus in herbis,  
 Huc it; & hinc illuc: & in alludentibus undis  
 Summa pedum, taloque tenuis vestigia tingit.  
 Nec mora; temperie blandarum captus aquarum,  
 Molli de tenero velamina corpore ponit. 345  
 Tum verò obstupuit; nudæque cupidine formæ  
 Salmacis exarsit. flagrant quoque lumina Nymphes.  
 Non aliter, quam cum puro nitidissimus orbe  
 Oppositâ speculi referitur imagine Phœbus.  
 Vixque moram patitur: vix jam sua gaudia differt. 350  
 Jam cupit amplecti: jam se malè continet amens.  
 Ille, cavis velox applauso (3) corpore palmis,  
 Desilit in latices: alternaque brachia ducens  
 In liquidis translucet aquis: ut eburnea si quis  
 Signa tegat claro, vel candida lilia, vitro. 355  
 Vicinus, en meus est, exclamat Naïs: &, omni  
 Veste procul jactâ, mediis immittitur undis:  
 Pugnacemque tenet: luctantiaque oscula carpit:  
 Subjectatque manus, invitaque pectora tangit:  
 Et nunc hac juveni, nunc circumfunditur illac. 360  
 Denique nitentem contra, elabique volentem  
 Implicat, ut serpens, quam regia sustinet ales;  
 Sublimemque rapit: pendens caput illa, pedesque  
 Alligat; & caudâ spatiantes implicat alas.  
 Utve solent hederæ longos intexere truncos: 365  
 Utque sub æquoribus deprensus polypus hostem  
 Continet, ex omni dimissis parte flagellis.  
 Perstat Atlantiades; sperataque gaudia Nymphæ  
 Denegat. illa premit; commissaque corpore toto  
 Sicut inhærebat, Pugnes licèt, improbe, dixit, 370  
 Non tamen effugies. ita Dî jubeatis, & istum  
 Nulla dies à me, nec me seducat ab isto.  
 Vota suos habuere Deos. nam mista duorum  
 Corpora junguntur: faciesque inducitur illis  
 Una. velut si quis conductâ cortice ramos 375  
 Crescendo jungi pariterqueadolescere cernat.  
 Sic ubi complexu coierunt membra tenaci,

(1) pectore

Nec



METAMORPHOSEΩN LIB. IV. 143

Nec duo sunt, & forma duplex, nec fœmina dici,  
 Nec puer ut possint; neutrumque, & utrumque videntur.  
 Ergo ubi se liquidas, quò vir descenderat, undas 380  
 Semimarem fecisse videt, mollitaque in illis  
 Membra; manus tendens, sed jam non voce virili,  
 Hermaphroditus ait, Nato date munera vestro,  
 Et pater & genitrix, amborum nomen habenti:  
 Quisquis in hos fontes vir venerit, exeat indè 385  
 Semivir; & tactis subitò mollescat in undis.  
 Motus uterque parens nati rata vota biformis  
 Fecit, & incerto fontem medicamine tinxit.

Finis erat dictis; & adhuc Minyëia proles  
 Urget opus, spernitque Deum, festumque profanat: 390  
 Tympana cum subitò non apparentia raucis  
 Obstrepuere sonis: & adunco tibia cornu,  
 Tinnulaque æra sonant: redolent myrrhæque, crocique:  
 Resque fide major, cœpere virefcere telæ,  
 Inque hederæ faciem pendens frondescere vestis. 395  
 Pars abit in vites: & quæ modò fila fuerunt,  
 Palmite mutantur: de stamine pampinus exit:  
 Purpura fulgorem pictis accommodat uvis.  
 Jamque dies exactus erat, tempusque subibat,  
 Quod tu nec tenebras, nec posses dicere lucem; 400  
 Sed cum luce tamen dubiæ confinia noctis.  
 Tecta repentè quati, pinguesque ardere videntur  
 Lampades, & rutilis collucere ignibus ædes:  
 Falsaque sævarum simulacra ululare ferarum.  
 Fumida jamdudum latitant per tecta sorores; 405  
 Diversæque locis ignes ac lumina vitant.  
 Dumque petunt latebras; parvos membrana per artus  
 Porrigitur, tenuique inducit brachia pennâ.  
 Nec quâ perdiderint veterem ratione figuram  
 Scire sinunt tenebræ. non illas pluma levavit: 410  
 Sustinuere tamen se perlucetibus alis.  
 Conatæque loqui, minimam pro corpore vocem  
 Emittunt; peraguntque leves stridore querelas.  
 Tectaue, non sylvas, celebrant: lucemque perosæ  
 Nocte volant, feroque trahunt à vespere nomen. 415

EXPLA-

EXPLANATION of FAB. VII, VIII, IX, X,  
XI, & XII.

VII. It sometimes happens, that Ovid, to make a sort of Connexion in his *Metamorphoses*, relates several Things, as little known, as curious; and of this Kind are those with which the *Minyæides* divert themselves. It would be altogether useless, to dwell long upon this Subject; for what can we say more, of the Fable of a Shepherd turned into a Stone, for despising a Nymph, than that it was to shew us his Insensibility; or else, that his Wife gave him a Philter, that render'd him Stupid, as some Mythologists pretend, without giving us any one Reason for that Conjecture?

VIII. It was published, in like Manner, that *Scython* changed Sexes; because *Thrace*, which took the Name of a famous Sorceress named *Thracia*, was before that Time called *Scython*: thus, as it lost one Name of the Masculine Gender, for another of the Feminine, some False-Wit or other said, that *Scython* had changed Sexes.

IX. For what relates to the Metamorphosis of *Celmis*, *Pliny* says, he was a young Man, very moderate and very wise, upon whom the Passions made no manner of Impression; and, upon that Account, was said to be changed into a Diamond: Nevertheless, there are Authors, who pretend that *Celmis* was Foster Father to *Jupiter*; and, for revealing that he was

Mortal, was shut up in an impenetrable Tower, and for that Reason, was called the Diamond. Others pretend, that he was faithful to *Jupiter*, and that the God, to recompence him, loaded him with Favours and Riches.

X. To explain the Fable of *Crocus* and *Smilax*, it is said, that this Married Couple were changed into Flowers, for having led a chaste and innocent Life.

XI. As our Poet, in the Fable of *Celmis* speaks of the *Curetes*, who brought up *Jupiter*, it is necessary to enlarge a little concerning them. If we believe *Dionysius Halicarnasseus* (1), the *Curetes* were the ancient Inhabitants of the Island of *Crete*: According to *P. Dom Pezron* (2), they were the Priests and Astrologers of the Titan Princes, who were much given to speculative Sciences, particularly Astrology; as appears by the History of *Prometheus* and *Atlas*, two great Astrologers of those Days. They frequently consulted the *Augurs*, and, upon that Account, had recourse to the *Curetes*. In a Word, those *Curetes* were to the Titans, what the *Druids* were to the Gauls, the *Magi* amongst the Persians, and the *Salieres* amongst the Sabines. They were also frequently employed in educating the Children of Princes, in which they succeeded very well; teaching them *Physick*, *Astrology*,

(1) *Lib. ii.*(2) *Ant. de la Langue des Celtes.*

# METAMORPHOSEΩN LIB. IV. 145

logy, Religion, and War, to which they always went in Person, and, to distinguish themselves from the rest of the Army, had a particular Sort of Arms, with which they made a certain Musical Noise, striking their Lances very dexterously against their Bucklers (3), dancing and skipping about with a great many Contortions, to animate and encourage themselves to fight, and excite others to do the same; from whence they had the Name of Curetes and Corybantes. It was with the Noise of that Symphony, they brought up and educated the young Jupiter, to keep him from being known. That Dance, which they invented, was called Dactyl; and it was, perhaps, upon that Account, they themselves were named Dactyls: Tho' several ancient Authors pretend, that Dactyl, being as much as to say, Finger; they took that Name to themselves, because, like the Fingers of the Hand, they were Ten in Number.

We learn two Things from Apollodorus (4); One is, that the Curetes were killed by Jupiter, for having concealed Epaphus; the other, that they discover'd to Minos, the Place where his Son Glaucus was. As to the rest, the Fable which says, they were produced from the Rain and the Earth, has no Foundation; except, that the Curetes, were of the Race of the Titans, and that they descended from Ouranus and Tityus, whose Names are the

same with those of Heaven and Earth, as I have observed. They made themselves very famous in Process of Time; they invented several Arts very useful to Man (5), and contributed very much to polish, and refine the Inhabitants of the Island of Crete. Finally, it was those very Idæan Dactyls, if we believe the Ancients concerning them, that invented the Art of melting Iron. The Forests on Mount *Ida* having been set on Fire, whether by Lightning, or any other Accident, a great Quantity of melted Iron, was seen to run down from the Mountain, which Accident gave beginning to the erecting of Forges. The *Parian* Marbles (6) do not forget to take Notice of this Event, and place it in the Reign of Minos the First of that Name; Pandion the First, being then King of *Athens*, that is to say, near the Year of the World 2700, and 1300 Years before JESUS CHRIST: But I take that Art, to have been known long before that Time, at least amongst the Scythians, and those other People, to whom Prometheus, or rather Magog and Tubal Cain, had carried it.

If we are still curious, to be more thoroughly instructed in what regards the Curetes, we must read what Strabo reports of them (7); that Author having collected what several of the Ancients, whose Works are now entirely lost, have written upon this Subject. We may also consult the learned

L

Dis

(3) *Apollod. Lib. i.*

(6) *Epoch. II.*

(4) *Lib. ii.*

(7) *Lib. vii.*

(5) *Died. Sic. loco cit.*



Differtation of Monsieur Astori, upon the Cabires, in which that able Antiquary proves, that the Corybantes, the Curetes, the Dactyls, and the Telchinnians, were all the same People.

XII. The Mythologists have published several extravagant Notions, to explain the Fable of Salmacis and Hermaphroditus, who was called the Son of Mercury and Venus, only because his Name was composed of the Names of those Two Divinities. Here is, in a few Words, what may have given rise to the Fable. There was in *Caria*, near the Town of *Halicarnassus*, as we read in Vitruvius (8), a Fountain which served to humanize and polish some Barbarians, who being driven out by the Colony, which the People of *Argos* established in that Town, were obliged to come to the Fountain for Water; and that Commerce with the Greeks, not only made them very polite, but even debauched them into the Luxury of that Voluptuous Nation: And it was from this Circumstance, the Foun-

tain had the Reputation of changing Men into Women. We may also suppose, that the Water of that Fountain enervated Men's Courage, and made those who drank of it, become soft and effeminate; as there are other Waters, which make some Men stupid, and render others furious. Lylio Giraldi (9) pretends, that the Fable draws its Origin from another Source; he says, that the Fountain being inclosed within Walls, several Adventures happen'd there from Time to Time, which gave it an ill Name; but as that Author, does not prove his Conjecture, we had better adhere to the Reflection of Strabo, (10) who says, he does not know for what Reason, that Fountain had so bad a Character given it, since Effeminacy and Idleness, proceed less from Air or Water, than from Riches and Luxury. This Fable is written by our Poet in a Manner, that sets forth the Effects of Sensuality, in but too lively and too licentious Colours.

(8) Lib. II. Cap. viii.

(9) *Sim.* V.

(10) Lib. iv.

F A B. XIII & XIV. Ino & Melicertes, Dii maris, Leucothea ac Palæmon.

#### ARGUMENT.

*Tisiphone, being sent by Juno to the Palace of Athamas, causes such Confusion and Disorder there, that the King, running furiously mad, dashes his Son, the young Learchus, to pieces against a Wall; and then pursues his Wife Ino, who*

METAMORPHOSEΩN LIB. IV. 147

*who throws herself headlong from the Top of a Rock into the Sea, with her other Son Melicerta in her Arms; but Neptune, at the Intercession of Venus, changes them into Sea-Deities. The Ladies also that waited upon Ino, and followed her in her Flight, are changed, some into Stone, and others into Birds, just as they are ready to throw themselves into the Sea after their Mistress.*

**T**UM verò totis Bacchi memorabile Thebis  
 Numen erat: magnasque novi matertera vires  
 Narrat ubique Dei: de totque (1) sororibus expers  
 Una doloris erat, nisi quem fecere sorores.  
 Aspicit hanc natis, thalamoque Athamantis habentem  
 Sublimes animos, & alumno numine Juno; 421  
 Nec tulit: & secum, Potuit de pellice natus  
 Vertere Mæonios, pelagoque immergere, nautas,  
 Et laceranda suæ nati dare viscera matri,  
 Et triplices operire novis Minyeïdas alis: 425  
 Nil poterit Juno, nisi (2) inultos flere dolores?  
 Idque mihi satis est? hæc una potentia nostra est?  
 Ipse docet quid agam. fas est & ab hoste doceri.  
 Quidque furor valeat, Pentheâ cæde satisque  
 Ac super ostendit. cur non stimuletur, eatque 430  
 Per cognata suis exempla furoribus Ino?  
 Est via declivis, funestâ nubila taxo:  
 Ducit ad infernas per muta silentia sedes.  
 Styx nebulas exhalat iners: umbræque recentes  
 Descendunt illac, simulacraque functa sepulcris. 435  
 Pallor Hyemsque tenent latè loca senta: novique,  
 Quà sit iter, manes, Stygiam quod ducit ad urbem,  
 [Ignorant, ubi sit nigri fera regia Ditis.]  
 Mille capax aditus, & apertas undique portas  
 Urbs habet, utque fretum de totâ flumina terrâ, 440  
 Sic omnes animas locus accipit ille; nec ulli  
 Exiguus populo est, turbamve accedere sentit.

(1) doloribus

(2) multos

Errant exsangues sine corpore & ossibus umbræ :  
 Parsque forum celebrant, pars (3) imi tecta tyranni ;  
 Pars alias artes antiquæ imitamina vitæ. 445  
 Sustinet ire illuc cœlesti sede relictâ,  
 (Tantum odiis iræque dabat) Saturnia Juno.  
 Quò simul intravit, sacroque à corpore pressum  
 Ingemuit limen ; tria Cerberus extulit ora :  
 Et tres latratus simul edidit. illa sorores 450  
 Nocte vocat genitas, grave & implacabile numen.  
 Carceris ante fores clausas adamante sedebant :  
 Deque suis atros pectebant crinibus angues.  
 Quam simul agnôrunt inter caliginis umbras ;  
 Surrexere Deæ. sedes Scelerata vocatur. 455  
 Viscera præbebat Tityos lanianda ; novemque  
 Jugeribus distentus erat. tibi, Tantale, nullæ  
 Deprenduntur aquæ : quæque imminet, effugit arbos.  
 Aut petis, aut urges ruiturum, Sisyphæ, saxum.  
 Volvitur Ixion : & se sequiturque fugitque. 460  
 Molirique suis letum patrue libus ausæ,  
 Affiduæ repetunt, quas perdant, Belides undas.  
 Quos omnes acie postquam Saturnia torvâ  
 Vidit ; & ante omnes Ixiona ; rursus ab illo  
 Sisyphon aspiciens, Cur hic è fratribus, inquit, 465  
 Perpetuas patitur pœnas ; Athamanta superbum  
 Regia dives habet : qui me cum conjuge semper  
 Sprevit ? & exponit causas odii que viæque ;  
 Quidque velit. quod vellet, erat, ne regia Cadmi  
 Staret ; & in facinus traherent Athamanta Sorores. 470  
 Imperium, promissâ, preces confundit in unum :  
 Sollicitatque Deas. sic hæc Junone locutâ,  
 Tisiphone canos, ut erat, turbata capillos  
 Movit : & obstantes rejecit ab ore colubras.  
 Atque ita, Non longis opus est ambagibus, infit. 475  
 Facta puta, quæcunque jubes. inamabile regnum  
 Desere : teque refer cœli melioris ad auras.  
 Læta redit Juno : quam cœlum intrare parantem  
 Roratis lustravit aquis Thaumantias Iris.



METAMORPHOSEΩN LIB. IV. 149

Nec mora ; Tisiphone madefactam sanguine sumit 480  
 Importuna facem : fluidoque cruore rubentem  
 Induitur pallam ; tortoque incingitur angue :  
 Egrediturque domo. Luctus comitantur euntem,  
 Et Pavor, & Terror, trepidoque Insania vultu.  
 Limine constiterat : postes tremuisse feruntur 485  
 Æolii ; pallorque fores infecit acernas :  
 Solque locum fugit. monstris exterrita conjux,  
 Territus est Athamas : tectoque exire parabant.  
 Obstitit infelix, aditumque obsedit, Erinnyes :  
 Nexaque vipereis distendens brachia nodis, 490  
 Cæsariem excussit. motæ sonuere colubræ.  
 Parsque jacens humeris ; pars circum tempora lapsæ  
 Sibila dant, saniemque vomunt, linguasque coruscant.  
 Indè duos mediis abrumpit crinibus angues ;  
 Pestiferâque manu raptos immisit. at illi 495  
 Inoosque sinus Athamanteosque pererrant ;  
 Inspirantque graves animas : nec vulnera membris  
 Ulla ferunt. mens est, quæ diros sentiat ictus.  
 Attulerat secum liquidi quoque monstra veneni,  
 Oris Cerberei spumas, & virus Echidnæ ; 500  
 Erroresque vagos, cæcæque obliviam mentis,  
 Et scelus, & lacrymas, rabiemque, & cædis amorem ;  
 Omnia trita simul : quæ sanguine mista recenti  
 Coxerat ære cavo, viridi versata cicutâ.  
 Dumque pavent illi ; vertit furiale venenum 505  
 Pectus in amborum : præcordiaque intima movit.  
 Tum face jactatâ per eundem sæpius orbem,  
 Consequitur motos velociter ignibus ignes.  
 Sic victrix, jussique potens, ad inania magni  
 Regna redit Ditis : sumtumque recingitur anguem. 510  
 Pròtinus Æolides mediâ furibundus in aulâ  
 Clamat, Io, comites, his retia pandite sylvis :  
 Hic modò cum geminâ visa est mihi prole læna.  
 Utque feræ, sequitur vestigia conjugis amens :  
 Deque sinu matris ridentem & parva Learchum 515  
 Brachia tendentem rapit, & bis terque per auras  
 More rotat fundæ : rigidoque infantia saxo

Discutit ossa ferox. tum denique concita mater  
 (Seu dolor hoc fecit, seu sparsi causa veneni ;)  
 Exululat ; passisque fugit malè sana capillis. 520  
 Teque ferens parvum nudis, Melicerta, lacertis,  
 Evohe, Bacche, sonat. Bacchi sub nomine Juno  
 Risit : & Hos usus præstet tibi, dixit, alumnus.  
 Imminet æquoribus scopulus. pars ima cavatur  
 Fluctibus, & tectas defendit ab imbribus undas : 525  
 Summa riget, frontemque in apertum porrigit æquor.  
 Occupat hunc (vires infania fecerat) Ino :  
 Seque super pontum, nullo (4) tardata timore,  
 Mittit, onusque suum. percussa recanduit unda.  
 At Venus immeritæ neptis miserata labores, 530  
 Sic patruo blandita suo est : O numen aquarum,  
 Proxima cui cœlo cessit, Neptune, potestas ;  
 Magna quidem posco : sed tu miserere meorum,  
 Jactari quos cernis in Ionio immenso :  
 Et Dīs adde tuis. aliqua & mihi gratia ponto est. 535  
 Si tamen in dio quondam concreta profundo  
 Spuma fui, Graiumque manet mihi nomen ab illâ.  
 Annuit oranti Neptunus ; & abstulit illis,  
 Quod mortale fuit ; majestatemque verendam  
 Imposuit ; nomenque simul faciemque novavit : 340  
 Leucothoëque Deum cum matre Palæmona dixit.  
 Sidoniæ comites, quantum valuere, secutæ  
 Signa pedum, primo videre novissima saxo :  
 Nec dubium de morte ratæ, Cadmeïda palmis  
 Deplanxere domum scissæ cum veste capillos. 545  
 Utque parum justæ, nimiumque in pellice sævæ  
 Invidiam fecere Deæ. convicia Juno  
 Non tulit : & Faciam vos ipsas maxima, dixit,  
 Sævitiæ monumenta meæ. res dicta secuta est.  
 Nam quæ præcipuè fuerat pia, Persequar, inquit, 550  
 In freta reginam. saltumque datura, moveri  
 Haud usquam potuit : scopuloque affixa cohæsit.  
 Altera, dum solito tentat plangore ferire  
 Pectora, tentatos sentit riguisse lacertos.

# METAMORPHOSEΩN LIB. IV. 151

(5) Illa, manus ut fortè tetenderat in maris undas, 555  
 Saxea facta manus in eadem porrigit undas :  
 Hujus, ut arreptum laniabat vertice crinem,  
 Duratos subito digitos in crine videres.  
 Quo quæque in gestu deprenditur, hæsit in illo.  
 Pars volucres factæ; quæ nunc quoque gurgite in illo  
 Æquora distringunt sumtis Ismenides alis. 561

(5) *In maris illa manus ut fortè tetenderat undas;*

## EXPLANATION of FAB. XIII. & XIV.

THE Poets, to support what they had advanced concerning the Source of those Misfortunes, which happen'd in the Family of Cadmus, make Juno act a Part very unworthy of the Mother of the Gods. Athamas, having married Ino the Daughter of Cadmus, revengeful Juno goes down to Hell, to engage the Furies in her Interest; and Tisiphone, thereupon, speeds away to the Palace of Athamas, in which she causes most horrible Disorders.

I will not enlarge, in this Place, upon what Mythologists have said of the Furies. I have already treated this Subject very amply, in a Dissertation, which may be found in the *Memoirs de l'Academie des belles Lettres*. It is then sufficient to say here, that Antiquity acknowledged three Furies, Tisiphone, Megæra, and Alesto. That those three Goddesses, who always stood at the Gate of *Tartarus*, were regarded, as the Ministers of the Wrath and Vengeance of the Gods; and that they punished

the Living as well as the Dead, according to the Orders they received.

To return now to what regards Athamas and his Family, it is certain, that what Ovid says of them, is very Historical, from which we need not take any thing more than the *Marvellous*. Athamas (1), the Son of Æolus, and Great-Grandson of Deucalion, having, upon the Death of Themisto his first Wife, married Ino, the Daughter of Cadmus, divorced her soon afterwards, to marry Nephele, by whom he had Phryxus and Helle; but, that Princess having been also divorced in her turn, he took Ino back again, and had by her, Learchus and Melicerta. Ino, not being able to suffer the Children of Nephele in her Sight, who, as first born, had the best Right to succeed their Father, took all possible Means to destroy them. The City of *Thebes* being at that Time, grievously afflicted with Famine, which was said to have been caused by Ino, who order'd the Seed to be poisoned before it was sown,

L 4

23

(1) See *Diod. Hierod. and Apollod. Lib. III. Pausanias in Boeot. &c.*



as Hygin tells us (2); she order'd Apollo to be consulted: and, having bribed the Priests to her Interest, the Oracle answer'd; that, to remove that Scourge, the Children of Nephele must be sacrificed to the angry Gods. Phryxus, being advertis'd by his Governour, of the evil Designs of his Step-Mother, order'd a Ship to be privately made ready; and, taking with him his Father's Treasures, embarked with his Sister Helle, and sail'd away to *Colchis*, where he himself found a kind Reception from his Kinsman *Eta*: But the young Princess growing Sea-Sick, and going upon the Deck to ease her Stomach, either fell over board, and was drowned, or else died in her Passage over the *Hellepont*, to which, we are assur'd, she left her Name; as I shall shew at large in explaining the Fable of the Golden-Fleece. *Athamas*, in the mean Time, having discover'd the Practices of his Wife, fell into such a Rage, that he killed *Learchus*, whom *Ino* loved most tenderly, and ran every where to look for the Queen herself, to sacrifice her to his Revenge. That miserable, or rather wicked Princess, to avoid the Fury of the King her Husband, fled from the Palace with her Son *Melicerta*, but being still pursued, she ran to the Top of a Rock, from which she threw herself into the Sea. To console the rest of that deplorable Family, it was said the Gods had changed *Ino* and *Melicerta* into Sea Divinities, under the

Names of *Leucothoë* and *Palæmon*. They had Divine Honours paid them, and their Worship was carried into several Countries. *Melicerta* was highly honoured in the Island of *Tenedos*, where the Superstition of his Worship was pushed so far, as to offer Children to him in Sacrifice. *Glaucus* even established the Isthmian Games, in Honour of this new Divinity, which were for many Ages celebrated at *Corinth*; and, being afterwards interrupted for some Time, were again revived by *Theseus* in Honour of Neptune. *Leucothoë* was also worshipp'd at *Rome*, where she had a Temple; (3) and the Romans, particularly the Women, went to offer up their Vows to her for their Brother's Children, not daring to supplicate the Goddesses for their own, because she had been unfortunate in hers. This is what *Ovid* (4) means by these Verses.

*Non tamen hanc pro stirpe sua  
pia mater adoret;  
Ipsa parum felix visa fuisse  
parens.*

Such Women as were Slaves, were not permitted to enter that Temple, and when any of them were found there, they were beaten most unmercifully.

As the People, when they received any foreign Divinities, used to change their Names; *Ino*, whom the Greeks called *Leucothoë*, was named *Matuta* by the Romans: And *Melicerta*, whose first Adorers worshipp'd him, under the Name of *Palæmon*,

(2) *Hygin. Cap. i.*

(3) *Cicer. Plutarch, &c.*

(4) *Fast. Lib. VI.*

# METAMORPHOSEΩN LIB. IV. 153

Palæmon, was known at *Rome*, by that of Portumnus. We do not find any Representation of that God ; but Boissart has preserved one of Matuta, at the Foot of which we find these Words, *Matuta Lug*. Ovid adds to the Fable which I have just explained, that Juno fearing Ino's Attendants might receive the same Favour from Neptune, changed some of them into Rocks, and the rest into Birds : A Circumstance which informs us, that some of those Ladies who attended the Queen, escaped the Pursuit of

Athamas, while the others perished with her.

Athamas not enduring to live any longer at *Thebes* on Account of the fatal Catastrophe of his Family, and having no more Children, gave his Crown to Coronus and Haliartes, the Nephews of his Brother Sisyphus ; and retired to *Thessaly*, where he built the City of *Atus* : But Phryxus returning afterwards, or rather his Son Presbon, according to Pausanias, those two Princes surrender'd the Crown to him.

F A B. XV. Cadmus & Hermione in dracones.

## ARGUMENT.

*So many Misfortunes happening upon one another, oblige Cadmus at last to abandon Thebes, and retire with his Wife Hermione into Illyria, where they are both metamorphosed into Serpents.*

NESCIT Agenorides natam parvumque nepotem  
Æquoris esse Deos. luctu serieque malorum  
Victus, & ostentis, quæ plurima viderat, exit  
Conditor urbe suâ ; tanquam Fortuna locorum, 565  
Non sua se premeret : longisque erratibus actus  
Contigit Illyricos profugâ cum conjuge fines.  
Jamque malis annisque graves, dum prima retractant  
Fata domûs, releguntque suos sermone labores ;  
Num sacer ille meâ trajectus cuspide serpens, 570  
Cadmus ait, fuerit ; tum, cum Sidone profectus  
Vipereos sparsi per humum nova semina dentes ?  
Quem si cura Deum tam certâ vindicat irâ,  
Ipse precor serpens in longam porrigar alvum.  
Dixit : &, ut serpens, in longam tenditur alvum ; 575  
Dura-

Duratæque cuti squamas increfcere fentit,  
 Nigraque cæruleis variari corpora guttis :  
 In pectusque cadit pronus : commiffaque in unum  
 Paulatim tereti finuantur acumine crura.  
 Brachia jam reftant : quæ reftant brachia tendit ; 580  
 Et lacrymis per adhuc humana fluentibus ora,  
 Accede, ô conjux, accede, miferima, dixit :  
 Dumque aliquid fupereft de me ; me tange : manumque  
 Accipe, dum manus eft ; dum non totum occupat anguis.  
 Ille quidem vult plura loqui : fed lingua repentè 585  
 In partes eft fiffa duas. nec verba volenti  
 Sufficiunt : quotiesque aliquos parat edere queftus,  
 Sibilat. hanc illi vocem Natura relinquit.  
 Nuda manu feriens exclamat pectora conjux,  
 Cadme, mane : teque his, infelix, exue monftris. 590  
 Cadme, quid hoc ? ubi pes ? ubi funt humerique, manusq;  
 Et color, & facies. &, dum loquor, omnia ? cur non  
 Me quoque, cœleſtes, in eundem vertitis anguem ?  
 Dixerat. ille fuæ lambebat conjugis ora :  
 Inque finus caros, veluti cognofceret, ibat ; 595  
 Et dabat amplexus ; affuetaque colla petebat.  
 Quifquis adefl (aderant comites) terretur. (1) at illos  
 Lubrica permulcent criſtati colla dracones,  
 Et ſubitò duo funt ; juncloque volumine ſerpunt ;  
 Donec in appoſiti nemoris ſubiſſe latebras. 600  
 Nunc quoque nec fugiunt hominem, nec vulnere lædunt :  
 Quidque prius fuerint, placidi meminere dracones.

(1) ————— at illi  
*Lubrica perlucet criſtati colla dracones,*

## EXPLANATION.

AFTER Cadmus had  
 reigned a long Time in his Ca-  
 pital, with his dear Hermione,  
 a Conſpiracy was formed againſt  
 him. Driven from the Throne,  
 and his Grandſon Pentheus  
 having taken the Crown, he  
 was obliged to retire with his

Wife into *Illyria*, where he  
 lived very privately ; tho' A-  
 pollodorus ſays (1), he com-  
 manded the Illyrian Army,  
 and that they choſe him at laſt,  
 to be their King. Whatever  
 Truth may be in that, it was  
 reported, after his Death, that  
 he

(1) Lib. iii.



he had been transformed into a Serpent, as Ovid and Plautus tell us: . . . . . *Et nostræ auctorem gentis, cum Veneris filiâ angues repfisse Tellus Epirotica vidit* (2). What I am going to relate, may very probably, have given rise to that Metamorphosis. The Phœnicians were anciently called Achivians or Hevians, a Name which they still kept after their Establishment in Greece. Now *Chiva* in Hebrew, is as much as to say, Serpent, and it was that, doubtless, induced the Greeks, who had nothing better to say of the obscure Life, and Death of their Hero, to report, by the help of that Word, that Cadmus and Hermione were changed into Serpents. To render the Matter more authentick, they set up two Stone Serpents in *Illyria*, as Monuments of that supernatural Transformation of their Founder. Thus all those Ideas of Dragons and Serpents, which we find spread through the Poets, who speak of that Prince, draw their Origin from thence.

What Aulus Gellius reports of the Illyrians, makes me venture upon another Conjecture. According to that Author, the ancient Inhabitants of *Illyria* had two Eye-lids to each Eye, and their Looks were so dangerous, that they killed those whom they beheld steadfastly with Anger. That Opinion, tho' false, gave the Greeks, without doubt, Occasion to call the Illyrians Serpents and Basilisks; and con-

sequently when Cadmus retreated to them, they might say, that he was become an Illyrian, a Dragon, or a Serpent; a Metaphorical Expression in the beginning, which was afterwards taken in a literal Sense. Whether that be so or not, all the Ancients agree with Apollodorus (3) and Pausanias (4), that Cadmus was obliged to retire into *Illyria*, where he assisted the Enchelians who made War against the Illyrians: The latter were defeated, and, to obtain a Peace from the Enchelians, gave their Crown to that Prince. Cadmus reigned long in *Illyria*, and his Son Illyrus succeeded him. If we believe Christodorus, cited by Pausanias, our Hero built the City of *Nygnis*, in the Country of the Enchelians.

After his Retreat, Polydorus was declared King of *Thebes*. That Prince married Nycteis, by whom he had Labdacus, who succeeded him. Laius reigned after the Death of Labdacus his Father; but as he was still a Child, the Regency was given to Lycus, the Brother of Nycteis. Laius was the Father of Oedipus, of whom I shall speak hereafter. In this Manner, Apollodorus (5) ranks the Succession of the Descendants of Cadmus.

It is necessary to take Notice, that our learned Moderns do not believe Cadmus, was the Son of Agenor. Building upon the Authority of Euhemerus, they pretend (6), that he was no more than one of the

(2) *Plant. Amphitricon.*

(5) *Lib. iii.*

(3) *Lib. iii.*

(6) *Euseb. Prep. Evang.*

(4) *In Bæot.*

the King of Tyre's Officers, and Hermione a singing Girl, whom he had debauched; and that it was only to honour their Founder, the Greeks said, he was the Son of that Prince. Others even pretend, that Cadmus, is not a proper Name, but an Appellative, and that it signifies a Conductor or Leader; because, in reality, he left *Phœnicia*, not in Search of Europe, but to conduct a Colony into Greece. Bochart adds, that he was called Cadmus, for no other Reason, but because he came from the East of *Phœnicia*, a Country, which the Holy Scripture calls *Cadmonin*, that is to say, *Oriental*; and from the side of Mount *Hermon*,

from whence, very probably, the Name of Hermione was borrowed, who was afterwards said to be the Daughter of Mars. As Cadmus was a very illustrious Prince, as he left a long Posterity, and as the Greeks believed, they had even received the Use of Letters from him; the Poets embellished his History with all the *Marvellous*, and *Luxuriance* of Fancy, they were Masters of. They reported even, as Apollodorus and Pausanias tell us, that when he married Hermione, the Gods left Heaven, to come down and be present at the Celebration of his Marriage.

F A B. XVI. & XVII. Guttæ Medusæ in Serpentes. Atlas, Iapeti filius, in Montem sui nominis.

#### ARGUMENT.

*Perseus, the Son of Jupiter and Danaë, having killed Medusa, carries her Head into Africa, where the Blood that runs from it, produces a vast Quantity of Snakes. Atlas, King of that Country, terrified at the remembrance of an Oracle, which had told him, that his Golden Fruit should be taken from him by one of the Sons of Jupiter, not only bids Perseus be gone, but even uses Violence to force him away; whereupon the Hero shews him the Gorgon's Head, and changes him into a Mountain.*

SED

**S**ED tamen ambobus versæ solatia formæ  
 Magna nepos fuerat : quem debellata colebat  
 India : quem positis celebrabat Achaïa templis. 605  
 Solus Abantiades ab origine cretus eâdem  
 Acrisius superest, qui mœnibus arceat urbis  
 Argolicæ ; contraque Deum ferat arma ; genusque  
 Non putet esse Jovis. neque enim Jovis esse putabat  
 Persea ; quem pluvio Danaë conceperat auro. 610  
 Mox tamen Acrisium, (tanta est præsentia veri)  
 Tam violâsse Deum, quàm non agnôsse nepotem,  
 Pœnitet. impositus jam cœlo est alter : at alter  
 Viperei referens spoliū memorabile monstri  
 Aëra carpebat tenerum stridentibus alis. 615  
 Cumque super Libycas victor penderet arenas ;  
 Gorgonei capitis guttæ cecidere cruentæ :  
 Quas humus exceptas varios animavit in angues.  
 Unde frequens illa est infestaque terra colubris.  
 Indè per immensum ventis discordibus actus 620  
 Nunc huc, nunc illuc, exemplo nubis aquosæ,  
 Fertur ; & ex alto seductas æthere longe  
 Despectat terras ; totumque supervolat orbem.  
 Ter gelidas Arctos, ter Cancri brachia vidit :  
 Sæpe sub occasus, sæpe est ablatas in ortus. 625  
 Jamque cadente die veritus se credere nocti  
 Constitit Hesperio regnis Atlantis in orbe ;  
 Exiguamque petit requiem, dum Lucifer ignes  
 Evocet Auroræ ; currus Aurora diurnos.  
 Hic hominum cunctos ingenti corpore præstans 630  
 Iapetionides Atlas fuit. ultima tellus  
 Rege sub hœc & pontus erat, qui Solis anhelis  
 Æquora subdit equis, & fessos excipit axes.  
 Mille greges illi, totidemque armenta per herbas  
 Errabant : & humum vicinia nulla premebant. 635  
 Arboreæ frondes auro radiante nitentes  
 Ex auro ramos, ex auro poma tegebant.  
 Hospes, ait Perseus illi, seu gloria tangit  
 Te generis magni : generis mihi Jupiter auctor :  
 Sive



Sive es mirator rerum; mirabere nostras. 640  
 Hospitium requiemque peto. memor ille vetustæ  
 Sortis erat: (Themis hanc dederat Parnassia sortem)  
 Tempus, Atla, veniet, tua quo spoliabitur auro  
 Arbor: & hunc prædæ titulum Jove natus habebit.  
 Id metuens, solidis pomaria clauferat Atlas 645  
 Moenibus, & vasto dederat servanda draconi:  
 Arcebatque suis externos finibus omnes.  
 Huic quoque, Vade procul, ne longè gloria rerum,  
 Quas mentiris, ait, longè tibi Jupiter absit.  
 Vimque minis addit: foribusque expellere tentat 650  
 Cunctantem, & placidis miscentem fortia dictis.  
 Viribus inferior, (quis enim par esset Atlanti  
 Viribus?) At quoniam parvi tibi gratia nostra est;  
 Accipe munus, ait. lævâque à parte Medusæ  
 Ipse retroversus squallentia prodidit ora. 655  
 Quantus erat, mons factus Atlas. jam barba comæque  
 In sylvas abeunt: juga sunt humerique manusque.  
 Quod caput ante fuit, summo est in monte cacumen.  
 Offa lapis fiunt. tum partes auctus in omnes  
 Crevit in immensum, (sic Dî statuisse) & omne 660  
 Cum tot fideribus cælum requievit in illo.

## EXPLANATION of FAB. XVI. &amp; XVII.

THE Fable of Perseus, who cuts off the Head of Medusa, requires a pretty large Explication, to reconcile it to History. Jupiter, it is said, falling in Love with fair Danaë, the Daughter of Acrisius King of Argos, transformed himself into a Shower of Gold, to enter the Brazen Tower, in which her Father kept her confined. The Origin of that Fable comes from hence; Acrisius, terrified at the Prediction of an Oracle, which told him, Danaë should bring forth a Child that would kill him; order'd that Prin-

cess to be shut up in a Tower, which had Brazen Gates: Or even, if we believe some Authors, in a sort of Subterraneous Chamber, covered with Plates of that Metal; which Pausanius calls *thalamum æneum subterraneum* (1). That Author adds, that it continued undestroyed till the Reign of Perilaüs the Tyrant of Argos, who order'd it to be thrown down. But that Precaution of Acrisius, was of no Service to him: Prætus, his Brother, being in Love with his Niece, endeavoured to corrupt the Fidelity of

(1) In Corinthia.

of her Guards: The precious Shower of Gold, he distributed amongst them, soon gained them to his Interest; and he was introduced into the Tower. That Commerce was concealed from Acrisius; but Danaë being delivered of Perseus, the King caused him and his Mother to be exposed, in a poor crazy Bark, to the Mercy of the Waves, which threw them a-shore near *Seriphus*, where Polydestes reigned. That Prince gave them a generous Reception, and took care of the Education of young Perseus; but, in Length of Time, falling in Love with Danaë, and finding it necessary, upon that Account, to send Perseus abroad, he endeavoured to inspire him with a Passion for Glory; and advised him to go and make War against the Gorgons.

As he killed Medusa in that War, it is necessary to acquaint you with her History. It would be too tedious and trifling, to undertake to collect all the Fictions, which the Poets have invented upon that Subject; wherefore, I shall only take Notice of what we meet with in Hesiod, the ancientest of all the Poets who have spoken of it. "Phorcus, says, he (2), had by Ceto, two Daughters, Pephredo and Enyo, who were born with white Hair; and it was upon that Account, the Gods gave them the Name of old Women. He had also the Gorgons by her, who lived in the Bottom of the Ocean, at the Extre-

mity of the World, near the Habitation of Night; even in that Place, where the Hesperides, make the sweet Accents of their Voices echo through the Air. The Names of those Gorgons were Stheno, Euryale, and Medusa, so famous by her Misfortunes; she was Mortal, tho' her two Sisters were not subject, either to old Age or Death. The God of the Sea, was sensible of the Charms of Medusa, and, upon the soft Turf of a Meadow, in the Midst of Flowers, which the Spring had newly blown (3), gave her Marks of his Love; she perished afterwards in a very unfortunate Manner. Perseus cut off her Head, and out of the Blood that ran from it, sprang the Hero Chrysaor, and the Horse Pegasus. Chrysaor took his Name from a Golden Sword he held in his Hand, at the Moment of his Birth. In Process of Time he fell in Love with Callirrhoe, the Daughter of the Ocean, and had by her, Geryon, the famous Giant with three Heads. Pegasus was so called, because he was produced near the Source of the Ocean; he immediately quitted the Earth, and flew up to the Habitation of the Immortals. That is, the Place where he now abides; even in the Palace of Jupiter, whose Lightning and Thunder he carries."

To explain this Fable, which the

(2) *Theog.* v. 270, &c.  
Minerva.

(3) Ovid says, that it was in the Temple of

the Poets, who followed Hesiod, have adorned with new Fictions; Historians have advanced several Conjectures, which do not appear to be very well founded. Diodorus (4) pretends, that the Gorgons were female Warriors, who inhabited *Libya*, near the Lake *Tritonis*. The Amazons their Neighbours, upon some Dispute that happen'd, made War against them, under the Conduct of their Queen Myrina. The Quarrel was decided by a pitch Battle, in which the Amazons killed three Thousand of the Gorgons, and obliged the rest to fly to the Woods for shelter. The same Author adds, that the Gorgons, in Process of Time, recovered that great Loss, and re-established their Affairs; and that their Government, continued to the Time, in which their Queen Medusa was killed by Perseus. What Pausanias tells us upon this Subject, corresponds very much with the foregoing Narration of Diodorus. That Author says (5), after the Death of Phorcus, his Daughter Medusa reigned over the People that inhabited near the Lake *Tritonis*. That Princess had a great Passion for Hunting and Fighting: and destroyed and laid Waste, all the Lands of the neighbouring People. But at last, Perseus, who fled from *Peloponnesus*, and brought along with him a Body of chosen Troops, surprized her one Night; defeated her flying Camp, which always served her as an Escorte; and

killed the Queen herself in the Throng. The next Morning he had a Mind to see her, and, dead as she was, she appeared to him so surprizingly beautiful, that he cut off her Head, and took it with him into *Greece*, to shew it to the People, who could not look upon it, without being struck with Astonishment.

It appears, that those two Authors have regarded the Gorgons as Heroins; several others have, on the contrary, taken them for Monsters. They were, according to them, wild Women of a very strange Figure, living in Caves and Forests; and, who falling upon Passengers, committed horrible Ravages and Disorders. This was the Opinion which Proclus of *Carthage*, Alexander of *Mynus*, Athenæus, Xenophon of *Lampsacus*, Pliny, and Solinus, who copied him, had concerning the Gorgons. We may see the Passages of all those Authors, cited with care in the learned Dissertation of the Abbot Maffieu (6).

Palæphatus and Fulgentius, seem perswaded, that the Gorgons, were young Ladies, who possessed great Wealth, and managed it with as great Industry. Phorcus their Father, left them, when he died, three Islands, which they divided amongst them; and a Golden Statue of Minerva, which they deposited in the Treasury that belonged to them in common. Those three Sisters had only one Minister, a Man of Learning

(4) Lib. i.

(5) In Corinth.

(6) *Memoires de l'Academie des Inscriptions & Belles Lettres*, Tom. III.



ing and Fidelity, whom they kept for the Management of their Affairs, and who, for that Reason, went very often from one Island to another: This is what gave room to say, they had but one Eye amongst them, and that they lent it to one another, alternately. At that Time Perseus, a Fugitive of *Argos*, roved upon the Sea, and plunder'd the Coasts. He had heard of that Golden Statue, and immediately formed a Design to make himself Master of it. He surprized the Minister of the Gorgons, in his Passage to one of the Islands, where the Interest of his Mistresses called him. This also furnished the Poets with an Occasion to say, he took that Eye from them, as one of them was lending it to another. They were inconsolable for the Loss of a Man, that was useful to them: But Perseus sent them Word, if they would deliver up the Gorgon to him, he would send them back their Servant; and, in case of refusal, threaten'd, to put them to Death. Medusa never could be brought to listen to that Demand; but Stheno and Euryale, more susceptible of Impressions of Fear, than their Sister, consented to it. That was the Reason why Perseus killed Medusa, and sent the Minister back to the other two Sisters. That Hero broke the Gorgon, that is to say, the Statue of Minerva, in Pieces, and fastened the Head of it, on the Prow of his Ship; which he, from that Moment, called the Gorgon. As the Sight

of that Prize, and the Fame of the Expeditions which Perseus had made, spread Terroure every where, and kept Men in a sort of Inaction before him: it was immediately fabled, that, with Medusa's Head, he turned his Enemies into Stones and Rocks. Perseus himself encouraged that Report, which did not a little contribute to the Rapidity of his Conquests. Landing at last in the Island of *Seriphus*, Polydectes, who was King of it, fled with all his Subjects; and Perseus finding nothing in their City but the Stones of it, caused a Report to be spread about, that he had petrified all the Inhabitants; and threatned all those with the same Fate, who should be hardy enough to resist him.

In short, there are Historians who pretend, that the Gorgons were beautiful young Women, who made such surprizing Impressions upon all that saw them, that it was said, they changed them into Statues. This is the Opinion of Ammonius Serenus, which Servius has preserved, in his Notes upon the Sixth Book of the *Æneids*.

Modern Authors are not less divided in their Opinions concerning this Fable, than the Ancients were. Vossius (7) thinks, it had its rise from the Relation of the famous Hanno, in the Islands of the *Orcades*: and Monsieur le Clerc says (8), it was intended by that Conquest of Perseus, to preserve the Memory of a Voyage, the Phœnicians formerly made to *Africa*, from whence they brought a great Number of Horses.

M

He

(7) Upon *Pomp. Melis*,

(8) Notes upon *Hesiod*,

He is persuaded that the Name of Perseus, which was given to the Chief of that Expedition, comes from the Phœnician Word *Pharscha*, which is as much as to say, Cavalier, or Horseman; and agrees with the Horse Pegasus, upon which the Poets mounted him: *Pag-sous* in the same Language signifying, a bridled Horse, as Bochart, from whom he has borrowed the Conjecture, has advanced (9); and he concludes, that the Gorgons were the Mares of that Country which the Phœnicians brought away with them. This he confirms, even by the Words of Hanno, who says, the Women of that part of *Africa*, where he had then been travelling, were all hairy; and that they became fruitful, without any Commerce with their Husbands: Which, according to the vulgar Belief, agrees with those Mares, mentioned by Virgil in his *Georgicks*, who says they conceived, by turning themselves to the West-Wind. Hanno adds, that he took two of those Monsters, and having killed them, ordered their Skins to be brought away with him, to hang them up as Rarities, in the Temple of Juno, where they remained a long Time. We may support the Conjecture, which Monsieur le Clerc has drawn from the Relation of Hanno, by the following Circumstance; those Islands, which the Gorgons inhabited, had the Name of *Gorgades* given them, in Allusion to the Swiftnefs and Lightnefs of those Monsters.

(9) *Hierozoïtan*, Lib. I. Cap. vi.

I am astonished, this learned Man has not supported his Sentiment, with a Passage in Alexander of *Myndus*, cited by Athenæus (10), where it is said; that *Lily*, bred an Animal, which the Nomades called *Gorgon*: It resembled a Sheep, and had so poisonous a Breath, that it killed upon the Spot, all those that approached it. A long Tuft of hair fell over her Eyes, and it was so heavy, that she could hardly remove it to see the Objects about her. But when she had once freed herself from it, she immediately struck dead whatever she saw. The same Author adds, that some of Marius's Soldiers had a fatal Experience of it, in the Time of the War, which that General carried on against Jugurtha; for meeting with one of those Gorgons, and going to kill her, she prevented them, and destroyed them all with her Looks. At last, some Nomade Horsemen, having surrounded her at a good Distance, killed her with their Arrows.

After so many, and so different Opinions, we may conclude, that this Fable, tho' equally famous in the Poets and Historians, is as inexplicable as the Windings of the Labyrinth; and that we ought to have Ariadne's Clue, to lead us happily out of it. What can we say with any certainty of the Gorgons, since even, what the Ancients themselves have taught us, concerning them, is so full of Contradictions? However, I shall endeavour to explain the most considerable Circumstances.

(10) Lib. iii.

cumstances of the Fable. To begin with the Horse Pegasus, produced from the Blood of Medusa, as well as Chrysaor, we may very well say, that they were two good Ships with Sails, which were in the Port of the Island, where Medusa resided; which Perseus made Use of, after he had taken away the Life of that Princess. Each of those two Ships carried, perhaps, the Figure of a winged Horse on her Prow; and from hence the Fable had its Origin. When it is said, the Gods armed that young Hero; that Mercury gave him his Wings, and a Sword bent like a Reap-Hook; that Minerva lent him her Shield, and Pluto his Helmet (11); it is intended to shew us the Difficulty of the Enterprize, and the Precautions that Hero took to execute it. The Wings of Mercury, shew the Rapidity, with which it was performed; the Shield of Minerva, the sure Measures he took; and the Helmet of Pluto, the profound Secrecy he kept in that Expedition. When the Poets advanced, that Coral was produced in *Africa*, from the Blood of Medusa; it was because, by the Defeat of the Gorgons, Navigation was become more safe, and, consequently, the Fishing for Coral more common. The Monsters and Serpents, sprung from the same Blood, shew us also, after a dark mysterious Manner, that our Hero being one of the first that made a Voyage to *Africa*, found there a great Quantity of

Serpents and Monsters, with which that Part of the World was formerly filled. What relates to the *Ægis* of Minerva, in which, according to the Poets, that Goddess always carried the Head of Medusa, with her Serpents, is a Fiction; which, in my Opinion, is but very poorly supported: The Name of *Ægis*, is, without any Manner of doubt, originally Greek, and, as it is formed from that of a Goat, it is very likely, that the Shield of the ancient Minerva of *Africa*, that is to say, of her that was said to be born near the Lake *Tritonis*, was covered with the Skin of that Animal, according to the Custom of those Days. The Head of Medusa, is not even always accompanied with its Serpents, in the Shields of Minerva, which we have left; and sometimes we meet with Medusas, very gracious and beautiful; as may be seen in Begerus. The late Monsieur Foucalt had, amongst his Antiquities, a Medusa of a singular Beauty; she appears sitting on Rocks, her left hand supporting her Head, and the Serpents, which begin to twist about her fine Hair, seem to give her a mortal Anguish. The Medusa of the Chevalier Maffei, which is the Work of the Engraver Solon, does not yield to the other in Beauty; but her Hair is entirely changed into Serpents. All these Circumstances, which Hesiod has not spoken one Word of, are taken from the Fable of

M 2

Ovid,

(11) *Pausanias* in his *Laconicks* says, they were Nymphs that gave Perseus his Helmet, and Talaries, or winged Shoes.



Ovid, who says, that Neptune having with Medusa prophaned the Temple of Minerva, the Goddess was so incensed at it, she changed the Hair of that Princess, which was her principal Beauty, into Serpents.

If I am asked, now, where those Islands are, which the Gorgons inhabited, I answer, upon this Article, as well as all the rest, there is a great Diversity of Opinions, among the Ancients. The whole well examined, I believe those Islands were the *Gorgades*, which are in the *Æthiopian Ocean*, pretty near the Continent, the Principal of which is called *Cerna*, as Diodorus and Palæphatus say. It is certain, that anciently, the Ocean was very little known before the Navigation of Hanno (12). Even that Traveller, who was the first

that entered it, never ventured very far from the Shore; and, consequently, the *Gorgades*, which he speaks of, must have been near enough to the Main-Land. Thus I am strongly inclined to believe, that those Islands were the same with the present Islands of *Cape Verde*; from whence Perseus entered *Mauritania*; which I shall explain in the following Fable.

In short, if it has been further said, that the Gorgons had Hair twisted with Serpents, Boar's Teeth, Wings of an extraordinary Size, Claws of Brasses, and their Bodies covered all over with Scales; it was to shew us, by those figurative Expressions, that they went themselves, to the War, armed with Darts and Javelins, pointed with Brasses; with good Back and Breast-Plates; and that their Ships were good Sailers.

(12) See *Vossius* upon *Mela*, p. 309.

F A B. XVIII. & XIX. *Virgæ subjectæ Gorgonis capiti in Curalium. Perseus, Monstro interfecto, Andromedam liberat. Medusæ crines in Serpentes.*

#### ARGUMENT.

*Perseus, after his Victory over Atlas, and the Metamorphosis of that Prince into a Mountain, arrives in Æthiopia, at the very Instant Andromeda is exposed to be devoured by a Monster: He kills that Monster, and hides the Gorgon's Head under the Sand, covering it with Sea Leaves and Plants, which are immediately turned into Coral.*

METAMORPHOSEΩN LIB. IV. 165

*Coral. He then renders Thanks to the Gods for his Victory, marries Andromeda, and, at the Marriage Feast, relates the manner in which he killed Medusa; and the Reason, why Minerva changed her Hair into Serpents.*

CLAUSERAT Hippotades æterno carcere ventos :  
 Admonitorque operum cœlo clarissimus alto  
 Lucifer ortus erat. pennis ligat ille resumtis  
 Parte ab utrâque pedes; teloque accingitur unco : 665  
 Et liquidum motis talaribus aëra findit.  
 Gentibus innumeris circumque infraque relictis,  
 Æthiopum populos, Cepheïa conspicit arva.  
 Illic immeritam maternæ pendere linguæ  
 Andromedan pœnas (1) injustus jusserat Ammon. 670  
 Quam simul ad duras religatam brachia cautes  
 Vidit Abantiades; nisi quod levis aura capillos  
 Moverat; & trepido manabant lumina fletu;  
 Marmoreum ratus esset opus. trahit inscius ignes;  
 Et stupet: &, visæ correptus imagine formæ, 675  
 Penè suas quater est oblitus in aëre pennas.  
 Ut stetit, O, dixit, non istis digna catenis,  
 Sed quibus inter se cupidi junguntur amantes;  
 Pande requirenti nomen terræque tuumque;  
 Et cur vincla geras. primò filet illa: nec audet 680  
 Appellare virum virgo: manibusque modestos  
 Celâssæt vultus; si non religata fuisset.  
 Lumina, quod potuit, lacrymis implevit obortis.  
 Sæpius instanti, sua ne delicta fateri  
 Nolle videretur, nomen terræque suumque, 685  
 Quantaque maternæ fuerit fiducia formæ,  
 Indicat. &, nondum memoratis omnibus, unda  
 Insonuit: veniensque immenso bellua ponto  
 Eminet; & latum sub pectore possidet æquor.  
 Conclamat virgo: genitor lugubris, & amens 690  
 Mater adest; ambo miseri, sed justius illa.

(1) immitis

Nec secum auxilium, sed dignos tempore fletus,  
 Plangoremque ferunt: vinctoque in corpore adhærent.  
 Cum sic hospes ait: Lacrymarum longa manere 694  
 Tempora vos poterunt: ad opem brevis hora ferendam  
 Hanc ego si peterem Perseus Jove natus, & illâ [est.  
 Quam clausum implevit fœcundo Jupiter auro,  
 Gorgonis anguicomæ Perseus superator, & alis  
 Æthereas ausus jactatis ire per auras;  
 Præferrer cunctis certè gener, addere tantis 700  
 Dotibus & meritum (faveant modò numina) tento.  
 Ut mea sit, servata meâ virtute, paciscor.  
 Accipiunt legem, (quis enim dubitaret?) & orant,  
 Promittuntque super regnum dotale, parentes.  
 Ecce velut navis præfixo concita rostro 705  
 Sulcat aquas, juvenum sudantibus acta lacertis;  
 Sic fera dimotis impulsu pectoris undis  
 Tantum aberat scopulis, quantum balearica torto  
 Funda potest plumbo medii transmittere cœli:  
 Cum subitò juvenis pedibus tellure repulsâ 710  
 Arduus in nubes abiit. ut in æquore summo  
 Umbra viri visa est. visam fera sævit in umbram.  
 Utque Jovis præpes, vacuo cum vidit in arvo  
 Præbentem Phœbo liventia terga draconem,  
 Occupat aversum: neu sæva retorqueat ora, 715  
 Squamigeris avidos figit cervicibus unguēs:  
 Sic celeri fissum præpes per inane volatu  
 Terga feræ preffit; dextroque frementis in armo  
 Inachides ferrum curvo tenus abdidit hamo.  
 Vulnere læsa gravi modò se sublimis in auras 720  
 Attollit: modò subdit aquis: modò more ferocis  
 Versat apri, quem turba canum circumsona terret.  
 Ille avidos morsus velocibus effugit alis:  
 Quaque patet, nunc terga cavis super obsita conchis,  
 Nunc laterum costas, nunc quâ tenuissima cauda 726  
 Desinit in piscem, falcato vulnerat ense.  
 Bellua puniceo mistos cum sanguine fluctus  
 Ore vomit. maduere graves aspergine pennæ,  
 Nec bibulis ultrà Perseus talaribus ausus

Credere;



METAMORPHOSEΩN LIB. IV. 167

Credere; (2) conspexit scopulum: qui vertice summo  
 Stantibus extat aquis; operitur ab æquore moto. 731  
 Nixus eo, rupisque tenens juga prima sinistra,  
 Ter quater exegit repetita per ilia ferrum.  
 Littora cum plausu clamor superasque Deorum  
 Implevere domos. gaudent, generumque salutant, 735  
 Auxiliumque domûs servatoremque fatentur  
 Cassiope, Cepheusque pater. resoluta catenis  
 Incedit virgo pretiumque & causa laboris,  
 Ipse manus haustâ victrices abluit undâ:  
 Anguiferumque caput (3) nudâ ne lædat arenâ, 740  
 Mollit humum foliis: natasque sub æquore virgas  
 Sternit, (4) & imponit Phorcynidos ora Medusæ.  
 Virga recens, bibulâque etiamnum viva medullâ,  
 Vim rapuit monstri, tactuque induruit hujus:  
 Percepitque novum ramis & fronde rigorem. 745  
 At pelagi Nymphæ factum mirabile tentant  
 Pluribus in virgis, & idem contingere gaudent:  
 Seminaque ex illis iterant jactata per undas.  
 Nunc quoque coraliis eadem natura remansit,  
 Duritiem tacto capiant ut ab aëre; quodque 750  
 Vimen in æquore erat, fiat super æquora saxum.  
 Dîs tribus ille focus totidem de cespite ponit;  
 Lævum Mercurio, dextrum tibi, bellica Virgo;  
 Ara Jovis media est. mactatur vacca Minervæ;  
 Alipedi vitulus; taurus tibi, summe Deorum. 755  
 Protinus Andromedan (5) & tanti præmia facti  
 Indotata rapit. tædas Hymenæus Amorque  
 Præcutiunt: largis fatiantur odoribus ignes:  
 Sertaque dependent tectis: lotique, lyræque,  
 Tibiaque, & cantus, animi felicia læti 760  
 Argumenta, sonant. referatis aurea valvis  
 Atria tota patent, pulcroque instructa paratu;  
 [Cepheni proceres ineunt convivia regis.]  
 Postquam epulis functi generosi munere Bacchi

(2) conscendit

(3) durâ

(4) ut imponat

(5) — ut tanti præmia facti

Indotata capit.

Diffudere animos : cultûsque habitûsque locorum 765  
 Quærit Abantiades ; quærenti protinus unus  
 [Narrat Lyncides, moresque, habitûsque virorum.]  
 Quæ simul edocuit, Nunc, ô fortissime, dixit,  
 Fare precor, Perseu, quantâ virtute, quibusque  
 Artibus abstuleris crinita draconibus ora. 770  
 Narrat Agenorides, gelido sub Atlante jacentem  
 Esse locum. solidæ tutum munimine molis :  
 Cujus in introitu geminas habitâsse sorores  
 Phorcydas, unius partitas luminis usum :  
 Id se solerti furtim, dum traditur, astu 775  
 Suppositâ cepisse manu : perque abdita longè,  
 Deviaque, & sylvis horrentiâ saxa fragoris  
 Gorgoneas tetigisse domos : passimque per agros,  
 Perque vias vidisse hominum simulacra ferarumque,  
 In silicem ex ipsis visâ conversa Medusâ : 780  
 Se tamen horrendæ clypei, quod læva gerebat,  
 Ære percussio formam aspexisse Medusæ :  
 Dumque gravis somnus colubrasque ipsamque tenebat,  
 Eripuisse caput collo : pennisque fugacem  
 Pegason & fratrem matris de sanguine natos. 785  
 Addidit & longi non falsa pericula cursûs :  
 Quæ freta, quas terras sub se vidisset ab alto :  
 Et quæ jactatis tetigisset sidera pennis.  
 Ante expectatum tacuit tamen. excipit unus  
 E numero procerum, quærens, cur sola sororum 790  
 Gesserit alternis immistos crinibus angues.  
 Hospes ait, Quoniam scitaris digna relatu,  
 Accipe quæsitî causam. clarissima formâ,  
 Multorumque fuit spes invidiosa procorum  
 Illa : nec in totâ conspectior ulla capillis 795  
 Pars fuit. inveni, qui se vidisse referrent.  
 Hanc pelagi rector templo vitiâsse Minervæ  
 Dicitur. averâ est, & castos ægide vultus  
 Nata Jovis texit. neve hoc impune fuisset,  
 Gorgoneum turpes crinem mutavit in hydros. 800  
 Nunc quoque, ut attonitos formidine terreat hostes,  
 Pectore in adverso, quos fecit, sustinet angues.

EXPLANATION OF F A B. XVIII. & XIX.

AFTER the Defeat of the Gorgons, Perseus passed through *Mauritania*, where the famous Atlas reigned. But that Prince, having been warned, by an Oracle, to have a Care of a Son of Jupiter, denied him the Rights of Hospitality; upon which, Perseus shewed him the Head of Medusa, and turned him into Stone: Or, more properly speaking, killed him in the Mountains, which have born his Name ever since. He carried away the Golden Apples that grew in the Garden of the Hesperides, which were watched by a Dragon, that Juno had given them; that is to say, he plundered the Treasures of that Prince of *Mauritania*: Since it is very probable, those Golden Apples, were either the Mines, which Atlas had discovered in the Mountains, and secured with a Guard of armed Men and Dogs; or Sheep, so fine in those Parts, that they might well be called Golden Sheep; or else, those Oranges and Lemons, so famous in all the Poets, with which the Gardens of that Country, called *Tingitana*, then abounded. Perseus killed Atlas in the Bottom of those Mountains, which bear his, and his Grand-Father's Name; and which gave rise to the Fable, that he was changed into a Mountain. But I shall treat this Matter more amply in the Histories of Hercules, Atlas, and the Hesperides.

After the Voyage of *Mauritania*, Perseus passing through *Æthiopia* delivered Andromeda from a Monster, that was to have devoured her. Cassiope her Mother having preferred her to the Nereides, for Beauty, the Oracle of Ammon ordered her Daughter to be exposed on a Rock, to the Fury of a Monster, which Neptune was to send out of the Sea; as we learn from Ovid, Apollodorus, Lucretius, Philostratus, and several other ancient Authors. The Foundation of the Fable comes from hence; Andromeda was contracted to a Prince, who was fierce, proud, and brutish; and who, in a Pyratial Manner, very much infested the Seas. The Condition of the Contract was, that he should let Commerce be free and undisturbed, in the Dominions of her Father Cepheus (1). Perseus, being informed of this Circumstance, gave chase to that Rover and killed him: That Action was represented under the Description of a Combat with a Monster. Phineus, the Uncle of Andromeda, not being able to destroy that Pyrate, was obliged to yield up his Pretensions to our Hero; and, as the Dread he stood in of the Valour of Perseus, kept him inactive, it was fabled he was changed into a Stone.

As ancient Fictions are always very obscure, every one is at Liberty to interpret them after

(1) *Vossius, de Idol. Lib. I. Cap. xxx.*



after his own Fancy; thus we shall not be surprized, when we read in other Authors, that Phineus himself was the Monster spoken of in this Fable, or that the Monster it self, was the Name of the Ship, on board of which, the Pyrate, I have just mentioned, was to have carried away Andromeda. That Ship was, perhaps, called the Whale, as others were named the Centaur, the Chimæra, &c.

and this Conjecture is not without Foundation. Antiquity has preserved this History in a Monument (2), where we see Perseus taking down Andromeda from the Rock, upon which she had been exposed. That Princess appears cloathed in a very modest Manner, whereas Ovid, who endeavours to fill the Imagination with loose obscene Ideas, exposes her quite naked.

(2) *Admir. Ant. Rom.*



# P. OVIDII NASONIS METAMORPHOSEON

## LIBER V.

F A B. I. Perseus Andromedam ducit uxorem,  
nuptiarumque conjugalium epulas pugnâ con-  
fundit Phineus.

### ARGUMENT.

*As Perseus continues the Relation of Medusa's Ad-  
ventures, Phineus, to whom Andromeda had been  
promised in Marriage, rushes with a Crowd of  
Friends into the Palace, and furiously attacks  
his Rival: The Combat is obstinate and bloody on  
both sides, in which Perseus gives glorious and  
distinguishing Proofs of his Courage.*

**D**UMQUE ea Cephenûm medio Danaeius heros  
Agmine commemorat; fremidâ regalia turbâ  
Atria complentur: nec conjugalia festa  
Qui canat, est clamor; sed qui fera nuntiet arma.  
Inque repentinos convivia versa tumultus 5  
Assimilare freto possis: quod sæva quietum  
Ventorum rabies motis exasperat undis.  
Primus in his Phineus, belli temerarius auctor,  
Fraxineam quatiens æratæ cuspidis hastam;  
En, ait, en adsum præreptæ conjugis ultor. 10  
Nec mihi te pennæ, nec falsum versus in aurum  
Jupiter, eripient. conanti mittere Cepheus,  
Quid facis? exclamat: quæ te, germane, furentem  
Mens agit in facinus? meritîsne hæc gratia tantis  
Redditur? hâc vitam servatæ dote rependis? 15  
Quam

Quam tibi non Perseus, verum si quæris, ademit :  
 Sed grave Nereïdum numen, sed corniger Ammon ;  
 Sed quæ visceribus veniebat bellua (1) ponti  
 Exsaturanda meis. illo tibi tempore rapta est,  
 Quo peritura fuit. nisi si, crudelis, idipsum 20  
 Exigis, ut pereat : luctûque levabere nostro.  
 Scilicet haud satis est, quod te spectante revincta est ;  
 Et nullam quod opem patruus sponsûsve tulisti :  
 Insuper à quoquam quod sit servata dolebis ;  
 Præmiaque eripies ? quæ si tibi magna videntur ; 25  
 Ex illis scopulis, ubi erant affixa, petisses :  
 (2) Nunc sine, qui petiit, per quem non orba senectus,  
 Ferre, quod & meritis & voce est pactus : eumque  
 Non tibi, sed certæ prælatum intellige morti.  
 Ille nihil contrà : sed & hunc, & Persea vultu 30  
 Alterno spectans, petat hunc ignorat, an illum,  
 Cunctatusque brevi, contortam viribus hastam,  
 Quantas ira dabat, nequicquam in Persea misit.  
 Ut stetit illa toro ; stratis tum denique Perseus  
 Exsiluit : teloque ferox inimica remisso 35  
 Pectora rupisset ; nisi post altaria Phineus  
 Iisset : & (indignum) scelerato profuit ara.  
 Fronte tamen Rhoeti non irrita cuspis adhæsit.  
 Qui postquam cecidit, ferrumque ex offe revulsum est,  
 Palpitat, & positas aspergit sanguine mensas. 40  
 Tum vero indomitas ardescit vulgus in iras :  
 Telaque conjiciunt. & sunt, qui Cephea dicant  
 Cum genero debere mori. sed limine tecti  
 Exierat Cepheus, testatus jusque, fidemque,  
 Hospitiique Deos ; ea se prohibente moveri. 45  
 Bellica Pallas adest ; & protegit ægide fratrem :  
 Datque animos. erat Indus Athis, quem flumine Gange  
 Edita Limnate vitreis peperisse sub (3) antris  
 Creditur, egregius formâ : quam divite cultu  
 Augebat, bis adhuc octonis integer annis ; 50  
 Indutus chlamydem Tyriam, quam limbus obibat  
 Aureus : ornabant aurata monilia collum ;

(1) *ponto*(2) *Hunc*(3) *undis*



Et madidos myrrhâ curvum crinale capillos.  
 Ille quidem jaculo quamvis distantia misso  
 Figere doctus erat : sed tendere doctior arcus. 55  
 Tum quoque lenta manu flectentem cornua Perseus  
 Stipite, qui mediâ positus fumabat in arâ,  
 Perculit ; & fractis confudit in ossibus ora.  
 Hunc ubi laudatos jactantem in sanguine vultus  
 Assyrius vidit Lycabas ; junctissimus illi 60  
 Et comes, & veri non dissimulator amoris ;  
 Postquam exhalantem sub acerbo vulnere vitam  
 Deploravit Athin ; quos ille tetenderat, arcus  
 Arripit : & , Mecum tibi sint certamina, dixit :  
 Nec longum pueri fato lætabere ; quo plus 63  
 Invidiæ, quàm laudis, habes. hæc omnia nondum  
 Dixerat : emicuit nervo penetrabile telum :  
 Vitatumque, tamen sinuosâ veste pependit.  
 Vertit in hunc harpen spectatam cæde Medusæ  
 Acrifioniades, adigitque in pectus. at ille 75  
 Jam moriens, oculis sub nocte natantibus atrâ,  
 Circumspexit Athin : seque acclinavit in illum :  
 Et tulit ad manes junctæ solatia mortis.  
 Ecce Syenites genitus Methione Phorbas,  
 Et Libys Amphimedon, avidi committere pugnam, 75  
 Sanguine, quo tellus latè madefacta tepebat,  
 Conciderant lapsi : surgentibus obstitit ensis,  
 Alterius costis, jugulo Phorbantis adactus.  
 At non Actoriden Erithon, cui lata bipennis  
 Telum erat, (4) admoto Perseus petit ense : sed altis 80  
 Exstantem signis, multæque in pondere massæ,  
 Ingentem manibus tollit cratera duabus ;  
 (5) Infligitque viro. rutilum vomit ille cruorem :  
 Et resupinus humum moribundo vertice pulsat.  
 Indè Semiramio Polydæmona sanguine cretum, 85  
 Caucasumque Abarin, Sperchionidenque Lycetum,  
 Intonsumque comas Elycen. Phlegianque, Clytumque  
 Sternit : & exstructos morientum calcat acervos.  
 Nec Phineus ausus concurrere cominus hosti,

(4) hamato

(5) Infregitque

Intorquet

Intorquet jaculum : quod detulit error in Idan, 90  
 Expertem frustra belli, & neutra arma secutum.  
 Ille tuens oculis immitem Phinea torvis, [Phineu,  
 Quandoquidem in partes, ait, (6) abstrahor, accipe,  
 Quem fecisti hostem ; pensaque hoc vulnere vulnus.  
 Jamque remissurus tractum de corpore telum 95  
 Sanguine defectos cecidit collapsus in artus.  
 Hic quoque Cephenum post regem primus Odites  
 Ense jacet Clymeni : Protenora perculit Hypseus :  
 Hypsea Lyncides. fuit & grandævus in illis  
 Emathion, æqui cultor, timidusque Deorum : 100  
 Quem quoniam prohibent anni bellare, loquendo  
 Pugnat ; & incessit, scelerataque devovet arma.  
 Huic Chromis amplexo tremulis altaria palmis  
 Demetit ense caput ; quod protinus incidit aræ :  
 Atque ibi semianimi verba exsecrantia linguâ 105  
 Edidit, & medios animam exspiravit in ignes.  
 Hinc gemini fratres, Broteasque & cæstibus Ammon  
 Invisi, vinci si possent cæstibus enses,  
 Phineâ cecidere manu : Cererisque sacerdos  
 Amphycus, albenti velatus tempora vittâ. 100  
 Tu quoque, Iapetide, non hos adhibendus in usus :  
 Sed qui, pacis opus, citharam cum voce moveres ;  
 Jussus eras celebrare dapes, festumque canendo.  
 Cui procul astanti, plectrumque imbelles tenenti,  
 Pettalus, I, ridens, Stygiis cane cætera, dixit, 115  
 Manibus : & lævo mucronem tempore figit.  
 Concidit, & digitis morientibus ille retentat  
 Fila lyræ : casûque canit miserabile carmen.  
 Non finit hunc impune ferox cecidisse Lycormas :  
 Raptaque de dextro robusta repagula posti 120  
 Ossibus illidit mediæ cervicis. at ille  
 Procubuit terræ mactati more juvenci.  
 Demere tentabat lævi quoque robora postis  
 Cinyphius Pelates. tentanti dextera fixa est  
 Cuspide Marmaridæ Corythi ; lignoque cohæsit. 125  
 Hærenti latus hausit Abas : nec corrui ille ;

(6) *attrahor*,

METAMORPHOSEΩN LIB. V. 175

Sed retinente manū moriens è poste pependit.  
 Sternitur & Melaneus Perseïa castra secutus,  
 Et Nasamoniaci Dorylas ditissimus agri ;  
 Dives agri Dorylas : quo non possederat alter 130  
 Latius, aut totidem tollebat farris acervos.  
 Hujus in obliquo missum stetit inguine ferrum :  
 Letifer ille locus. quem postquam vulneris auctor  
 Singultantem animam, & versantem lumina vidit  
 Bactrius Halcyoneus, Hoc quod premis, inquit, habeto  
 De tot agris terræ : corpusque exsangue reliquit. 136  
 Torquet in hunc hastam calido de vulnere raptam  
 Ultor Abantiades : mediâ quæ nare recepta  
 Cervice exacta est, in partesque eminet ambas.  
 Dumque manum Fortuna juvat; Clytiumque, Claninque,  
 Matre fatos unâ, diverso vulnere fudit. 141  
 Nam Clytii per utrumque gravi librata lacerto  
 Fraxinus acta femur : jaculum Clanis ore momordit.  
 Occidit & Celadon Mendesius : occidit Astreus,  
 Matre Palæstinâ, dubio genitore creatus. 145  
 Æthionque sagax quondam ventura videre ;  
 Nunc ave deceptus falsâ : regisque Thoactes  
 Armiger, & cæso genitore infamis Agyrtes.  
 Plus tamen exhausto superest : namque omnibus unum  
 Opprimere est animus. conjurata undique pugnant 150  
 Agmina pro causâ, meritum impugnante fidemque.  
 Hâc pro parte focer frustra pius, & nova conjux,  
 Cum genitrice, favent : ululatuque atria complent.  
 Sed sonus armorum superat, gemitusque cadentum :  
 Pollutosque semel multo Bellona Penates 155  
 Sanguine perfundit ; renovataque prælia miscet.  
 Circumëunt unum Phineus, & mille secuti  
 Phinea. tela volant hybernâ grandine plura  
 Præter utrumque latus, præterque & lumen & aures.  
 Applicat hinc humeros ad magnæ saxa columnæ : 160  
 Tutaque terga gerens, adversaque in agmina versus,  
 Sustinet instantes. instabant parte sinistrâ  
 Chaonius Molpeus, dextrâ Nabathæus Ethemon.  
 Tigris ut, auditis diversâ valle duorum

Exti-



Extimulata fame mugitibus armentorum, 165  
 Nescit utrò potiùs ruat; & ruere ardet utroque:  
 Sic dubius Perseus, dextrâ lævâne feratur,  
 Molpea trajecti submovit vulnere cruris;  
 Contentusque fugâ est. neque enim dat tempus Ethemon;  
 Sed furit: &, cupiens alto dare vulnera collo, 170  
 Non circumspectis exactum viribus ensem  
 Fregit: & (7) extremâ percussæ parte columnæ  
 Lamina dissiluit; dominique in gutture fixa est.  
 Non tamen ad letum causas satis illa valentes  
 Plaga dedit. trepidum Perseus, & inermia frustra 175  
 Brachia tendentem Cyllenide confodit harpe.

(7) *extremæ percussâ parte columnæ*

#### EXPLANATION.

PHINEUS Brother of Cepheus, the Father of Andromeda, enraged to see his Mistress and Niece taken from him, resolved to disturb the Solemnity of her Marriage with his Rival. To that intent, he assembles his Friends together, and entering the Hall where the Marriage Feast was kept, carried Death and Horror along with him; but Perseus, and his Friends, brought him to Reason: And, to honour the Conqueror, it was reported, the Head of Medusa had turned Phineus and his Companions, into Stone. A bold Metaphor, which insinuates to us, that the Valour of a Prince, who knew how to conquer the Gorgons, struck such a Terror into his Enemies, that they durst not look him in the Face; but rather endeavoured to lay Ambushes to destroy him. Ovid, who seldom undertook

any Subject, without exhausting it, describes the Combat between Phineus and Perseus, with so many particular Circumstances, that one would be apt to think, he had been an Eye-Witness of the Action.

Some Circumstances, which we find in the Description of that Combat, and several other Proofs, have inclined me to believe, that the Scene of it, was not in *Æthiopia*, but rather on the Coast of *Asia*. Josephus (1) and Strabo (2) pretend absolutely, that this Event happen'd near the City of *Joppa* or *Japha*: And the first of those Authors says, that the Marks of the Chains, with which the beautiful Andromeda was fasten'd, remained in his Time on the Rock. Pomponius Mela (3) says, that Cepheus, the Father of Andromeda, had been King of *Joppa*; and that the Memory of that Prince, and his Brother

Phineus

(1) Of the Wars of the Jews, Lib. iv.

(3) Lib. I. Cap. xi.

(2) Lib. x.

Phineus was honoured there, in a very religious Manner. That Author also adds, that the Inhabitants, used to shew the Bones of the Monster, which was to have devoured Andromeda: *Est Joppa, ante Diluvium (ut ferunt) condita: ubi Cephea regnasse eo signo Accolæ affirmant, quod titulum ejus, Fratrisque Phinei, veteres quædam Aræ cum religione plurima retinent. Quinetiam rei celebratæ carminibus ac fabulis, servatæque a Perseo Andromedæ, clarum vestigium, belluæ marinæ ossa immania ostentant.* Pliny (4) likewise assures us, that the Marks of Andromeda's Chains, were still seen on a Rock in that Place; to which he adds, Scautus carried the Bones of the Monster with him from Joppa to Rome; and as he calls that Whale a Goddess, *Dea Cetes*, Vossius believes, he meant the God Dagon, worshipped among the Syrians, under the Figure of a Sea-Monster. This Idea has occasion-

ed some Authors to think, that the History of the Monster, which was to have devoured Andromeda, contained in it, that of Jonas. However that be, Ovid seems to confirm my Conjectures, when, in describing the Combat of Phineus, he names several Syrian or Assyrian Soldiers; *Athys Indus & chlamyde Tyriâ indutus, Assyrius Lycabas*, Polydæmon a Prince of the Blood of Semiramis; and, in short, Astreus, whose Mother was from *Palæstine*, *Matre Palæstina* (5). If we had Sir Isaac Newton's entire Chronology, an Abridgment of which, has been lately printed in Paris (6), at the end of Prideaux's History of the Jews; we should, without doubt, see Proofs of this Sentiment, since it is said in this Abridgment, that Cepheus obtained the City of Joppa, from Ammon King of Libya: And that it was from that City, Perseus carried away Andromeda.

(4) Lib. ix.

(5) See Ovid. *Metam.* Lib. IV.

(6) By Cavalier, 1725. This Chronology is since printed at large in London.

F A B. II. Phineus & Socii ejus in Saxum.  
Prætus in Lapidem.

ARGUMENT.

*Perseus, notwithstanding his Valour, perceiving himself likely to be overpower'd, at last, by the Number of his Enemies, shews them the Gorgon's Head; upon which, Phineus and all his Followers are immediately changed into Statues. After this Victory, the Hero takes Andromeda*

N

with

*with him to Argos, his native City, where he turns the Usurper Prætus into Stone, and re-establishes his Grandfather Acrisius in his Kingdom.*

**V**ERUM ubi virtutem turbæ succumbere vidit,  
 Auxilium, Perseus, quoniam sic cogitis ipsi,  
 Dixit, ab hoste petam: vultus avertite vestros,  
 Si quis amicus adest: & Gorgonis extulit ora. 180  
 Quære alium, tua quem moveant miracula, dixit  
 Thescelus: utque manu jaculum fatale parabat  
 Mittere, in hóc hæsit signum de marmore gestu.  
 Proximus huic Ampyx animi plenissima magni  
 Pectora Lyncidæ gladio petit: inque petendo 185  
 Dexterâ dirigit, nec citrà mota nec ultrâ.  
 At Nileus, qui se genitum septemplíce Nilo  
 Ementitus erat, clypeo quoque flumina septem  
 Argento partim, partim cælaverat auro,  
 Aspice, ait, Perseu, nostræ primordia gentis: 190  
 Magna feres tacitas solatia mortis ad umbras,  
 A tanto cecidissè viro. pars ultima vocis  
 In medio suppressâ sono est: adapertaque velle  
 Ora loqui credas; nec sunt ea pervia verbis.  
 Increpat hos, Vitioque animi, non crinibus, inquit, 195  
 Gorgoneis torpetis, Eryx: incurrite mecum;  
 Et prostermite humi juvenem magica arma moventem.  
 Incurfurus erat; tenuit vestigia tellus:  
 Immotusque filex, armataque mansit imago.  
 Hi tamen ex merito pœnas subiere. sed unus 200  
 Miles erat Persei, pro quo dum pugnat, Aconteus,  
 Gorgone conspectâ saxo concrevit oborto.  
 Quem ratus Astyages etiamnum vivere, longo  
 Ense ferit: sonuit tinnitibus ensis acutis.  
 Dum stupet Astyages; naturam traxit eandem: 205  
 Marmoreoque manet vultus mirantis in ore.  
 Nomina longa mora est mediâ de plebe virorum  
 Dicere. bis centum restabant corpora pugnae:  
 Gorgone bis centum riguerunt corpora visâ.



METAMORPHOSEΩN LIB. V. 179

Pœnitet injusti nunc denique Phinea belli. 210  
 Sed quid agat? simulacra videt diversa figuris;  
 Agnoscitque suos: & nomine quemque vocatos  
 Poscit opem: credensque parum, sibi proxima tangit  
 Corpora: marmor erant. avertitur; atque ita supplex,  
 Confessasque manus, obliquaque brachia tendens, 215  
 Vincis, ait; Perseu: remove fera monstra; tuæque  
 Saxificos vultus, quæcunque ea, tolle Medusæ.  
 Tolle, precor, non nos odium regnive cupido  
 Compulit ad bellum: pro conjuge movimus arma.  
 Causa fuit meritis melior tua, tempore nostra. 220  
 Non cessisse piget. nihil, ô fortissime, præter  
 Hanc animam concede mihi: tua cætera sunt.  
 Talia dicenti, neque eum, quem voce rogabat,  
 Respicere audenti, Quod, ait, timidissime Phineu,  
 Et possum tribuisse, & magnum munus inertis est, 225  
 (Pone metum) tribuam: nullo violabere ferro.  
 Quin etiam mansura dabo monumenta per ævum;  
 Inque domo soceri semper spectabere nostri:  
 Ut mea se sponsi soletur imagine conjux.  
 Dixit: & in partem Phorcynida transtulit illam, 230  
 Ad quam se trepido Phineus obverterat ore.  
 Tum quoque conanti sua flectere lumina cervix  
 Dirigit, saxoque oculorum induruit humor.  
 Sed tamen os timidum, vultusque in marmore supplex,  
 Submissæque manus, faciesque obnoxia mansit. 235  
 Victor Abantiades patrios cum conjuge muros  
 Intrat: & immeritæ vindex ultorque parentis  
 Aggreditur Proetum. nam fratre per arma fugato  
 Acrisíoneas Proetus possederat arces.  
 Sed nec ope armorum, nec, quam malè ceperat, arce  
 Torva colubriferi superavit lumina monstri. 241

EXPLANATION.

REPUTATION makes up, without doubt, a great part of the Valour of a Hero; but a Man must be a Poet to say, it turns his Enemies into Stone.

This, however, was the Metaphor made use of, to describe the Heroism of Perseus. The Terror, which every where followed the Fame of his Victory

over the Gorgons, threw his Enemies into such a Consternation, that it was published, he had petrified them all, by shewing them the Head of Medusa; which, the *Marvellous* apart, is as much as to say, the Fame of this Conquest entirely stifled all the Conspiracies, which had been formed against him, in his Absence. This appear'd very plainly, upon his return to the Island *Scriphus*, where Polydectes, who had married Danaë, was obliged to hide himself, until Perseus, finding him at last in his Retreat, put him to Death.

'Tho' this Explication is very natural, yet Bochart, after Eustathius, pretends, all those Metamorphoses into Stones and Rocks, which we meet with in this Fable, have quite another Original; and that they took their rise from the Nature and Quality of the Island, where Polydectes reigned, which was called *Scriphus*, because of the abundance of Rocks in it: upon which Account, Tacitus names it, *Saxum Scriphum*.

Perseus, having revenged himself on Polydectes, went with his Wife and Mother to *Argos*, where he re-established his Grandfather Acrisius, and killed Prætus who had de-throned him. The War between the two Brothers, had been very bloody; Acrisius had the Advantage of it in the beginning, and obliged Prætus to fly into *Lycia*, where Jobas received him, and gave him his Daughter Sthenobœa; he also furnished him with Troops, with which he seized upon *Tyrin-*

*thus*, which the Cyclops enclosed with Walls: And afterwards made himself Master of *Argos*, from which Place he was driven again by Perseus. But our Hero, having thus restored his Grandfather, to his Throne; killed him afterwards, by an unfortunate Blow of a Quoit, in the Games that were celebrated for the Funeral of Polydectes. In this Manner was fulfilled the Prediction of the Oracle, which had so much disquieted the King of *Argos*, and put him upon taking such unjust Precautions for his Safety.

Perseus, after so many Voyages, and Conquests, reigned peaceably enough the rest of his Days; but not being able to bear the sight of *Argos*, where he had the Misfortune to kill his Grandfather, he built *Mycenæ*, and transferr'd the Royal Seat to that City, leaving *Argos* to his Cousin Megapenthus. Whatever Obligation that Prince had to Perseus, he, nevertheless, killed him to revenge the Death of his Father. Abas, the Son of Lynceus, killed Megapenthus, and the Successors of Perseus, reigned at *Mycenæ* near 180 Years. Perseus was honoured as a Demi-God after his Death: He, with all his Wife's Family, was placed amongst the Stars, where they form the Constellations named Cassiopea, Andromeda and Perseus; and there was hardly any thing that concerned him, but what had a Place in Heaven; even the Monster it self, which is known there, by the Sign called the Whale.

Tho'

Tho' that Hero had render'd himself very illustrious by his great Actions, yet those, who bestowed the Encomiums on him, he so justly deserved; thought, nevertheless, to set them off, with still greater Lustre, by mixing with them all the *Marvellous*, which I have now explained.

F A B. III, IV, & V. Polydectes in Lapidem.  
Musæ in Aves. Pierides in Picas.

ARGUMENT.

*Polydectes continues his Hatred to Perseus, and treats his Victories and Triumph over Medusa as mere Fictions, for which the Hero turns him into Stone. Minerva then leaves her Brother, and goes to Mount Helicon to visit the Muses; who shew the Goddess the Beauties of their Habitation, and afterwards entertain her, with their Adventure at the Court of Pyreneus, and the Death of that Prince. They also repeat to her the Song of the Pierides, who challenged them to Sing.*

**T**E tamen, ô parvæ rector Polydecta Seriphi,  
Nec juvenis virtus per tot spectata labores,  
Nec mala mollierant: sed inexorabile durus  
Exerces odium: nec iniquâ finis in irâ est. 345  
Detrectas etiam laudes: fictamque Medusæ  
Arguis esse necem. Dabimus tibi pignora veri;  
Parcite luminibus, Perseus ait: oraue regis  
Ore Medusæo filicem sine sanguine fecit.

Hactenus aurigenæ comitem Tritonia fratri 250  
Se dedit, indè cavâ circumdata nube Seriphon  
Deserit; à dextrâ Cythno Gyaroque relictis.  
Quaque super pontum via visa brevissima, Thebas,  
Virgineumque Heliconâ petit: quo monte potita  
Constitit; & doctas sic est affata sorores: 255  
Fama novi fontis nostras pervenit ad aures;



Dura Medusæi quem præpetis ungula rupit.  
 Is mihi causa viæ. volui mirabile monstrum  
 Cernere : vidi ipsum materno sanguine nasci.  
 Excipit Uranie : Quæcunque est causa videndi 260  
 Has tibi, Diva, domos, animo gratissima nostro es.  
 Vera tamen fama est : & Pegasus hujus origo  
 Fontis. & ad latices deducit Pallada sacros.  
 Quæ mirata diu factas pedis ictibus undas,  
 Sylvarum lucos circumspicit antiquarum ; 265  
 Antraque, & innumeris distinctas floribus herbas :  
 Felicesque vocat pariter studiique locique  
 Mnemonidas. quam sic affata est una fororum :  
 O, nisi te virtus opera ad majora tulisset,  
 In partem ventura chori Tritonia nostri, 270  
 Vera refers ; meritoque probas artesque locumque :  
 Et gratam sortem, tutæ modò simus, habemus.  
 Sed (vetitum est adeò sceleri nihil) omnia terrent  
 Virgineas mentes : dirusque ante ora Pyreneus  
 Vertitur : & nondum me totâ mente recepi. 275  
 Daulia Threïcio Phoeaque milite rura  
 Ceperat ille ferox, injustaque regna tenebat.  
 Tempa petebamus Parnassia. vidit euntes :  
 Nostraque fallaci veneratus numina cultu ;  
 Mnemonides, (cognorat enim) consistite, dixit : 280  
 Nec dubitate, precor, tecto grave (1) fidus, & imbrem  
 (Imber erat) vitare meo : subiere minores  
 Sæpe casas Superi. dictis & tempore motæ  
 Annuimusque viro, primasque intravimus ædes.  
 Desierant imbres ; victoque Aquilonibus Austro, 285  
 Fusca repurgato fugiebant nubila cœlo.  
 Impetus ire fuit. claudit sua tecta Pyreneus,  
 Vimque parat : quam nos sumtis effugimus alis.  
 Ipse secuturo similis stetit arduus arce :  
 Quâque via est vobis, erit & mihi, dixit, eâdem. 290  
 Seque jacit vecors è summæ culmine turris :  
 Et cadit in vultus, discussique offibus oris  
 Tundit humum moriens scelerato sanguine tinctam.

(1) *frigus*,

METAMORPHOSEΩN LIB. V. 183

Musa loquebatur. pennæ sonuere per auras:  
 Voxque salutantum ramis veniebat ab altis. 295  
 Suspicit; & linguæ quærit tam certa loquentes  
 Unde sonent: hominemque putat Jove nata locutum.  
 Ales erant; numeroque novem sua fata querentes  
 Institerant ramis imitantes omnia picæ.  
 Miranti sic orsa Deæ Dea: Nuper & istæ 300  
 Auxerunt volucrem victæ certamine turbam.  
 Piëros has genuit Pellæis dives in arvis.  
 Pæonis Euippe mater fuit. illa potentem  
 Lucinam novies, novies paritura, vocavit.  
 Intumuit numero stolidarum turba sororum: 305  
 Perque tot Hæmonias, & per tot Achaïdas urbes  
 Huc venit: & tali committunt prælia voce:  
 Definite indoctum vanâ dulcedine vulgus  
 Fallere. nobiscum, si qua est fiducia vobis,  
 Thespiades certate Deæ. nec voce, nec arte 310  
 Vincemur; totidemque sumus, vel cedite victæ  
 Fonte Medusæo, & Hyanteâ Aganippe:  
 Vel nos Emathiis ad Pæonas usque nivosos  
 Cedamus campis. dirimant certamina Nymphæ.  
 Turpe quidem contendere erat; sed cedere visum 315  
 Turpius. electæ jurant per flumina Nymphæ;  
 Factaque de vivo pressere sedilia saxo.  
 Tunc, sine sorte prior quæ se certare professa est,  
 Bella canit Superûm: falsoque in honore Gigantas  
 Ponit, & extenuat magnorum facta Deorum; 320  
 Emissumque imâ de sede Typhoëa terræ  
 Cœlitibus fecisse metum; cunctosque dedisse  
 Terga fugæ: donec fessos Ægyptia tellus  
 Ceperit, & septem discretus in ostia Nilus.  
 Huc quoque terrigenam venisse Typhoëa narrat, 325  
 Et se mentitis Superos celâsse figuris:  
 Duxque gregis, dixit, sit Jupiter; undè recurvis  
 Nunc quoque formatus Libys est cum cornibus Ammon.  
 Delius in corvo, proles Semeleïa capro,  
 Fele soror Phœbi, niveâ Saturnia vaccâ, 330  
 Pisce Venus latuit, Cyllenius ibidis alis.

Haecenus ad citharam vocalia moverat ora :  
 Poscitur Aonides. sed forsitan otia non sint ;  
 Nec nostris præbere vacet tibi cantibus aurem.  
 Ne dubita, vestrumque mihi refer ordine carmen, 335  
 Pallas ait : nemorisque levi confedit in umbrâ.  
 Musa refert : Dedimus summam certaminis uni.  
 Surgit, & (2) immisos hederâ collecta capillos  
 Calliope querulas prætentat pollice chordas :  
 Atque hæc percussis subjungit carmina nervis. 340

(2) *immisos*

#### EXPLANATION of FAB. III, IV, & V.

THE Adventure of the Muses, who retire to Pyreneus, and are obliged to ask Wings from the Gods to save themselves ; is, according to Plutarch, a Metaphor, which shews us, that this Tyrant, who reigned in *Phocis*, was no Friend to polite Learning. As he had caused all the Colleges and Academies, where it was taught to be demolished ; it was reported, to make him odious, that he offer'd Violence to the Muses : That the Gods, to protect them, gave them Wings ; and that he lost his Life, in pursuing them. Ovid is the only Person, I know of, that has spoken of this Tyrant : who is only known to the World, by so dishonourable an Adventure. It was, without doubt, upon the Authority of that Piece of History, that Antiquity gave Wings to the Muses, as we see in a Monument published by Father Montfaucon.

The Challenge, which the Pierides give to the Muses, is also an Adventure, which I do

not find in any Poet, ancients than Ovid. It is said, to explain it, that Pierus was a very bad Poet, whose Works were full of Histories, injurious to the Gods. Even Plutarch tells us (1), he composed one, which dishonoured the Muses. Here is the Origin, then, of the Combat described by our Poet : It was published that his Daughters, that is to say his Works, were changed into Magpies, because they were full of idle, frothy Discourses, equally tiresome and disgusting. There is a great deal of Probability, that the History of Typhoeus, who forces the Gods to conceal themselves in *Ægypt*, under the Forms of different Animals, which is here related by one of the Daughters of Pierus ; was a Poem, which that Author composed upon the Giants. Tho' I will not undertake to enter into a large Detail, of the Article of the Muses, which *Lyllo Giraldo* (2) has treated at length, without exhausting it, and whose Images we may find, in the First Tome

(1) In his Book of Music.

(2) *Synt. de Musis.*



Tome of Antiquity explained ; yet, I cannot dispense with my self, from saying something of them in this Place, for the satisfaction of such Readers, as have not those Works by them.

There are few Subjects in Mythology, about which there are so many different Opinions, as that of the Muses. Varro admits but three of them. The ancient Authors believed there were Nine. One tells us, they were the Daughters of Pierus ; another says, that Jupiter was their Father. Musæus pretends they were the Daughters of Heaven ; several others give them the Earth for their Mother. St. Austin reports, after Varro, that in a Town, which was believed to be *Sicyona*, Three able Workmen were each of them employed, to make three Statues of the Muses, with a Design to consecrate the three, which should be the best performed ; but they were all found so well done, that the whole Nine were dedicated, in the Temple of Apollo. Besides, as the Muses, adds Varro, compose the Tune or Air, which is performed but three Ways, either by the natural Voice, by Wind Instruments, or those, only plaid upon by the Hands ; there ought to be but three Muses. Pausanias (3) has preserved the Names of the three Statuaries, mentioned by Varro, which were Chephidotus, Strongylionus and Olympheostenes.

Diodorus Siculus (4) assigns the Muses a more ancient Ori-

gin. If we believe that Author in the Case, those Goddesses, so famous amongst the Greeks, were able Singers, which Osiris carried about with him in his Conquests, and put Apollo, one of his Generals, over them as Chief. This is, perhaps the Reason why the Name of *Musagetes*, or Conductor of the Muses, was given to that God, as well as to Hercules, who had also been another of Osiris's Generals. Monsieur Le Clerc (5) thinks, that the Fable of the Muses, comes from the Consorts, which Jupiter established in *Crete*. If we believe him, they were composed of nine Virgins, of whom his Royal Academy of Musick was formed ; he adds, that Jupiter was only called the Father of the Muses, because he was the first amongst the Greeks, who, in imitation of Jubal, had a regulated Consort ; and that those singing Virgins, had *Mnemosyne* or *Memory*, given them for their Mother, only because it is she, that furnishes Matter, for Verses and Poems.

There are not fewer Opinions concerning the Name, than the Origin of the Muses. Diodorus says, it comes from *Misîn*, which signifies, to shew or teach elevated lofty Subjects: Monsieur Le Clerc, derives the Name from *Motra*, to invent ; Mr. Huet, from the Name of *Moses*. The other Etymologies given of it by Plato and Suidas, in deriving this Word from *Inquisitio*, approach near enough to those I have already mentioned. But as the Muses were

(3) In *Ææot.*

(4) Lib. iv.

(5) Notes upon *Hesiod.*

were celebrated and honoured very much in *Macedonia*, which was anciently called *Pieria*, long before their Worship was known on Mount *Parnassus* and *Helicon*; it is very probable, they deduced their Origin from that Province. This Sentiment is very conformable to what I have just read, in the Abridgment of Sir Isaac Newton's Chronology, where it is said; that *Sejac*, who, after his Death, was surnamed *Osiris*, and also confounded with *Bacchus*, married one of the Singers, who had followed him in his Expeditions, to *Oeagrius* King of *Thrace*: and that *Orpheus* was born of that Marriage. That Author adds, the Musicians of that Conqueror, became famous in *Thrace* under the Name of *Muses*; and the Daughters of *Pierus*, a Thracian by Origin, having learned their Musick, and imitating their Consorts, took the Name of *Muses*.

As the ancient Authors, and Monuments often confound the Names of the nine *Muses*, and the Symbols which represent them; it is necessary to shew here, the most usual Manner of naming and painting them. *Clio*, the first of the *Muses*, who takes her Name from *Glory*, or *Fame*, holds a Guitar in one Hand, and a Plectre in the other, which supplies the Place of a Musick-Bow. *Euterpe*, so called because She rejoices; has a Mask at her left Side, and a Club in her right Hand. She invented Tragedy, which is signified by the Mask she carries. Her double Face, which

is found on a Medal, is not met with any where else. She holds *Hercules's* Club, perhaps, because Tragedy represents the Heroes, amongst whom *Hercules* is the most illustrious. Others assure us, that the Club denotes *Thalia*, for the Reason which I shall shew a little lower: They also believe it is *Thalia*, that has the double Head. *Spon*, who has published a fine Marble, representing the *Muses*, has sometimes confounded them together. *Thalia*, or the Flourishing, who invented Comedy; holds also a Mask in her right Hand: The Medals represent her leaning against a Pillar. *Melpomene*, or the Alluring; is distinguished by the Barbiton. *Terpsichore*, that is to say, the Diverting; is known by the Flutes she holds, as well on Medals as on other Monuments. *Erato*, or the Amiable, is not easy to be distinguished. *Polyhymnia*, or *Polymnia*, so called from Multiplicity of Songs, and not from Strength and Fidelity of Memory, as some Authors have pretended; is found on some Medals. She is drawn with a Harp, as the Inventress of Harmony; but *Horace* gives her the Barbiton. *Urania*, the Heavenly, is the Inventress of Astronomy, and holds a Globe in her Hand. In the Medals of her, this Globe is placed on a Tripod. *Calliope*, so named, from the Sweetness of her Voice; holds a Volume in her Hand: as the Inventress of Heroick Poetry.

I shall not repeat the different Names given to the *Muses*, since there

METAMORPHOSEΩN LIB. V. 187

there is a very exact List of them in Lylio Giraldi; but conclude with a Reflection, which deserves a place here. Vossius had a great deal of Difficulty, to comprehend, why the Ancients believed, the Muses were warlike Goddesses. But since they were dedicated to Apollo and Bacchus, who, according to Diodorus,

spent all their Days in making War, why should not those Women who accompanied them in their Conquests, be regarded as female Warriors? Besides, the Muses have often been confounded with the Bacchantes; and it is certain, according to Plutarch (6), the Greeks, sacrificed to the Muses, before they gave Battle.

(6) *Apophtb. Lacon.*

F A B. VI. Plutonem, Venere instigante, vulnerat Cupido.

ARGUMENT.

*One of the Muses repeats to Minerva the Song of Calliope, in answer to the Pierides; in which she describes the Defeat of the Giant Typhæus, and Pluto afterwards taking a View of the Mountains in Sicily; where Venus persuades her Son to pierce his Heart with one of his Arrows.*

PRIMA Ceres unco glebam dimovit aratro :  
 Prima dedit fruges, alimentaque mitia terris :  
 Prima dedit leges. Cereris sumus omnia munus.  
 Illa canenda mihi est. utinam modò dicere possem  
 Carmina digna Deæ ! certe Dea carmine digna est. 345  
 Vasta giganteis ingesta est insula membris  
 Trinacris ; & magnis subjectum molibus urget  
 Æthereas ausum sperare Typhoëa sedes.  
 Nititur ille quidem, pugnatque resurgere sæpe :  
 Dextra sed Ausonio manus est subjecta Peloro : 350  
 Læva, Pachyne, tibi : Lilybæo crura premuntur :  
 Degravat Ætna caput : sub quâ resupinus arenas  
 Ejectat, flammamque fero vomit ore Typhæus.  
 Sæpe remoliri luctatur pondera terræ ;  
 Oppidaque, & magnos evolvere corpore montes. 355  
 Inde



Inde tremit tellus : & Rex pavet ipse silentum,  
 Ne pateat, latoque solum retegatur hiatu ;  
 Immissusque dies trepidantes terreat umbras.  
 Hanc metuens cladem tenebrosâ sede tyrannus  
 Exierat : curruque atrorum vectus equorum 360  
 Ambibat Siculæ cautus fundamina terræ.  
 Postquam exploratum satis est, loca nulla labare ;  
 Depositique metus : videt hunc Erycina vagantem  
 Monte suo residens, natumque amplexa volucrem ;  
 Arma, manusque meæ, mea, nate, potentia, dixit, 365  
 Illa, quibus superas omnes, cape tela, Cupido,  
 Inque Dei pectus celeres molire sagittas,  
 Cui triplicis cessit fortuna novissima regni.  
 Tu Superos, ipsumque Jovem, tu numina ponti  
 Victa domas, ipsumque, regit qui numina ponti. 370  
 Tartara quid cessant ? cur non matrisque tuumque  
 Imperium profers ? agitur pars tertia mundi.  
 (1) Et tamen in cœlo quoque tanta potentia nostro  
 Spernitur : ac mecum vires minuuntur Amoris.  
 Pallada nonne vides, jaculatricemque Dianam 375  
 Abscessisse mihi ? Cereris quoque filia virgo,  
 Si patiemur, erit : nam spes affectat easdem.  
 At tu, pro socio si qua est mea gratia regno,  
 Junge Deam patruo. dixit Venus. ille pharetram  
 Solvit : & arbitrio matris de mille sagittis 380  
 Unam seposuit. sed quâ nec acutior ulla,  
 Nec minus incerta est, nec quæ magis audiat arcum.  
 Oppositoque genu curvavit flexile cornu ;  
 Inque cor hamatâ percussit arundine Ditem.

(1) *Et tamen in cœlo, quæ jam patientia nostra est,  
 Sœrnimur ;*

#### EXPLANATION.

THE Ancients often explained Natural History by fabulous Suppositions ; and a Phænomenon, which they were puzzled to explain, was immediately attributed to a Supernatural Cause.

Mount *Ætna* was often seen to throw out Fire, in a very dreadful Manner, and the Earth received violent Shocks, from the Force of the Flames, which struggled for a Vent, Instead

of looking for the Source of those Eruptions, in the Sulphur and Bitumen, with which the Caverns of that Mountain still abound; it was fabled, that the Gods, having vanquished the Giant Typhœus, or, according to some Authors, Enceladus, threw Mount *Ætna* upon him: and that the frequent Attempts he made, to disengage and free himself from the Weight of so heavy a Load, were the Cause of those Fires and Earth-quakes.

As one Fiction commonly gave Birth to another, it was also fabled, that Pluto, fearing lest those frequent Shocks might, at last, open the Earth and let the Light into his Kingdom; went one day into *Sicily*, to examine whether the Foundations of the World were not removed by them. To this, it was likewise added, that after

having found every thing in good Order, he went to take a Walk on Mount *Eryx*; that Venus piqued at him for being insensible of Love, and disdain- ing to see the Master of the third part of the World bid De- fiance to her Power, engaged her Son Cupid to wound him with one of his Arrows, which never failed of inspiring that tender Passion; and that the little God having punctually obeyed his Mother, Pluto im- mediately fell in Love with his Niece Proserpine, and carried her away by Force.

As this is one of the most con- siderable Events in fabulous Hi- story, we need not be astonished to see Ovid ushering it in, with so much Pomp. In explaining the following Fable, I shall ex- amine what may have given Rise to it.

F A B. VII. Proserpinæ Raptus. Cyane in Fon- tem. Stelles puer in Lacertam.

ARGUMENT.

*Pluto surprizes Proserpine in the Fields of Enna, and carries her away by Force. The Nymph Cyane endeavours, but in vain, to stop him in his Passage; upon which, through Grief and An- guish, she dissolves into a Fountain. Ceres goes every where in Search of her Daughter, and, in her Travels, changes Stellio into a Lizard.*

**H**AUD procul Hennæis lacus est à mœnibus altæ,  
Nomine Pergus, aquæ. non illo plura Caystros  
Carmina cygnorum labentibus audit in undis.

Sylva coronat aquas, cingens latus omne; suisque  
 Frondibus, ut velo, Phœbeos submovet (1) ignes.  
 Frigora dant rami, Tyrios humus (2) humida flores. 390  
 Perpetuum ver est. quo dum Proserpina luco  
 Ludit, & aut violas, aut candida lilia carpit;  
 Dúmque puellari studio calathósque sinúmque  
 Implet, & æquales certat superare legendo;  
 Penè simul visa est, dilectaue, raptaue Diti: 395  
 Usque adeò properatur amor. Dea territa mœsto  
 Et matrem, & comites, sed matrem sæpius, ore  
 Clamat; &, ut summâ vestem laniârat ab orâ,  
 Collecti flores tunicis cecidere remissis.  
 Tantaue simplicitas puerilibus adfuit annis: 400  
 Hæc quoque virgineum movit jactura dolorem.  
 Raptor agit currus: & nomine quemque vocatos  
 Exhortatur equos. quorum per colla jubasque  
 Excudit obscurâ tinctas ferrugine habenas.  
 Perque lacus altos, & olentia sulfure fertur 405  
 Stagna Palicorum ruptâ ferventia terrâ:  
 Et quâ Bacchiadæ bimari gens orta Corinθο  
 Inter inæquales posuerunt mœnia portus.  
 Est medium Cyanes, & Pisææ Arethusæ,  
 Quod coit angustis inclusum cornibus æquor. 410  
 Hic fuit, à cujus stagnum quoque nomine dictum est,  
 Inter Sicelidas Cyane celeberrima Nymphas;  
 Gurgite quæ medio summâ tenus exstitit alvo,  
 Agnovitque Deum: Nec longiùs ibitis, inquit.  
 Non potes invitæ Cereris gener esse. roganda, 415  
 Non rapienda fuit. quòd si componere magnis  
 Parva mihi fas est; & me dilexit Anapis.  
 Exorata tamen, nec, ut hæc, exterrita nupsi.  
 Dixit: &, in partes diversas brachia tendens,  
 Obstetit. hæud ultra tenuit Saturnius iram: 420  
 Terribilesque hortatus equos, in gurgitis ima  
 Contortum valido sceptrum regale lacerto  
 Condidit. icta viam tellus in Tartara fecit,

(1) *ignis.*(2) *uvula*



Et pronos currus medio cratere recepit.  
 At Cyane, raptamque Deam, contemtaque fontis 425  
 Jura sui mœrens, inconsolabile vulnus  
 Mente gerit tacitâ ; lacrimisque absumitur omnis :  
 Et, quarum fuerat magnum modò numen, in illas  
 Extenuatur aquas. molliri membra videres :  
 Ossâ pati flexus : ungues posuisse rigorem, 430  
 Primaque de totâ tenuissima quæque liquecunt ;  
 Coerulei crines, digitique, & crura, pedesque :  
 Nam brevis in gelidas membris exilibus undas  
 Transitus est. post hæc tergumque, humerique, latusque,  
 Pectoraque in tenues abeunt evanida rivos. 435  
 Denique pro vivo vitiatas sanguine venas  
 Lympha fubit : restatque nihil, quod prendere possis.  
 Interea pavidæ nequicquam filia matri  
 Omnibus est terris, omni quæsita profundo.  
 Illam non rutilus veniens Aurora capillis 440  
 Cessantem vidit, non Hesperus. illa duabus  
 Flammiferâ pinus manibus succendit ab Ætnâ ;  
 Perque pruinosas tulit irrequieta tenebras.  
 Rursus, ubi alma dies hebetârat fidera, natam  
 Solis ad occasus, Solis quærebat ab ortu. 445  
 Fessa labore sitim collegerat ; oraque nulli  
 Colluerant fontes : cùm tectam stramine vidit  
 Fortè casam, parvasque fores pulsavit : at indè  
 Prodit anus, Divamque videt ; lymphamque roganti,  
 Dulce dedit, tostâ quod coxerat antè polentâ. 450  
 Dum bibit illa datum ; duri puer oris & audax  
 Constitit ante Deam ; risitque, avidamque vocavit.  
 Offensa est : neque adhuc epotâ parte loquentem  
 Cum liquido mistâ perfudit Diva polentâ.  
 Combibit os maculas ; &, quâ modò brachia gessit, 455  
 Crura gerit : cauda est mutatis addita membris :  
 Inque brevem formam, ne sit vis magna nocendi,  
 Contrahitur : parvâque minor mensura lacertâ est.  
 Mirantem, flentemque, & tangere monstra (3) parantem

(3) *paventem*

Fugit anum; latebramque petit: aptumque colori 460  
Nomen habet, variis stellatus corpora guttis.

### EXPLANATION.

THE Rape of Proserpine is so obscure an Event, that we need not be surprized, to see the Ancients and Moderns so divided in their Opinions, about the Explication of it. Some Authors have entirely grounded this Fable upon Natural Philosophy; Others, believed, that it contained some Piece of ancient History, which was not impossible to be clear'd up, notwithstanding all the Poetical Fictions that were added to it, in process of Time. But I do not intend to enter here, into a Detail of all their Sentiments. We may consult the Mythologists, upon that Head, who have treated it at large; but as the learned Dom Pezeron, and Monsieur Le Clerc, seem of all those Authors, who have written upon this Fable, to come nearest the Truth: I shall, in a few Words, first give you their Thoughts concerning it, and afterwards add my own.

Dom Pezeron (1) says, that in the Partition of the World amongst the Titan Princes, Pluto, or Hades, had the *West* for his Lot; and that he carried a Colony to the further end of Spain, where he applyed himself to the Working of the Gold and Silver Mines, which were very common there, especially on the Coast of *Cales*: as we may see in Strabo, Diodorus Siculus, and particularly in Aristotle,

who speaks very much of the Riches of that Country. The Situation of that Prince's Kingdom, which was a very low Country in respect of *Greece*, and which the Ancients believed was covered with eternal Darkness, gave occasion to say, that Pluto had got Hell for his Share; but nothing spread that Notion so much as the Mines, in which he continually kept Men at work. Mines, according to the common way of speaking, are in the Center of the Earth, and those who look for Ore in them, descend, as it were, to the gloomy Mansions of the Ghosts. This is what Pliny (2) expresses so elegantly, *in sede Manium opes quærimus; nos ad inferos agunt*. The famous *Tartarus*, a River so known in the Empire of Pluto, was, without doubt, the *Tartessa*, which runs through the heart of Spain. The River *Lethæ* is the *Guadaletha*, which is in the same Country, and the Name of the Lake *Avernus*, comes from the Word *Abarona*, which is as much as to say, That which is at the Extremities.

Pluto, continues that Author, tho' retired into the remotest part of Spain, had heard of the Beauty of Proserpine, the Daughter of Ceres Queen of *Sicily*; and resolved to take her from thence by Force, according to a Custom, very common in

(1) *Ant. de la Langue des Celtes.*

(2) Lib. XXXIII. Cap. 2.

in those Days. Perhaps, he had already demanded her in Marriage, and the young Princess had refused to quit her Mother, to go to a Country, which was, at that time, looked upon to be the End of the World. Other Princesses had, very likely, been of the same Mind, and from this, the Poets took occasion to say, Pluto complained loudly, that tho' he was the Brother of Jupiter, and the richest Prince in the World, yet no body cared to marry him.

*Dux Erebi quondam tumidas  
exarsit in iras,  
Prælia moturus superis, quod  
solus egeret  
Connubiis, sterilsque diu con-  
sumeret annos (1).*

Monsieur le Clerc (2), in his Explanation of this Fable, pretends it was not Pluto that carried away Proserpine, but Aidoneus King of *Epirus*, or Orcus King of the Molossians. As Aidoneus had Mines in which he kept Workmen, and as the Passage into his Kingdom was over a River named *Acheron*, that Prince has often been confounded with Pluto; and it is not to be doubted, but his History has frequently been made use of, to embellish that of the God of Hell: *Epirus*, which was a very low Country, in regard to the rest of *Greece*, was also taken for Hell. We know that the Journeys which Theseus, and Hercules after him, took into *Epirus*, were looked upon as Travels into Hell.

This being supposed, the Author, whom I have just mentioned, proves that Ceres, or Dio, reigned in *Sicily*, at the same Time that Aidoneus was King of *Epirus*. The Reign of that Princess was very commendable, for the great Care she took to instruct her Subjects, in the Art of Tilling the Ground, and sowing of Corn. She also established several Laws concerning Civil Government (3), and the Preservation of private Property; to the end that every one might enjoy the Effects of his Industry, and, without Trouble or Molestation, reap the Grain he had sown (4). This is what has made that Queen, always esteem'd the Goddess of the Earth, and of Corn. It is necessary nevertheless, to observe, that Ceres taught Agriculture only to the Greeks; the Egyptians, the Chaldeans, and several other Nations, had the knowledge of it long before. There is even reason to believe, that this Art was not altogether unknown in *Sicily*, and *Greece* itself, before her Time; and that it was only brought to perfection, by that famous Queen.

Ceres made her ordinary Residence, in a delightful part of *Sicily*, named *Enna*, as we learn from Cicero (5) and Diodorus Siculus (6). *Enna*, according to Monsieur Bochart (7), is as much as to say, *agreeable Fountain*; which corresponds very well, with the Description given by those Authors of the charming

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(1) *Claudianus de raptu Proserp.* (2) Tom. VI, de sa Biblioth. Universelle.  
(3) PORPHYR. Lib. IV, de Abstinencia. (4) *Virg.* (5) *Verrina III.*  
(6) Lib. V. (7) *Cban.* Lib. I. Cap. XXVIII.



ing Country, I have just mentioned, in which the Town of that Name was situated. Proserpine, the only Daughter of Ceres, whom others name Coré or Pherephata, which signifies, *Fruit abounding*, walked out one Day at a pretty Distance, into those agreeable Meadows; where, according to Strabo (1), Cicero, and Ovid, she gathered Flowers with some young Ladies of her Court. Certain Pirates surprized her, and placing her in a Chariot, carried her to the Sea-side, where they embarked and sailed away to *Epirus*. It was thereupon published, that Pluto himself had carried her away, because it was the Custom to attribute to the Prince, whatever was done by his Orders; as Pausanias (2) tells us, upon this Occasion. As those who carried off that Princess, concealed themselves in the Caverns of Mount *Ætna*, to wait for a favourable Opportunity to execute their Design, it was fabled, that Pluto came out of Hell at that Place; because that Mountain, which vomits Fire and Flames without ceasing, has always been looked upon by the Poets, as a Vent of Hell. Ceres being informed of her Daughter's Misfortune, went all over *Greece* in Search of her; and after a great deal of Fatigue, rested herself at a Village of *Attica*, named *Eleusis*, where she heard that the Ship, in which her Daughter was carried away, had sailed Westward. She made loud Complaints of that Injury, at the Court of Jupiter; but could ob-

tain no further Satisfaction, than that the young Queen should be permitted to go sometimes to visit her Mother, and stay some Days with her. Which, without doubt, gave room to feign, that Jupiter had granted to Ceres, that her Daughter should remain alternately Six Months in Hell, and Six Months with her upon Earth. Thus the Queen of *Sicily* was pacified; and persuaded to believe, that the Marriage was agreeable to her Daughter, tho' there was a little difference in Age, between her and her Uncle.

How ingenious soever this Explication may appear, I cannot be of Opinion, that the Rape of Proserpine ought to be charged to Aidoneus, King of *Epirus*, since that Prince was contemporary with Theseus and Perithous, that is to say, about Fifty Years before the War of *Troy*; and that the Titan Prince, who bore the Name of Pluto, reigned several Ages before. Is there any Appearance, that Ceres did not teach *Sicily* and *Greece*, the Art of cultivating the Earth, before the Time of Hercules and Theseus? Did those People then live upon Acorns and wild Herbs? And from the Times of the Lycaons and Phoroneuses, had *Greece* learned to subsist upon no solidier Food, than what she had in common with the Beasts of the Field?

I know very well, Monsieur le Clerc distinguishes two Princes of the Name of Aidoneus; that One was contemporary with Theseus, and the other with Abra-

(1) Lib. VII.

(2) In *Corinth.*

Abraham or Isaac ; and that it was in the Time of the ancientest of them, that Proserpine was carried away. But, besides those two Princes resembling one another too much, to have been different Persons ; we may say, with a great deal of Truth, that this is no more than a Question about a Name, and that he calls the Prince Aidoneus, whom others name Pluto.

But whether this be so or not, there is a great deal of Probability, that these two Explications are, themselves, no more than new Fables. Can we imagine that Ceres, in seeking her Daughter, who had been carried away from her, made herself be worshipped by the Athenians ; that Erechtheus received Feasts, which she, herself, had established in her life-time ; and Triptolemus, whose Father then reigned at *Eleusis*, was the Priest of the Mysteries of a Woman, who had not Power enough to recover her own Daughter ? I am sensible that several Chronologers, and particularly the celebrated Sir Isaac Newton, depending upon the Authority of Greek Authors, endeavour to fix the Time in which Ceres lived ; that they mark the Epoch of her Voyage from *Sicily* to *Athens* ; and that they speak of the Year in which she dyed, and of the Worship with which she was adored soon after her Death. But, notwithstanding these Authorities, I am perswaded we must not look in *Greece*, for any other Ceres, than the Isis of the *Ægyptians* ; nor any other Mysteries, than

those of that Goddess. It is too well known, for any Doubt to be made of it, that almost all the Grecian Gods, and their Worship, were brought from the Eastern Countries ; and principally *Ægypt*, along with those Colonies which peopled *Greece* at different Times : and if there are any, whose Transmigrations are certain, they are Bacchus or Osiris, and Ceres or Isis. Here then, is what has given rise to the present Fable. *Greece* was afflicted with a great Famine in the Reign of Erechtheus, as we learn from Diodorus Siculus (1). Ovid even gives a long and fine Description of that Famine. The Athenians, whose Country was not very fertile, felt it more than their Neighbours, and Erechtheus was obliged to send to *Ægypt* for Corn ; those who went for it, brought home, along with the Grain they bought there, the Worship and Ceremonies of that Divinity who presided over Agriculture.

The Evil the Athenians had suffered by that Famine, and the Dread they had of falling again under the like Calamity, made them unanimously embrace the Mysteries and Rites of a Goddess, whom they believed able to protect them from it. Triptolemus embraced that Worship, at the same time in *Eleusis* ; he would even be the first Priest, himself, of Ceres or Isis ; and, finding every thing in Abundance about him, took particular Care, in assisting his Neighbours with part of his Plenty, to teach them those Mysteries

O 2

(1) Lib. I.

Myſteries which he himſelf had juſt learned. Sicily had, ſome-time before, received the Myſteries of that Divinity, and that was the reaſon why it was ſaid, Ceres came from *Sicily* to *Athens*. It was added, that her Daughter had been taken away, becauſe Corn and Fruit, which her Name ſignifies, as I have already obſerved, had not been produced, for ſome time, in ſufficient Quantity, to furniſh Food for the People. It was alſo further added, that Pluto carried her down to Hell, becauſe the Grain and Fruit remained at that time, as it were, buried in the Center of the Earth. At laſt it was ſaid, that Jupiter had decided the Difference between Ceres and Pluto, becauſe the Earth was then ſeen cover'd again with new Crops. This was the Foundation of that Fable, and the Introduction of the Myſteries of Ceres into *Greece*. Some famous Poet, whoſe Name is defaced in the XIV Epoch of the *Arundelian* Marbles, celebrated that Event in a Poem,

as that Epoch relates; and it is neceſſary to obſerve, 1. That this Poem, which, without doubt Ovid had ſeen, was compoſed ten Years after the Arrival of Ceres. 2. That the Author of the Chronicle of thoſe Marbles, treats the Rape of Proſerpine, the Search which Ceres made for her Daughter, and all the other Circumſtances, which have been thrown into that Event, as Fables: Which, without doubt, is as much as to ſay, that the Poet, we are ſpeaking of in this Place, had extremely diſguiſed the Hiſtory of the Tranſlation of the Worſhip of Ceres, into *Attica*. If, nevertheleſs, there are learned Men who are fond of ſuſtaining their Ceres, we may, to ſatisfy them, ſuppoſe that this Queen of *Sicily*, having loſt her Daughter, and going into *Attica* to look for her, taught Triptolemus the Myſteries of *Iſis*; and that the Greeks having, in proceſs of Time, inrolled Ceres her ſelf, in the Catalogue of their Divinities, her Worſhip became confounded with that of *Iſis*.

FAB. VIII, & IX. Aſcalaphus in Bubonem.  
Sirenes in Aves ex parte.

#### ARGUMENT.

*Ceres makes a fruitleſs Search for her Daughter over the whole Earth, until the Nymph Arethufa acquaints her with the Place of her Abode. The Goddeſs thereupon complains to Jupiter, and obtains his Conſent, for her Daughter's Return to the World again, provided*



*vided she had not eat any thing since her Arrival in Pluto's Dominions : But Ascalaphus discovering that she tasted some Seeds of a Pomegranate, Ceres is disappointed, and in a Fury, metamorphoses the Informer into an Owl. The Sirens have also Wings given them by the Gods, to enable them to be more expeditious in their Search after Proserpine : And Jupiter at last, to comfort Ceres for her Loss, orders that her Daughter shall remain six Months, every Year with her Mother upon Earth, and the other six Months with her Husband, in Hell.*

QUAS Dea per terras, & quas erraverit undas,  
 Dicere longa mora est ; quærenti defuit orbis.  
 Sicaniâ repetit. dumque omnia lustrat eundo ;  
 Venit & ad Cyanen : ea, nî mutata fuisset, 465  
 Omnia narrâset. sed & os & lingua volenti  
 Dicere non aderant : nec, quo loqueretur, habebat.  
 Signa tamen manifesta dedit : notamque parenti,  
 Illo fortè loco delapsam gurgite sacro,  
 Persephones zonam fummis ostendit in undis. 470  
 Quam simul agnovit, tanquam tum denique raptam  
 Scîssit, inornatos laniavit Diva capillos :  
 Et repetita suis percussit pectora palmis,  
 Nec scit adhuc ubi sit : terras tamen increpat omnes ;  
 Ingratasque vocat, nec frugum munere dignas ; 475  
 Trinacriam ante alias, in quâ vestigia damni  
 Repperit. ergo illic sævâ vertentia glebas  
 Fregit aratra manu : parilique irata colonos  
 Ruricolâsque boves leto dedit : arvâque jussit  
 Fallere depositum ; vitiataque semina fecit. 480  
 Fertilitas terræ, latum vulgata per orbem,  
 Cassa jacet : primis segetes moriuntur in herbis :  
 Et modò sol nimius, nimius modò corripit imber.  
 Sideraque, ventique nocent : avidæque volucres

Semina jacta legunt: lolium, tribulique fatigant 485  
Triticeas messes, & inexpugnabile gramen.

Cum caput Eleis Alpheias extulit undis,  
Rorantesque comas à fronte removit ad aures;  
Atque ait: O toto quæsitæ virginis orbe,  
Et frugum genitrix, immensos siste labores; 490  
Neve tibi fidæ violenta irascere terræ.

Terra nihil meruit: patuitque invita rapinæ.  
Nec sum pro patriâ supplex: huc hospita veni.  
Pisa mihi patria est: & ab Elide ducimus ortum.  
Sicaniam peregrina colo: sed gratior omni 495

Hæc mihi terra solo est. hos nunc Arethusa penates,  
Hanc habeo sedem; quam tu, mitissima, serva.  
Mora loco cur sim, tantique per æquoris undas  
Advehar Ortygiæ, veniet narratibus hora  
Tempestiva meis: cum tu curisque levata, 500

Et vultus melioris eris. mihi pervia tellus  
Præbet iter: subterque imas ablata cavernas  
Hic caput attollo: desuetaque sidera cerno.  
Ergo, dum Stygio sub terris gurgite labor,  
Visa tua est oculis illic Proserpina nostris. 505

Illa quidem tristis, nec adhuc interrita vultu;  
Sed regina tamen, sed opaci maxima mundi;  
Sed tamen inferni pollens matrona tyranni.  
Mater ad auditas stupuit, ceu saxea, voces:  
Attonitæque diu similis fuit. utque dolore 510

Pulsa gravi gravis est amentia; curribus auras  
Exit in æthereas: ibi toto nubila vultu  
Ante Jovem passis stetit invidiosa capillis.  
Proque meo (1) veni supplex tibi, Jupiter, inquit,  
Sanguine, proque tuo. si nulla est gratia matris; 515  
Nata patrem moveat: neu sit tibi cura precamur  
Vilior illius, quod nostro est edita partu.

En quæsitæ diu tandem mihi nata reperta est:  
Si reperire vocas, amittere certius; aut si  
Scire ubi sit, reperire vocas. quod rapta, feremus; 520  
Dummodo reddat eam. neque enim prædone marito

(1) venio

Filia digna tua est : si jam mea filia digna est.  
 Jupiter excepit : Commune est pignus onusque  
 Nata mihi tecum : sed, si modò nomina rebus  
 Addere vera placet, non hoc injuria factum, 525  
 Verùm (2) amor est ; neque erit nobis gener ille pudori.  
 Tu modò, Diva, velis. ut desint cætera ; quantum est  
 Esse Jovis fratrem ! quid quòd nec cætera desunt,  
 Nec cedit nisi forte mihi ? sed tanta cupido  
 Si tibi discidii ; repetat Proserpina cœlum : 530  
 Lege tamen certâ ; si nullos contigit illuc  
 Ore cibos. nam sic Parcarum fœdere cautum est.  
 Dixerat. at Cereri certum est educere natam.  
 Non ita fata sinunt. quoniam jejunia virgo  
 Solverat : (3) & cultis dum simplex errat in hortis. 535  
 Puniceum curvâ decerpserat arbore pomum :  
 Sumtaque pallenti septem de cortice grana  
 Presserat ore suo, solusque ex omnibus illud  
 Viderat Ascalaphus : quem quondam dicitur Orphne,  
 Inter Avernales haud ignotissima Nymphas, 540  
 Ex Acheronte suo furvis peperisse sub antris.  
 Vidit : & indicio reditum crudelis ademit.  
 Ingemuit regina Erebi ; testemque profanam  
 Fecit avem : sparsumque caput Phlegethontide lymphâ  
 In rostrum, & plumas, & grandia lumina vertit. 545  
 Ille sibi ablatus fulvis amicitur ab alis ;  
 Inque caput crescit ; longosque reflectitur ungues ;  
 Vixque movet natas per inertia brachia pennas :  
 Fœdaque fit volucris, venturi nuntia luctûs,  
 Ignavus bubo, dirum mortalibus omen. 550  
 Hic tamen indicio pœnam linguâque videri  
 Commeruisse potest. vobis, Acheloïdes, unde  
 Pluma pedesque avium, cùm virginis ora geratis ?  
 An quia, cùm legeret vernos Proserpina flores,  
 In comitum numero mistæ, Sirenes, eratis ? 555  
 Quam postquam toto frustra quæsistis in orbe ;  
 Protinus ut vestram sentirent æquora curam,  
 Possè super fluctus alarum insilere remis

(2) honor

(3) irriguis dum



Optâstis : facilesque Deos habuistis; & artus

Vidistis vestros subitis flavescere pennis.

560

Ne tamen ille canor mulcendas natus ad aures,

Tantaque dos oris linguæ deperderet usum;

Virginei vultus, & vox humana remansit.

## EXPLANATION of FAB. VIII, &amp; IX.

IN the Treaty which Ceres made with Pluto, Jupiter granted the Return of her Daughter, upon Condition she had eat nothing, since her Arrival in Hell: But Ascalaphus informing, that he had seen her taste seven Grains of a Pomegranate, which she pulled in the Garden there, the Decree was changed; and Jupiter declared, that Proserpine should stay six Months, with her Husband in Hell, and six Months, alternately, with her Mother upon Earth: Or, as Apollodorus says, nine Months with Ceres, and three Months with Pluto (1). That Princess, to be revenged on Ascalaphus for his Indiscretion, changed him into an Owl. Ascalaphus was one of Pluto's Courtiers, who, having advised his Master to carry away Proserpine, did all that lay in his Power, to obstruct the Negotiations of Ceres, and hinder her Daughter from being restored to her. Proserpine, at last got him destroyed, and this was the Circumstance that gave rise to the Fable. The pernicious Counsels he gave his Master, were signified by the Seeds of the Pomegranate. His Transformation into an Owl, is but a Metaphor, which represents to us an odious

Man, unless we had rather say, the Fable was only published to let us know, that he kept himself continually hid in the Mines, of which he was Pluto's Over-Seer, and perished in them at last. It is very likely, he was crushed to Death by the fall of a Rock, which occasioned the Poets to say, that Proserpine had covered him with a great Stone, as we may see in Apollodorus (2), who says, it was Ceres herself, that punished him in that manner. The Name Ascalaphus, signifies *One that breaks Stones*; and, very probably, that Name was only given him, to denote his Employment. Some Authors pretend, that he was changed into a certain sort of Lizard, which the Greeks call *Ascalabos*; and it was, without doubt, the Resemblance between the Names, that gave them Occasion to say so.

Our Poet adds, that the Nymph Cyane going to reproach Pluto with his Treatment of Proserpine, the God changed her into a Fountain: A Circumstance, which, I believe, has no other Foundation, than the nearness of the Place, where Pluto's Emissaries embarked, to a Fountain of that Name,

(1) *Apollod. Lib. i.*(2) *Lib. i.*

Name, in the Neighbourhood of *Syracuse*. What the same Poet adds concerning a Maid called *Menthe*, whom *Proserpine* changed into a Plant, which still bears her Name, and which the Greeks called *Hediosmos*, because of its fine smell; signifies, in all Appearance, that *Proserpine* not being able to suffer a Rival, who shared with her, the Affection of her Husband took away her Life. Thus, upon Account of the Resemblance of Names, several Metamorphoses were invented by those, who wrote the History of that Court.

Mention is also made, in the same Place, of the Syrens that accompanied *Proserpine* when

she was taken away. But, that I may not be obliged hereafter to repeat the same Thing over again, I shall not explain this Fable, till I come to the Adventures of *Ulysses*. It shall suffice at present to say, if *Ovid* has feigned, that the Syrens who were with *Proserpine*, when she was carried away, obtained from the Gods to be changed into Birds, that they might go to look for her; it is because, very likely, the Syrens who inhabited the Coast of *Italy*, near enough to *Sicily*, having heard of the Misfortune which had happened to that Princess, ordered a Ship with Sails to be equipped, to go in Search of her.

F A B. X. Arethusa Nympha in Fontem sibi cognominem.

#### ARGUMENT.

*The Muse continues the Rehearsal of the Song, in which Ceres, being satisfied with Jupiter's Decree, relating to her Daughter, goes back to Arethusa, to learn the History of her Adventures. The Nymph entertains the Goddess with the Love of Alpheus, and his Pursuit of her; to avoid which, she implores the Assistance of Diana, who changes her into a Fountain.*

A T medius fratrisque sui mœstæque sororis  
Jupiter ex æquo volentem dividit annum. 565  
Nunc Dea regnorum numen commune duorum  
Cum matre est totidem, totidem cum conjuge menses.  
Vertitur extemplo facies & mentis & oris:  
Nam, modò quæ poterat Diſi quoque mœsta videri,  
Lætæ

Læta Deæ frons est : ut Sol, qui tectus aquosis 570  
Nubibus antè fuit, victis ubi nubibus exit.

Exigit alma Ceres, natâ secura (1) repertâ,  
Quæ tibi causâ viæ : cur sis, Arethusa, facer fons.  
Conticuere undæ : quarum Dea sustulit alto  
Fonte caput : viridesque manu ficcata capillos 575  
Fluminis Elei veteres narravit amores.

Pars ego Nympharum, quæ sunt in Achaïde, dixit,  
Una fui : nec me studiosius altera saltus  
Legit, nec posuit studiosius altera casset.

Sed quamvis formæ nunquam mihi fama petita est, 580  
Quamvis fortis eram ; formosæ nomen habebam :  
Nec mea me facies nimium laudata juvabat.

Quaque aliæ gaudere solent, ego rustica dote  
Corporis erubui ; crimenque placere putavi.  
Lassa revertabar (memini) Stymphalide sylvâ ; 585  
Æstus erat : magnumque labor geminaverat æstum.

Invenio sine vortice aquas, sine murmure euntes,  
Perspicuas imo ; per quas numerabilis altè  
Calculus omnis erat ; quas tu vix ire putares.

Cana salicta dabant, nutritaque populus undâ, 590  
Sponte suâ natas ripis declivibus umbras.

Accessi ; primumque pedis vestigia tinxi :  
Poplite deinde tenui. neque eo contenta, recingor :  
Molliaque impono falici velamina curvæ :

Nudaque mergor aquis. quas dum ferioque, trahoque,  
Mille modis labens, excussaue brachia jacto ; 596

Nescio quod medio sensi sub gurgite murmur :  
Territaue insisto propioris margine ripæ.

Quò propèras, Arethusa ? suis Alpheus ab undis,  
Quò properas ? iterum rauco mihi dixerat ore. 600

Sicut eram, fugio sine vestibus. altera vestes  
Ripa meas habuit. tanto magis instat, & ardet :

Et quia nuda fui, sum visa paratior illi.  
Sic ego currebam ; sic me ferus ille premebat :

Ut fugere accipitrem pennâ trepidante columbæ, 605  
Ut solet accipiter trepidas agitare columbas.

(1) *receptâ*,



METAMORPHOSEΩN LIB. V. 203

Ufque fub Orchomenon, Pfophidaque, Cyllenenque,  
 Mænaliolque finus, gelidumque Erimanthon, & Elin  
 Currere fuffinui. nec me velocior ille.  
 Sed tolerare diu curfus ego viribus impar 610  
 Non poteram : longi patiens erat ille laboris.  
 Per tamen & campos, per opertos arbore montes,  
 Saxa quoque, & rupes, & quâ via nulla, cucurri.  
 Sol erat à tergo : vidi præcedere longam  
 Ante pedes umbram ; nifi fi timor illa videbat. 615  
 Sed certè fonituque pedum terrebar ; & ingens  
 Crinales vittas afflabat anhelitus oris.  
 Feffa labore fugæ, Fer opem, deprendimur, inquam,  
 Armigeræ, Dictynna, tuæ : cui fæpe dedifti  
 Ferre tuos arcus, inclufaque tela pharetrâ. 620  
 Mota Dea eft ; fpiffisque ferens è nubibus unam  
 Me fuper injecit. luftrat caligine tectam  
 Amnis ; & ignarus circum cava nubila quærit.  
 Bifque locum, quo me Dea texerat, infcius ambit :  
 Et bis, Io Arethufa, Io Arethufa, vocavit. 625  
 Quid mihi tunc animi miferæ fuit ? anne quod agnæ eft,  
 Siqua lupos audit circum ftabula alta frementes ?  
 Aut lepori, qui vepre latens hostilia cernit  
 Ora canum, nullosque audet dare corpore motus ?  
 Non tamen abfcedit : neque enim veltigia cernit 630  
 Longiùs (2) ulla pedum. fervat nubemque locumque.  
 Occupat obfèffos fudor mihi frigidus artus :  
 Cæruleæque cadunt toto de corpore guttæ.  
 Quaque pedem movi, manat lacus : éque capillis  
 Ros cadit : & citiùs, quàm nunc tibi (3) fata renarro,  
 In laticem mutor. fed enim cognofcit amatas 636  
 Amnis aquas, pofitoque viri, quod fumerat, ore,  
 Vertitur in proprias, ut fe mihi mifceat, undas.  
 Delia rumpit humum. cæcis ego merfa cavernis  
 Advehor Ortygiam : quæ me cognomine Divæ 640  
 Grata meæ fuperas eduxit prima fub auras.

(2) ire pedum,

(3) facta

## EXPLANATION.

THE Fable of the Fountain *Arethusa*, and the River *Alpheus* her Lover, who traversed so many Countries, to follow his Mistress; has no other Foundation, according to the famous Bochart (1), than an equivocal Expression, in the Language of the first Inhabitants of *Sicily*. The Phœnicians, who went to settle in that Island, finding the Fountain surrounded with Willows, gave it the Name of *Alphaga*; which is as much as to say, the Fountain of Willows. Others gave it the Name of *Arith*, which signifies a Stream. The Greeks, who arrived some Ages after, not understanding the Signification of those two Words, and remembering their River *Alpheus* in *Elis*; imagined, that since the River, and the Fountain, had very near the same Name, *Alpheus* must certainly have crossed the Sea, to come into *Sicily*. This Notion appeared very ingenious to one of the Wits of that Time, and he composed, upon that Sub-

ject, a Romance of the Loves of the River-God *Alpheus*, and the Nymph *Arethusa*. Almost all the ancient Historians, have been cheated and misled by that Fable, since they have said very seriously, that the River *Alpheus* passed through the Sea, and went afterwards to glide in *Sicily*, near the Fountain *Arethusa*. This Fable seems also to have gained universal Credit; for we find the Oracle of *Delphi*, ordering Archias, to conduct a Colony of Corinthians to *Syracuse*, and the Priestess delivering herself in these Terms: *Go into that Island, where the River Alpheus mixes his Waters with the fair Arethusa*. Pausanias (2), who looks upon the History of the Amours of *Alpheus* and *Arethusa*, as a Fable; yet led away by the Authority of so precise an Oracle, dares not deny that this River runs through the Sea, tho he does not see how such a Thing can happen.

(1) CHAN. Lib. I. Cap. xviii.

(2) In *Elis*.

## F A B. XI. Lyncus rex in Lyncem.

## A R G U M E N T.

*Ceres gives her Chariot to Triptolemus, with Orders to go every where and cultivate the Earth: The Prince obeys her, and arrives, at last, in Scythia, where Lyncus, designing to kill him, is changed into a Lynx. The Muse finishes the Song*

*Song, with the Metamorphosis of the Pierides into Magpies.*

**H**ac Arethusa tenus. geminos Dea fertilis angues  
 Curribus admovit; frænisque coërcuit ora:  
 Et medium cœli terræque per aëra vecta est:  
 Atque levem currum Tritonida misit in arcem 645  
 Triptolemo; partimque rudi data semina jussit  
 Spargere humo, partim post tempora longa recultæ.  
 Jam super Europen sublimis & Afida terras  
 Vectus erat juvenis; Scythicas advertitur oras.  
 Rex ibi Lynceus erat. regis subit ille penates. 650  
 Quà veniat, causamque viæ, nomenque rogatus,  
 Et patriam; Patria est claræ mihi, dixit, Athenæ;  
 Triptolemus nomen. veni nec puppe per undas,  
 Nec pede per terras: patuit mihi pervius æther.  
 Dona fero Cereris; latos quæ sparsa per agros 655  
 Frugiferas messes, alimenta que mitia reddant.  
 Barbarus invidit: tantique ut muneris auctor  
 Ipse sit, hospitio recipit: somnoque gravatum  
 Aggreditur ferro. conantem figere pectus  
 Lynceus Ceres fecit: rursusque per aëra misit 660  
 Mopsopium juvenem sacros agitare jugales.  
 Finierat dictos è nobis maxima cantus.  
 At Nymphæ vicisse Deas Heliconæ colentes  
 Concordi dixere sono. convicia victæ  
 Cum jacerent, Quoniam, dixit, certamine vobis 665  
 Supplicium meruisse parum est, maledictaque culpæ  
 Additis, & non est patientia libera nobis;  
 Ibimus in pœnas; & quæ vocat ira, sequemur.  
 Rident Emathides, spernuntque minacia verba;  
 Conatæque loqui, & magno clamore protervas 670  
 Intentare manus, pennas exire per ungues  
 Aspexere suos, operiri brachia plumis:  
 Alteraque alterius rigido concreescere rostro  
 Ora vident, volucresque novas accedere sylvis.  
 Dumque volunt plangi; per brachia mota levatæ 675  
 Aëre pendebant nemorum convicia picæ.

Nunc



Nunc quoque in alitibus facundia prisca remansit,  
Raucaque garrulitas, studiumque immane loquendi.

#### EXPLANATION.

CERES, in seeking her Daughter, went into *Greece*, and finding herself extremely fatigued, rested near the Town of *Eleusis*, where the principal Persons of the Country went to see her; amongst the rest, Triptolemus, and a plain honest Woman, named Faube, who offer'd Ceres her House, and gave her a Drink to refresh her, made of Honey and Wine, of which she drank very heartily. A young Boy, who observed her drink with such Eagerness, fell a Laughing, and was punished for it on the Spot: As he was, perhaps, called Stellio, we need not look for any other Foundation, than the Resemblance of Names, to the Fable, which says, he was changed into a Lizard.

As Triptolemus, the Son of Celeus and Neæra, was one of those who gave Ceres the best Reception, it was published, that the Goddess taught him Agriculture, and sent him in a Chariot, drawn by winged Dragons, to carry over all the World, the Knowledge of an Art, so necessary to Mankind. It was added, that she nursed him with her own Milk: A strong expression which shews the Care she took, to form the Manners of that young Prince. The Fable was even carried so far as to say, that Ceres put him in the Fire during the Night, to purify him, and took

him out every Morning: Metaphorical Expressions, which inform us, that this Prince, to be initiated in the Mysteries of Isis, went through all the Expiations which were made use of, upon that Occasion.

All these Fables, so Mystrious, and the Arrival of Ceres in *Attica*, so well represented on a Marble Tomb, which Monsieur de Boze, perpetual Secretary to the *Academie des Belles Lettres*, has now in his Possession, and has so ingeniously explained in a Dissertation printed in the IV Tome of the *Memoirs* of that *Academy*; all these Fables, I say, have no other Foundation, than the Introducing of the Worship of Ceres into *Greece*, and especially in *Attica*, as I have already proved.

Triptolemus, who reigned at the same time in *Eleusis*, went, as we learn from Philochorus, with a Ship to carry Corn into different Countries; where he taught, at the same Time, the Mysteries of Ceres, whose Priest he was. Before he departed, he sowed some Corn in a Field of *Attica*, called *Ravina*, as we find in the X Epoch of the *Arundelian Marbles*. This is, without doubt, the Key to explain all these Fables. For, certainly, it relates to the Time, in which the Worship of Ceres, so ancient then in *Egypt*, was received in *Greece*; and not to Agriculture, which was

was known there long before, as I have already observed: Except we had rather understand it, of a new Way of Tilling the Ground, which the Greeks, learned in their Voyage to *Ægypt*, and made use of at that Time. The Marbles, which I have just mentioned, fix that Epoch under the Reign of Erechtheus; that is to say, according to the Commentators upon those Marbles, 1426 Years before JESUS CHRIST, and 280 Years, or thereabout, before the War of *Troy* (1).

This is a proper Place to speak of the Mysteries of Ceres, and the Feasts which Erechtheus, Triptolemus, and Mopsus established in *Greece*; but as that Article would lead me too far, the Reader may consult Meursius (2), and Monsieur le Clerc (3), who have treated it with great Exactness.

The Dangers which Triptolemus met with in his Voyages, gave rise, without doubt, to the Fable of Lyncus; whose Cruelty is pointed at, by changing him into a Lynx. Triptolemus had the good Fortune to escape out of the Hands of that Tyrant, who, jealous of his Reputation, intended to have put him to Death. The Fable, which says, Triptolemus was mounted on a Chariot, drawn by winged Dragons, is taken from an Equivocation in the Phœnician Language; of which, the Word, made use of in that History, signifies either a Winged

Dragon, or a Ship stuck full of Iron Nails or Bolts, as Bochart says (4), and Monsieur le Clerc, after him. Nevertheless, I am rather inclined to be of Philochorus's Opinion, cited by Eusebius, who reports, that the Prince's Ship was taken for a flying Dragon, because she carried the Figure of a Dragon on her Prow.

Tho' I am persuaded the Fables, which I have just explained, have no other Ground, than the bringing of the Worship of Ceres into *Greece*; it is necessary, nevertheless, to take notice here, of what we find in a Fragment of Stobæus (5), where it is said, Erechtheus, who was engaged in a War against the Eleusians, was told by the Oracle, he should be victorious, if he sacrificed his Daughter Proserpine, which may have given rise to the Fable.

Another Fragment of Homer, cited by Pausanias (6), tells us the Names of the first Greeks, who were initiated in the Mysteries of Ceres. They were, according to that Poet, Celeus, Triptolemus, Eumolpus, and Diocles. St. Clement of *Alexandria* (7) calls them Baubon, Dysfaulus, Eubuleus, Eumolpus, and Triptolemus. I suspect much, that it was Eumolpus himself, or Musæus his Father, who, in Honour of Ceres, composed the Poem, which I have spoken of; Strabo and Pausanias, are also of the same Sentiment.

(1) See *EPOCH* XIII, XIV, and XV, of the *Arundelian Marbles*.

(2) *Græcia ferata Eleusinia*.

(3) *Tom. VI. de la Biblioth. Univers.*

(4) *Hieroz. Lib. III. Cap. xiv.*

(5) *Serm. xxxviii.*

(6) *In Corinth.*

(7) *In Præm.*

Sentiment. That Eumolpus, being Hierophante, or Explainer of the sacred Myſteries of the Eleuſians, found himſelf in ſo much Eſteem and Credit, that he made War againſt Erechtheus. The two Chiefs were kill-

ed in the Battle, and it was eſtabliſhed, that the Race of Erechtheus, ſhould be Kings of *Athens*, and that the Deſcendants of Eumolpus, ſhould content themſelves with the Dignity of Ierophante.





# P. OVIDII NASONIS METAMORPHOSEON LIBER VI.

F A B. I. & II. Minerva in Anum. Arachne  
in Araneam.

## A R G U M E N T.

*Arachne, grown vain-glorious of her Art, challenges Minerva to work with her. The Goddess accepts the Challenge, and, enraged to see herself outdone, strikes her Rival with her Shuttle; upon which the disconsolate Arachne hangs herself; but Minerva, touched with Compassion, transforms her into a Spider.*

**P**RÆBUERAT dictis Tritonia talibus aurem ;  
Carminaque Aonidum, justamque probaverat iram,  
Tum secum, Laudare parum est : laudemur & ipsæ :  
Numina nec sperni sine poenâ nostra sinamus.  
Mæoniæque animum fatis intendit Arachnes : 5  
Quam sibi lanificæ non cedere laudibus artis  
Audierat. non illa loco, nec origine gentis  
Clara, sed arte, fuit. pater huic Colophonius Idmon  
Phocaïco bibulas tingebat murice lanas.  
Occiderat mater : sed & hæc de plebe, suoque 10  
Æqua viro fuerat. (1) Lydias tamen illa per urbes  
Quæsierat studio nomen memorabile ; quamvis  
Orta domo parvâ, parvis habitabat Hypæpis.  
Hujus ut aspicerent opus admirabile, sæpe  
Deseruerê sui Nymphæ vineta Tymoli : 15

(1) *Lydas*

P

Dese-

Deferuere suas Nymphæ Pactolides undas.  
 Nec factas solum vestes spectare juvabat;  
 Tum quoque, cum fierent, tantus decor affuit arti.  
 Sive rudem primos lanam glomerabat in orbes:  
 Seu digitis subigebat opus; repetitaque longo 20  
 Vellera molliabat nebulas æquantia tractu;  
 Sive levi teretem versabat pollice fusum;  
 Seu pingebat acu; scires à Pallade doctam.  
 Quod tamen ipsa negat: tantæque offensa magistrâ,  
 Certet, ait, mecum; nihil est, quod victa recusem. 25  
 Pallas anum simulat: falsosque in tempora canos  
 Addit, & infirmos baculo quoque sustinet artus.  
 Tum sic orsa loqui: Non omnia grandior ætas,  
 Quæ fugiamus, habet. seris venit usus ab annis.  
 Consilium ne sperne meum. tibi fama petatur 30  
 Inter mortales faciendæ maxima lanæ.  
 Cede Deæ: veniamque tuis temeraria dictis  
 Supplice voce roga. veniam dabit illa roganti.  
 Aspicit hanc torvis, inceptaque fila relinquit;  
 Vixque manum retinens, confessaque vultibus iram, 35  
 Talibus obscuram rescuta est Pallada dictis:  
 Mentis inops, longæque venis confecta senectâ:  
 Et nimium vixisse diu nocet. audiat istas,  
 Si qua tibi nurus est, si qua est tibi filia, voces.  
 Consilii satis est in me mihi. neve monendo 40  
 Profecisse putes; eadem sententia nobis.  
 Cur non ipsa venit; cur hæc certamina vitat?  
 Tum Dea, Venit, ait; formamque removit anilem;  
 Palladaque exhibuit. venerantur numina Nymphæ,  
 Mygdonidesque nurus. sola est non territa virgo. 45  
 Sed tamen erubuit; subitusque invita notavit  
 Ora rubor: rursusque evanuit. ut solet ær  
 Purpureus fieri, cum primum Aurora movetur;  
 Et breve post tempus candescere Solis ab (2) ictu.  
 Perstat in incepto, stolidæque cupidine palmæ 50  
 In sua fata ruit. neque enim Jove nata recusat:  
 Nec monet ulterius: nec jam certamina differt.

(2) ortu.

Haud

METAMORPHOSEON LIB. VI. 211

Haud mora ; (3) constituunt diversis partibus ambæ,  
 Et gracili geminas intendunt stamine telas.  
 Tela jugo vincta est : stamen secernit arundo : 55  
 Inferitur medium radiis subtemen acutis ;  
 Quod digiti expediunt, atque inter stamina ductum  
 Percusso feriunt insecti pectine dentes.  
 Utraque festinant : cinctæque ad pectora vestes  
 Brachia docta movent, studio fallente laborem. 60  
 Illic & Tyrium quæ purpura sensit ænum  
 Texitur, & tenues parvi discriminis umbræ :  
 Qualis ab imbre solet percussus solibus arcus  
 Inficere ingenti longum curvamine cœlum :  
 In quo diversi niteant cum mille colores, 65  
 Transitus ipse tamen spectantia lumina fallit.  
 Usque adeò quod tangit idem est : tamen ultima distant.  
 Illic & lentum filis immittitur aurum,  
 Et vetus in telâ deducitur argumentum.  
 Cecropiâ Pallas scopulum Mavortis in arce 70  
 Pingit, & antiquam de terræ nomine litem.  
 Bis sex cœlestes, medio Jove, sedibus altis  
 Augustâ gravitate sedent. sua quemque Deorum  
 Inscribit facies. Jovis est regalis imago.  
 Stare Deum pelagi, longoque ferire tridente 75  
 Aspera saxa facit, medioque e vulnere saxi  
 Exsiluisse ferum ; quo pignore vindicet urbem,  
 At sibi dat clypeum, dat acutæ cuspidis hastam :  
 Dat galeam capiti : defenditur ægide pectus.  
 Percussamque suâ simulat de cuspide terram 80  
 Prodere cum baccis foetum canentis olivæ :  
 Mirarique Deos. operi victoria finis.  
 Ut tamen exemplis intelligat æmula laudis,  
 Quod pretium speret pro tam furialibus ausis ;  
 Quatuor in partes certamina quatuor addit 85  
 Clara colore suo, brevibus distincta figillis.  
 Threïciam Rhodopen habet angulus unus, & Hæmon ;  
 Nunc gelidos montes, mortalia corpora quondam ;  
 Nomina summorum sibi qui tribuere Deorum.

(3) consistunt

P 2

Altera



Altera Pygmææ fatum miserabile matris 90  
 Pars habet. hanc Juno victam certamine jussit  
 Esse gruem; populisque suis indicere bellum.  
 Pingit & Antigonem ausam contendere quondam  
 Cum magni consorte Jovis; quam regia Juno  
 In volucrem vertit: nec profuit Ilion illi, 95  
 Laomedonve pater, sumtis quin candida pennis  
 Ipsa sibi plaudat crepitante ciconia rostro.  
 Qui superest solus Cinyran habet angulus orbem:  
 Isque gradus templi natarum membra suarum  
 Amplectens, saxoque jacens, lacrymare videtur. 100  
 Circuit extremas oleis pacalibus oras.  
 Is modus est; operique suâ facit arbore finem.  
 Mæonis elusam designat imagine tauri  
 Europen: verum taurum, freta vera putares.  
 Ipsa videbatur terras spectare relictas, 105  
 Et comites clamare suas, tactumque vereri  
 Affilientis aquæ; timidasque reducere plantas.  
 Fecit & Asterien aquilâ luctante teneri:  
 Fecit olorinis Ledam recubare sub alis:  
 Addidit, ut Satyri celatus imagine pulcram 110  
 Jupiter impleret gemino Nyctæida foetu:  
 Amphitryon fuerit, cum te Tirynthia cepit;  
 Aureus ut Danaën, Asopida luserit igneus;  
 Mnemosynen pastor: varius Deoïda serpens.  
 Te quoque mutatum torvo, Neptune, juvenco 115  
 Virgine in Æoliâ posuit, tu visus Enipeus  
 Gignis Aloïdas; aries Bisaltida fallis.  
 Et te, flava comas, frugum mitissima mater,  
 Sensit equum; te sensit avem crinita colubris  
 Mater equi volucris: sensit Delphina Melantho. 120  
 Omnibus his faciemque suam faciemque locorum  
 Reddidit. est illic agrestis imagine Phœbus.  
 Utque modò accipitris pennas, modò terga leonis  
 Gesserit: ut pastor Macareïda luserit Iffem.  
 Liber ut Erigonen falsâ deceperit uvâ: 125  
 Ut Saturnus equo geminum Chirona creârit.  
 Ultima pars telæ, tenui circumdata limbo,

# METAMORPHOSEON LIB. VI. 213

Nexilibus flores hederis habet intertextos.

Non illud Pallas, non illud carpere Livor

Possit opus. doluit successu flava virago : 130

Et rupit pictas, cœlestia crimina, vestes.

Utque Cytoriaco radium de monte tenebat ;

Ter quater Idmonia frontem percussit Arachnes.

Non tulit infelix ! laqueoque animosa ligavit

Guttura. pendentem Pallas miserata levavit : 135

Atque ita, Vive quidem, pende tamen, improba, dixit ;

Lexque eadem poenæ, ne sis secura futuri,

Dicta tuo generi, serisque nepotibus esto.

Post ea discedens succis Hecateïdos herbæ

Spargit. & extemplo tristi medicamine tactæ 140

Defluxere comæ : cumque his & naris & auris.

Fitque caput minimum toto quoque corpore (4) parvæ.

In latere exiles digiti pro cruribus hærent.

Cætera venter habet. de quo tamen illa remittit

Stamen ; & antiquas exercet aranea telas.

(4) *parva est.*

## EXPLANATION OF FAB. I. & II.

I. THE Fable of Arachne, who challenged Minerva, is one of those ingenious Fictions, which shews us, that she was the ablest Artist of her Time, at working in Silk and Wool. Pliny (1) says, that Arachne, the Daughter of Idmon, a Lydian by Birth, and of mean Extraction, invented the Art of making Linnen Cloth and Nets ; which was also attributed to Minerva. This Competition is, without doubt, the Foundation of the Challenge our Poet speaks of : It being a very natural way of expressing our selves, when we excel in any thing, to say, We defy another to surpass us. Nevertheless,

as Arachne hanged herself in Despair, according to the Testimony of the same Author, she must have had some Cause of Discontent, which we are ignorant of. The Conformity of her Name, and Employment, with those of the Spider, which is almost continually hanging in its own Work ; has, probably given Occasion to the Metamorphosis : Unless we should, with more Reason, attribute it to the Resemblance of her Name to the Hebrew Word *Arag*, signifying to Spin ; which the Holy Scripture makes use of, in speaking of the Spiders and their Webs.

II. The History of this Try-

P 3

21

(1) Lib. XI, Cap. xxiv.

al of Skill, between Minerva and Arachne, gives Ovid an Opportunity of vending several Fables, which he feigns to have been represented in their Works: The most considerable of which, is the Dispute between Neptune and Minerva, about giving a Name to the City of *Athens*. St. Augustin (2), following Varro, says, that Cecrops, in building the Walls of *Athens*, found an Olive-Tree and a Fountain; that the Oracle at *Delphi*, being consulted upon this Accident, answered, that both Minerva and Neptune had a Right to name the City; that the People and the Senate, being assembled, decided in favour of the Goddess; and this, he says, was the Circumstance that gave rise to the Fable. According to some Authors, this Fiction has no other Foundation, than the Change which Cranaüs made, in giving his Capital the Name of *Athens*, after his Daughter; instead of *Posidonius*, the Name of Neptune, which it had before: And as the Areopagus authorized this Change, it was fabled, that Neptune had been overcome by the Judgment of the Gods.

The Jesuit, Father Tourne- mine, seems, to me, to have comprehended the Sense of this Fable, the best of any one. In the *Memoires des Treux*, for the Month of January 1708, he says, that the ancient People of *Attica*, the Posterity of Cethin, were fierce and savage, had no Habitations but Caves, and applied themselves to nothing but Hunting: That the Pelasgians,

becoming Masters of their Country, taught them Navigation, and then made them Pirates. That Cecrops, originally from *Sais* in *Ægypt*, conducted a Colony into *Attica*; abolished the barbarous Manners and Customs of that People; and, shewed them how to cultivate the Earth and raise Olive Trees, for which the Soil was found very proper: He also taught them the Worship of Minerva, who was called *Athena*, a Goddess highly honoured at *Sais*, and to whom the Olive Tree was dedicated. The Athenians afterwards regarded that Divinity, as the Patroness of their City, which they called after her Name. *Athens* became famous for the Excellency of its Oil; and the Profit, which the Inhabitants drew from it, made them endeavour to wean the People from Piracy, that they might apply themselves entirely to Agriculture. To succeed in it, they composed a Fable, (the Way of proposing any thing to the People in those Days) in which Neptune was said to be overcome by Minerva; who, even in the Judgment of the Twelve great Gods, had found out something more useful than He. That Fable was composed in the ancient Language of the Country, which was the Phrygian, mixed with a great many Phœnician Words; and as, in those two Languages, the same Word signifies either a Horse or a Ship, Those who interpreted the Fable, took that Word in the former Signification, and spoke

(2) *De Civit. Dei*, Lib. XVIII. Cap. 1.



spake of a Horse instead of a Ship, which was the Emblem of the Fiction, whose principal Design, was to turn the People from Piracy. Without that Mistake, adds the learned Jesuit, would they have given the Name of Impious to Neptune, and would they have made a Horseman of the God of the Sea? These are Father Tournemine's Sentiments; but if they are not satisfactory, we may say, in a Word, with Vossius, that the Fable had its beginning from a Dispute between the Sailors who acknowledged Neptune for their Chief; and the People who followed the Senate, governed by Minerva. The People prevailed, having the Areopagus on their Side, and a Country Life was preferred to Piracy; which gave Occasion to say, Minerva had overcome Neptune.

Arachne, for her part, draws in her Web several Metamorphoses of the Gods, which teaching us nothing very particular, ought to be explained by the Principle, I am going to establish; and which may serve as a Key, to a Thousand other Fictions of the like nature.

Anciently not only the People, but even Kings themselves, were very rude and unpolished. The want of Education, and, much more, of the Principles of a good Morality, had made them equally ignorant and fierce. When a King demanded any Princess in Marriage, and met with a Refusal, he immediately had recourse to Arms, to obtain her by Force. His

Standards and his Ships carried Figures which declared their Master; and his Ensigns were either of Beasts, Birds, or some Monster of a fantastick uncommon Form. This Observation has no need of any Proof; we find those Representations on Monuments, on Medals, and on Coins. The Persons who described Expeditions of that sort, instead of saying, Such a Prince had carried away on board his Ship, or taken by force of Arms, some Princess whom he loved; published, That he had changed himself into a Bull, a Lion, an Eagle, &c. If we also add, that the Kings in those Days were frequently called Jupiter, Apollo, Neptune, &c. and that the Priests of those Gods, very often succeeded in their Gallantries, by assuming the Names of the Divinities, whom they served; we shall not be at much trouble to know what the Poets mean, in telling us of the Metamorphoses of the Gods, and ascribing to them so great a number of Children. Palæphatus (3) gives another Explication of these Transformations; but, in the main, it does not differ from what I have just said. That Author pretends, the Origin of them comes from the Figures of different Animals, which were engraved on the Coins of those remote Ages; and that when Money was given to gain, or seduce a Mistress, it was afterwards said, the Lover himself had taken the Figure on the Coin, with which he corrupted her.

P 4

Amongst

(3) De Incréd.

Amongst the Fables which Arachne and Minerva represent in their Works, that of Pygas, gives me Occasion to enlarge a little upon the Pygmies, which she was Queen of. Homer is the first who has made Mention of those little People. That Poet (4) speaking of the Tumult and Noise, which the Trojans made when ready to give Battle, expresses himself thus: "The Trojans advanced  
 " with a confused Noise and  
 " piercing Cries like Birds:  
 " And such as the Cranes  
 " make, under the Canopy of  
 " Heaven, when, flying from  
 " the Winter and Northern  
 " Rains, they wing their Course  
 " with loud Cries towards the  
 " Border of the Ocean, and  
 " carry Terror and Death to  
 " the Pygmies, upon whom  
 " they come fousing down  
 " from the Middle of the  
 " Air." Homer has been followed by almost all the other Poets, amongst whom it is sufficient to mention Hesiod, Virgil, Ovid, Statius, and Claudian. What is most particular in this Fable, is, that the Historians, Geographers, and Naturalists speak of it, as the Poets have done. Each of them has endeavoured to find out the Country of the Pygmies, and to give the History of it. Some, amongst whom was Aristotle, have placed them in *Æthiopia*; Pliny, Solinus, and Philostratus, in *India*, near the Source of the *Ganges*; others, in fine, in *Scythia*, on the Banks of the

*Danube*. All allow them but a Cubit, that is, a Foot and a Half, in Height, or thereabouts; as if Nature, which preserves a Kind of Proportion, so well contrived in all her Works, had contradicted herself so much upon this Occasion. All agree likewise, that the Pygmies made War on the Cranes, destroying their Eggs and their Young; and that they had very often the Disadvantage, in their Battles with them.

The Moderns have had very particular Notions concerning the Pygmies. Olaus Magnus looks upon the Samoeides and Laplanders, to be the true Pygmies of Homer. Gefner and several others think, some little Men who have been found in *Lusatia* and *Thuringia*, gave rise to that Fable. Albert the Great imagines, that the Pygmies, were the Monkies found in *Africa*, which very much resemble little Men. Paracelsus ranks them in the Order of Nymphs, Sylphs, and Salamanders. Bartholinus and the Jesuit Schottus embrace, upon this Subject, almost all the Fables of the Ancients. But no Man has had a more singular Opinion, concerning the Pygmies, than Vander Hart a learned German; who has published a pretty large Treatise, upon that Subject (5). If we believe him, the Fable takes its Origin from a War between two Cities in *Greece*, *Page* and *Gerania*, whose Names are so like those of the Pygmies and the Cranes.

" Homer

(4) *Iliad*. Lib. III.

(5) HERMANNI VANDER HART *detecta Mythologia Græcorum de Pygmæis*, Lipſiæ 1714.

“Homer, says he, in alluding  
“to that War, carries the  
“Scene of it into *Æthiopia*,  
“and disguises the History of  
“it, under the Symbol of  
“Cranes and Pygmies. If  
“Ovid, and Antoninus Libe-  
“ralis, continues our German,  
“have added to the recital of  
“Homer, that the Pagæans  
“were governed by a Woman,  
“it is because the Pagæans by  
“some Accident or other, fell  
“under the Dominion of the  
“Geranians, a weaker and  
“less powerful People than  
“themselves. If *Ælian* says,  
“the Pygmies rendered divine  
“Honours to their new Queen,  
“it is, because the Pagæans  
“were obliged to cringe to  
“their Masters. If *Pygas* is  
“said to have been changed  
“into a Crane, and obliged to  
“fly away, to avoid the Pu-  
“nishment she had deserved;  
“it is, in short, because the  
“Pagæans threw off the Yoke,  
“and forced the Geranians to  
“retire back to the Mountains,  
“in which their Town was si-  
“tuated.”

“The Geranians, (it is still  
“the learned German that  
“speaks) proud of their last  
“Victory, despised their Neigh-  
“bours, especially the City of  
“*Corinth*; which, as the most  
“powerful, took, in the Histo-  
“ry of that War, the Name  
“of Juno, or the Mistress  
“*Hea*. This is what occasion-  
“ed Ovid to say, the Queen  
“of the Pygmies prefer’d her  
“own Beauty, to that of Juno.  
“The Corinthians, having en-  
“tirely defeated the Geranians

“and Pagæans, to be revenged  
“in a signal Manner, on  
“their Enemies for their Pre-  
“sumption, composed a Sa-  
“tyr, in which they compared  
“them to Cranes and Py-  
“gmies.” All this appears very  
ingenious, but, unluckily, we  
do not find in Antiquity, any  
Foot-steps either of that War,  
or the Corinthian Satyr; and  
this is the weak side of that  
Author’s System, which is car-  
ried on with so pompous a shew  
of Erudition.

Before I establish my own  
Sentiment of this Matter, it is  
necessary to lay down a Princi-  
ple, in which all the Learned  
are pretty well agreed; it is,  
that the Greeks had but a very  
imperfect Knowledge of the  
Histories of foreign Countries;  
and to the Prodigies they heard  
of them, still added others af-  
ter their own Fashion. If they  
were told, that in certain Coun-  
tries there were Men of an ex-  
traordinary Stature, they made  
Giants of them, able to scale  
Heaven; if they heard of little  
People, they immediately turn-  
ed them into Pygmies. This  
Principle being thus established,  
I believe the Pechinians which  
*Ptolemy* speaks of (6), are the  
true Pygmies of the Poets.  
There is all manner of Appear-  
ance, that it was the Resem-  
blance of the Name, and low  
Stature of those People, gave  
the Greeks room to call them  
Pygmies, from the Word  
*πυγμα*, the Fist, or rather that  
of *πυγος*, which signifies a Cubit;  
and has so great an Affinity to  
the Name of the Pechinians,  
that

(6) *Geogr. Lib. IV, Cap. viii.*



that the Analogy cannot be juster. But it is not upon this single Resemblance of Words, that I pretend to ground my Opinion; for I shall make appear, that every Thing published concerning the Pygmies, corresponds with the Pechinians of Ptolemy. 1. All the Ancients agree, that there were People in *Aethiopia*, of a very little Size; as we may see in Herodotus, in Ctesias cited by Photius, and in the greatest part of Travellers. 2. It is certain, we must look for the Pygmies of Homer, in the Country to which the Cranes retired in Winter. Now it is evident, by the Testimony of Herodotus, Aristotle, *Ælian*, Nonnus, and several other Ancients, that those Birds went in that Season, towards the Marshes near the Source of the *Nile*. It is there precisely, Ptolemy places the Pechinians; that is to say, between the Red-Sea and the Ocean, in the Gulph of *Avalita*, near Mount *Garbata*, and the great River *Astobaras*, which was supposed to be a Branch of the *Nile*. That Author also fixes the Troglodytes in the same Country, which People have often been confounded with the Pygmies. In short, it is likewise there Monsieur de L'Isle, a celebrated Geographer, places the *Bakkes*, a People of a very low Stature. We need not then look any farther for the true Pygmies of Homer, who drove away the Cranes to preserve their Harvest, of which those Birds were great Destroyers. All that the Poets have

since added, concerning the Disadvantages of the Pygmies, whom the Cranes carried up into the Air; that those little Men, who were but a Foot high, *pede non altior uno* (7), went to that War mounted upon Goats or Rams, as Pliny relates, and a thousand other Fictions not necessary to be repeated; all those Things, I say, ought to be looked upon, as mere Exaggerations and Hyperboles, the ridiculousness of which is obvious to us at first Sight. The Poets have made the Giants too big, and the Pygmies too little; let us then allow them the Stature of the smallest sized Nation of the North, that is to say, about three or four Foot, and we may justly suppose, we have come very near the Truth.

As to what regards the Fable of Pygas being changed into a Crane, I believe I have found the ground of it, in what is related in Antoninus Liberalis (8), upon the Faith of *Bœus*, whose *Theogonie* it cites. That Poet, whose Works are lost, says, that amongst the Pygmies, that is, without doubt, amongst the Pechinians, there was a very beautiful Princess named Oenoë, who oppressed her Subjects. That Queen, having married Nicodamas, had a Son by him called Mopsus, whom her Subjects seized upon, to educate him their own Way. The Cruelty of Oenoë, who, to be revenged for such an Insult, made War on her People; and, perhaps still more than all that, the Name of Gerane which she had

(7) *Juvenal. Sat. VI.*

(8) *Met. Lib. X.*

METAMORPHOSEΩN LIB. VI. 219

had according to Ælian (9), enough, that the Resemblance gave rise to the Fable which of the Names, is the Foundation of it; *γέρανος*, in Greek, Crane: And we see plain signifying a Crane.

(9) *Hist. Animal. Lib. XV, Cap. xii.*

F A B. III. Niobes liberi ab Apolline & Dianâ sagittis necati. Niobe in Silicem.

ARGUMENT.

*The Theban Matrons making a solemn Procession in honour of Latona, Niobe prefers herself to the Goddeſs, and treats her and her Offspring with Contempt; upon which Apollo and Diana, to revenge the Injury done their Mother, destroy all Niobe's Children: And the unfortunate Queen herself is changed into a Statue.*

**L**YDIA tota fremit: Phrygiæque per oppida facti  
Rumor it, & magnum sermonibus occupat orbem.  
Ante suos Niobe thalamos cognoverat illam,  
Tum cum Mæoniam virgo Sipylumque colebat.  
Nec tamen admonita est poenâ popularis Arachnes 150  
Cedere cœlitibus, verbisque minoribus uti.  
Multa dabant animos. sed enim nec conjugis artes,  
Nec genus amborum, magnique potentia regni,  
Sic placuere illi, quamvis ea cuncta placebant,  
Ut sua progenies: & felicissima matrum 155  
Dicta foret Niobe; si non sibi visa fuisset.  
Nam sata Tiresiâ venturi præscia Manto  
Per medias fuerat, divino concita motu,  
Vaticinata vias: Ismenides, ite frequentes:  
Et date Latonæ, Latonigenisque duobus, 160  
Cum prece thura piâ; lauroque innectite crinem.  
Ore meo Latona jubet. paretur: & omnes  
Thebaïdes jussis sua tempora frondibus ornant:  
Thuraque dant sanctis, & verba precantia, flammis.  
Ecce venit comitum Niobe celeberrima turbâ, 165  
Vestibus

Vestibus intexto Phrygiis spectabilis auro :  
 Et, quantum ira finit, formosa : moventque decoro  
 Cum capite immissos humerum per utrumque capillos,  
 Constatit : utque oculos circumtulit alta superbos ;  
 Quis furor auditos, inquit, præponere visis 170  
 Cœlestes ? aut cur colitur Latona per aras ; [auctor ;  
 Numen adhuc sine thure meum est ? mihi Tantalus  
 Cui licuit soli Superiorum tangere mensas.  
 Pleïadum soror est genitrix mihi : maximus Atlas  
 Est avus, æthereum qui fert cervicibus axem : 175  
 Jupiter alter avus. focero quoque gloriôr illo.  
 Me gentes metuunt Phrygiæ : me regia Cadmi  
 Sub dominâ est : fidibusque mei commissa mariti  
 Mœnia cum populis à meque viroque reguntur.  
 In quamcunque domûs adverto lumina partem, 180  
 Immensæ spectantur opes. accedit eodem  
 Digna Deâ facies. huc natas adjice septem,  
 Et totidem juvenes ; & mox generosque nurusque.  
 Quærite nunc, habeat quam nostra superbia causam :  
 Nescio quôque audete satam Titanida Cæo 185  
 Latonam præferre mihi ; cui maxima quondam  
 Exiguam sedem parituræ terra negavit.  
 Nec cœlo, nec humo, nec aquis Dea vestra recepta est.  
 Exul erat mundi ; donec miserata vagantem,  
 Hospita tu terris erras, ego, dixit, in undis, 190  
 Instabilemque locum Delos dedit. illa duobus  
 Facta parens : uteri pars est hæc septima nostri.  
 Sum felix. quis enim neget hoc ? felixque manebo.  
 Hoc quoque quis dubitet ; tutam me copia fecit.  
 Major sum, quàm cui possit Fortuna nocere. 195  
 Multaque ut eripiat ; multo mihi plura relinquet.  
 Excessere metum mea jam bona. fingite demi  
 Huic aliquid populo natorum posse meorum ;  
 Non tamen ad numerum redigar spoliata duorum  
 [Latonæ ; turbâ quo quantum distat ab orbâ ?] 200  
 (1) Ite sacris, properate sacris ; laurumque capillis  
 Ponite. deponunt ; infectaque sacra relinquunt :

(1) *Ite aris orbæ sacris, laurumque &c.*

Quodque



METAMORPHOSEΩN LIB. VI. 221

Quodque licet, tacito venerantur murmure numen.  
 Indignata Dea est : summoque in vertice Cynthi  
 Talibus est dictis geminâ cum prole locuta : 205  
 En ego vestra parens, vobis animosa creatis,  
 Et nisi Junoni, nulli cessura Dearum,  
 An Dea sim, dubitor : perque omnia sæcula cultis  
 Arceor, ô nati, nisi vos succurritis, aris.  
 Nec dolor hic solus. diro convicia facto 210  
 Tantalus adjecit : vosque est postponere natis  
 Ausa suis ; & me (quod in ipsam recidat) orbam  
 Dixit ; & exhibuit linguam icelerata paternam.  
 Adjectura preces erat his Latona relatis :  
 Define, Phœbus ait, (pœnæ mora longa) querelas. 215  
 Dixit idem Phœbe. celerique per aëra lapsu  
 Contigerant tecti Cadmeïda nubibus arcem.  
 Planus erat lateque patens prope mœnia campus,  
 Assiduus pulsatus equis ; ubi turba rotarum,  
 Duraque mollierant subjectas ungula glebas. 220  
 Pars ibi de septem genitis Amphione fortes  
 Conscendunt in equos, Tyrioque rubentia fūco  
 Terga premunt ; auroque graves moderantur habenas.  
 E quibus Ismenos, qui matri sarcina quondam  
 Prima suæ fuerat, dum certum flectit in orbem 225  
 Quadrupedes cursus, spumantiaque ora coercet ;  
 Hei mihi ! conclamat ; medioque in pectore fixus  
 Tela gerit ; frænisque manu moriente remissis  
 In latus à dextro paulatim defluit armo.  
 Proximus, audito sonitu per inane pharetræ, 230  
 Fræna dabat Sipylus : veluti cum præscius imbris  
 Nube fugit visâ, pendentiaque undique rector  
 Carbasa deducit, ne quâ levis effluat aura.  
 Fræna dabat. dantem non evitabile telum  
 Consequitur : summâque tremens cervice sagittâ 235  
 Hæsit ; & exstabat nudum de gutture ferrum.  
 Ille, ut erat pronus, per colla admissa jubasque  
 Volvitur ; & calido tellurem sanguine foëdat.  
 Phædimus infelix, & aviti nominis hæres  
 Tantalus, ut solito finem imposuere labori, 240  
 Transi-

Transierant ad opus nitidæ juvenile palæstræ :  
 Et jam contulerant arcto luctantia nexu  
 Pectora pectoribus ; cum tento concita cornu,  
 Sicut erant juncti, trajecit utrumque sagitta,  
 Ingemuere simul ; simul incurvata dolore 245  
 Membra solo posuere ; simul suprema jacentes  
 Lumina versârunt : animam simul exhalârunt.  
 Aspicit Alphenor, laniataque pectora plangens  
 Advolat, ut gelidos complexibus allevet artus :  
 Inque pio cadit officio. nam Delius illi 250  
 Intima fatifero rumpit præcordia ferro.  
 Quod simul eductum, pars est pulmonis in hamis  
 Eruta : cumque animâ cruor est effusus in auras.  
 At non intonsum simplex Damafichthona vulnus  
 Afficit. ictus erat, quâ crus esse incipit, & quâ 255  
 Molliâ nervosus facit internodia poples.  
 Dumque manu tentat trahere exitiabile telum,  
 Altera per jugulum pennis tenuis acta sagitta est.  
 Expulit hanc sanguis : seque ejaculatus in altum  
 Emicat, & longè terebratâ profilit aurâ. 260  
 Ultimus Ilioneus non profectura precando  
 Brachia sustulerat : Dique ô communiter omnes,  
 Dixerat ; (ignarus non omnes esse rogandos)  
 Parcite. motus erat, cum jam revocabile telum  
 Non fuit, arcitenens. minimo tamen occidit ille 265  
 Vulnere ; non (2) altâ percussio corde sagittâ.  
 Fama mali, populique dolor, lacrymæque suorum  
 Tam subitæ matrem certam fecere ruinæ,  
 Mirantem potuisse ; irascentemque, quod ausi  
 Hoc essent Superi, quod tantum juris haberent. 270  
 Nam pater Amphion, ferro per pectus adacto,  
 Finierat moriens pariter cum luce dolorem.  
 Heu quantum hæc Niobe Niobe distabat ab illâ,  
 Quæ modò Latois populum submoverat aris,  
 Et mediam tulerat gressus resupina per urbem, 275  
 Invidiosa suis ; at nunc miseranda vel hosti !  
 Corporibus gelidis incumbit : & ordine nullo

Oscula dispensat natos suprema per omnes,  
 A quibus ad cœlum liventia brachia tendens,  
 Pascere, crudelis, nostro, Latona, dolore ; 280  
 Pascere, ait ; fatiaque meo tua (3) pectora luctu :  
 (4) Corque ferum fatia, dixit : per funera septem  
 Efferor : exsulta ; victrixque inimica triumphâ.  
 Cur autem victrix ? miseræ mihi plura supersunt,  
 Quàm tibi felici. post tot quoque funera vinco. 285  
 Dixerat : insonuit contento nervus ab arcu ;  
 Qui, præter Nioben unam, conterruit omnes.  
 Illa malo est audax. stabant cum vestibibus atris  
 Ante toros fratrum demisso crine sorores.  
 E quibus una, trahens hærentia viscere tela, 290  
 Imposito fratri moribunda relanguit ore.  
 Altera, solari miseram conata parentem,  
 Conticuit subito ; duplicataque vulnere cæco est.  
 [Oraque non pressit, nisi postquam spiritus exit.]  
 Hæc frustra fugiens collabitur ; illa forori 295  
 Immoritur : latet hæc ; illam trepidare videres.  
 Sexque datis leto, diversaque vulnera passis,  
 Ultima restabat : quam toto corpore mater,  
 Totâ veste tegens, Unam, minimamque relinque ;  
 De multis minimam posco, clamavit, & unam. 300  
 Dumque rogat ; pro quâ rogat, occidit. orba refedit  
 Exanimes inter natos, natasque, virumque :  
 Dirigitque malis. nullos movet aura capillos,  
 In vultu color est sine sanguine : lumina mœstis  
 Stant immota genis : nihil est in imagine vivi. 305  
 Ipsa quoque interiùs cum duro lingua palato  
 Congelat, & venæ desistunt posse moveri.  
 Nec flecti cervix, nec brachia reddere gestus,  
 Nec pes ire potest. intrâ quoque viscera saxum est.  
 Flet tamen, & validi circumdata turbine venti 310  
 In patriam rapta est. ibi fixa cacumine montis  
 Liquitur, & lacrymas etiamnum marmora manant.

(3) lumina

(4) Corque ferum fatia, vixi ;



## EXPLANATION.

ALL the ancient Historians agree with Diodorus Siculus, and Apollodorus, that Niobe was the Daughter of Tantalus and Sister of Pelops; for we must not confound her, that this Fable treats of, with another Niobe, who was the Daughter of Phoroneus, and the first Mortal, as Homer says, with whom Jupiter fell in Love. Pelops having quitted *Phrygia*, to retire into that part of *Greece*, which has since carried his Name, took his Sister along with him: And as he endeavoured to secure his new Kingdom, by some Alliance that might support him against the Attempts of his Enemies, he gave her in Marriage to Amphion; a Prince equally powerful and eloquent, who had just inclosed *Thebes* with Walls. Niobe's Dowry was very probably employed in building a Town in *Boeotia*; at least it was one Condition of the Marriage; for Pausanias tells us, Pelops then laid the Foundations of it. The same Author speaks, in more than one Place, of the Alliance Amphion made with the Family of Pelops, and says positively in his *Bœoticks*, that this Prince, having made an Alliance with Tantalus, learned the Lydian Fashion from the Phrygians, and added three Strings to the Four, which the Harp then had.

It is very probable, Niobe was the Seal of the Peace that was made between Amphion

and Pelops. The latter was embroiled with the King of *Thebes*, for having received Laius into his Dominions, after he had been banish'd by Amphion and Zethus, as we read in Apollodorus (1). However it be, that Marriage became immediately happy, by the Fruitfulness of Niobe, who had a great Number of Children. Homer says she had twelve, six Sons and six daughters. Herodotus says, she had but two Sons and three Daughters. Diodorus Siculus makes her the Mother of fourteen Children, seven of each Sex. Apollodorus (2), upon the Authority of Hesiod, pretends she had ten Sons, and as many Daughters, but in the mean Time names only fourteen, Sipylus, Minytus, Ilmenus, Damafichthon, Agenor, Phædimus and Tantalus: The Daughters were Ethodea, or, according to others, Thera, Cleodoxa, Aftyocha, Phthia, Pelopia, Aftyocratia, and Ogygia.

Niobe, proud of her numerous Issue, despised Latona; who, to be revenged on her, engaged Apollo and Diana to destroy all her Children, in the Manner here related by Ovid, after the other ancient Poets; and as we see it in Plutarch's Book of Superstition. That Episode, ingeniously invented, contains a History as Tragical as it is true. The Plague which ravaged the City of *Thebes*, destroyed all the Children of Niobe,

(1) Lib. iii.

(2) Lib. iii.

Niobe; and because contagious Distempers were attributed to the immoderate Heat of the Sun, it was fabled, that Apollo had killed them with his Arrows. When Women died of the Plague, their Death was attributed to Diana. What I advance here, concerning the Foundation of this Fable, is authorized by Antiquity. Homer (3) says, Laodamia, and the Mother of Andromache were killed by Diana. Valerius Flaccus (4) relates the Complaints of Clyte the Wife of Cyficus, upon the Death of her Mother, destroyed by the same Goddess.

— *Triviaeque potentis  
Occidit arcana genitrix absum-  
pta sagittâ.*

The Scholiast of Pindar (5) remarks, after Pherecydes, that Apollo sent his Sister Diana, to kill Coronis and several other Women, while he himself went to dispatch Ischis: after this, it is not surprizing to see Penelope, in Homer, praying Diana to give her that Death she so ardently desired. If these Testimonies are not sufficient to prove this Tradition, I will add to them the Authority of Strabo (6) and Eustathius, who say the same Thing; and the latter very judiciously remarks, that the Poets, who made those Divinities the Authors of sudden Deaths, and such as happen'd by the Plague, always attribu-

ted Those of Men to Apollo, and those of Women to Diana.

(7) Homer, indeed, has varied from that Rule, in saying that Diana killed Orion (8). But as he attempted the Honour of that Goddess, it is not surprizing she should punish him herself. This is, nevertheless, so contrary to the common Custom, that there are some Authors, according to the Relation of Eustathius (9), who believe this Passage in Homer is supposititious.

Nothing is better imagined than this System, since we have Reason to attribute contagious Distempers to the Exhalations of the Earth, and the immoderate Heat of the Sun. Homer also ingeniously remarks, that the Plague came upon the Grecian Camp, when that God, being irritated, let his Arrows fly amongst them; that is to say, when the extreme Heat of his Rays had corrupted the Air: This is what occasioned Servius (10) to say, *Apolline offenso pestilentiam semper creari, quod etiam Homerus ostendit, cum eum armatum inducit sagittis; & inde Apollinem dici secundum aliquos, ἀπὸ τοῦ ἀπολλύναι.* For it is necessary to remark by the Way, that Arrows were the Symbol of Apollo, when angry; as the Harp signified, that he was appeased, as the same Author observes: *Lyram quæ nobis cælestis harmoniæ imaginem monstrat . . . . . Sagittas quibus infernus Deus & noxius judicatur.*

Q And

- (3) *Iliad.* II. γ 205. (4) *Lib.* iii. (5) On the Third Pyth'ic Ode.  
(6) *Lib.* xiv. (7) On the Second Book of the *Iliad*.  
(8) *Odyss.* V. γ 125. (9) On the Fifth Book of the *Odyss*.  
(10) On the Third Book of the *Æneid*. γ 138.

And he says in another Place, *Citharam tenens, mitis est*; hence People never failed in those epidemic Diseases, to implore the Assistance of that Divinity, and offer Sacrifices to him, as Horace and Pausanias tell us. They likewise took great Care at such Times, to put Branches of Laurel on the Doors of their Houses, in Hopes that God would spare the Places, which were under the Protection of a Person, that was once so dear to him; this we may find in Diogenes Laërtius, and the Author of the Etymologicon Magnum.

Ovid says, the Children of Niobe were killed in a Circus, where those young Princes were managing their Horses; but Pausanias (11) says, with more appearance of Truth, that her Sons perished on Mount *Cithæron*, where they were Hunting; and that her Daughters died at *Thebes*. If it has been added, upon the Authority of Homer (12), that those unfortunate Children remained nine Days without Burial, because the Gods had changed all the Thebans into Stones, and that those Divinities themselves performed the funeral Duties the tenth Day; it is because, they dying of the Plague, no Body durst venture to bury them, and every one seemed insensible of the Queen's Misfortune: A lively Figure of the Calamities with which that Scourge of Heaven is attended, in which every one fearing an almost certain Death, thinks of nothing but his own proper

Safety, and neglects the most essential Duties. Nevertheless, as the Priests, after the Rage of the Distemper was something abated, began to bury the Dead, it was reported the Gods themselves had performed that Duty. It was also added, that Ismenus, the eldest of those Princes, not being able to support the Pain of so violent a Distemper, threw himself into a River of *Bæotia*, called at that time Cadmus's Foot; but, which from that Event, had afterwards the Name of that Young Prince.

Niobe, not enduring to stay any longer at *Thebes*, after the Death of her Children, and Husband, who killed himself in Despair, returned to *Lydia*, and finished her Days near Mount *Sipylus*; upon which, according to Pausanias (13), was a Rock resembling, at a Distance, a Woman over-whelmed with Grief and Affliction: Tho' nothing was more unlike that Figure, when one stood near it; as we are assured by the same Author, who had been upon the place. This is what made Ovid say, a Whirlwind had carried this unfortunate Princess, to the Top of that Mountain, where she was changed into a Rock. A Circumstance which shews us, as Cicero says (14), that Niobe kept a profound Silence in her Affliction, and became, as it were, immoveable and dumb; which is the Character of extraordinary Grief. Sophocles, in his *Antigone*, says, this Princess was

(11) *In Bæot.*(12) *Iliad. Lib. xxiv.*(13) *In Atticis.*(14) *Tusc. Quæst. Lib. iii.*



was not immediately changed into Stone, but that the Gods, afterwards, granted that Favour to her Prayers. The same Poet, in his *Electra*, says, that Niobe sheds Tears on a Stone Tomb.

Ovid believed, without doubt, the History would be more moving, if he said, that all the Children of Niobe, became the Victims of Latona's Revenge. Pausanias (15) nevertheless, tells us, that Melibœa, or Chloris and Amycle, two of her Daughters, appeased Diana, who preserved their Lives: Which is to say, that they recovered of the Plague. The first of those two Princesses was married to Neleus, the Father of Nestor, as Apollodorus relates in his first Book. But the same Pausanias declares himself rather in favour of the Sentiment of Homer, who says in his *Iliad*, that all the Children of Niobe perished by the Hands of Apollo and Diana. I must not forget to take Notice of the Reason, why Melibœa had the Sur-name of Chloris given her; which was because, not being able to recover the Fright she took at the Death of her Sisters, she remained extremely pale ever after; as Pausanias relates in his *Corinthiacs*.

The History which I have explained, happen'd about 120 Years before the War of *Troy*; as may easily be proved, by the Genealogy of Nestor the Son of Chloris, and much more by that of Laïus the Father of Oedipus, who succeeded Amphion and Zethus in the Kingdom of

*Thebes*; as I shall shew when I explain the Fable of Amphion.

Such is the Truth of this Event, so famous in the ancient Poets. Let us admire the Fertility of Ovid's Imagination, who relates it so well; let us transport ourselves with him to *Thebes*; to see those young Princes, mounted on their stately Coursers, performing their Exercises; and Apollo and Diana, who undertake to revenge their injured Mother Latona, cruelly murdering them with their Arrows. The Sisters of those unfortunate Princes, run to the Ramparts, at the Noise of that fatal Accident, and fall under the invisible Strokes of Diana. At last, the Mother arrives, and, in the greatest Despair, bathes the dead Bodies of her Children with her Tears, and is, herself, changed at last into a Stone. It must be acknowledged by all, that if Fiction adds great Ornaments to Truth, the Discovery of the same Truth gives much greater Pleasure to the Understanding, than those vain Ornaments can possibly afford to the Imagination.

An Antique Monument, described by Father Montfaucon, has preserved the History of that Event, according to the Tradition which Ovid followed; where the Sons of Niobe appear indeed to have killed themselves in a Horse Race. I add to this Explication, two Epigrams out of the *Anthologia*, which regard that Princess.

Q 2

Upon

Upon the Statue of Niobe,

*Anthol.* Book IV.

Ἐκ ζῶης μὲ θεοὶ τεύξαν λίθον.  
 ἐκ δὲ λίθοιο  
 Ζῶν Πραξιτέλης ἔμπαλιν εἰρ-  
 γάζατο.

Upon Niobe turned into Stone,

*Anthol.* Book III.

Ὁ Τύμβος ἔτος ἔνδον οὐκ ἔχει  
 νεκρῶν,  
 Ὁ νεκρὸς οὗτος ἐκτὸς οὐκ ἔχει  
 τάφον,

Ἄλλ' αὐτὸς αὐτοῦ νεκρὸς ἐστὶ, καὶ  
 τάφος.

From a living Person, as I  
 was, the Gods changed me into  
 a Stone; from a Stone, Praxi-  
 teles has, restored me to Life  
 again.

The Second Epigram is but  
 a Quibble of Words, the Sense  
 of which is, That the Sepulchre  
 contains nothing, and is itself,  
 both the Carcase and the  
 Tomb.

## F A B. IV. Agrestes Lyciæ in Ranas.

## A R G U M E N T.

*Latona, fatigued with the load of her two Children,  
 during a long Journey, and almost choaked with  
 Thirst, goes to drink at a Pond, where some  
 Countrymen were at Work. The Clowns, in a  
 brutish Manner, not only hinder her from drink-  
 ing, but also trouble the Water to make it muddy:  
 Upon which the Goddess, to punish their Brutali-  
 ty, transforms them into Frogs.*

**T**UM verò (1) cuncti manifestam numinis iram  
 Fœmina virque timent: cultuque impensius o-  
 mnes

Magna gemelliparæ venerantur numina Divæ. 315

Utque fit, à factò propiore priora renarrant.

E quibus unus ait: Lyciæ quoque fertilis agris

Hæc impune Deam veteres sprevere coloni.

Obscura quidem est ignobilitate virorum;

Mira tamen. vidi præsens stagnumque lacumque 320

Prodigio notum. nam me jam grandior ævo,

Impatiensque viæ genitor deducere (2) lectos

(1) tanti

(2) fessos

Jufferat

METAMORPHOSEΩN LIB. VI. 229

Jufferat indè boves ; gentisque illius eunti  
 Ipse ducem dederat. cum quo dum pascua lustrò,  
 Ecce lacus medio sacrorum nigra favillâ 325  
 Ara vetus stabat, tremulis circumdata cannis.  
 Restitit ; & pavido, Faveas mihi, murmure dixit  
 Dux meus : & simili, Faveas, ego murmure dixi.  
 Naiadum, Faunine foret tamen ara rogabam,  
 Indigenæne Dei ; cum talia reddidit hospes : 330  
 Non hâc, ô juvenis, montanum numen in arâ est.  
 Illa suam vocat hanc, cui quondam regia Juno  
 Orbe interdixit : quam vix erratica Delos.  
 Orantem accepit, tum cum levis insula nabat.  
 Illic, incumbens cum Palladis arbore palmæ, 335  
 Edidit invitâ geminos Latona novercâ.  
 Hinc quoque Junonem fugisse puerpera fertur :  
 Inque suo portâsse sinu duo numina natos.  
 Jamque Chimæiferæ, cum Sol gravis ureret arva,  
 Finibus in Lyciæ, longo Dea fessâ Nabore, 340  
 Sidereo ficcata sitim collegit ab æstu :  
 Uberaque ebiberant avidi lactantia nati.  
 Fortè lacum melioris aquæ prospexit in imis  
 Vallibus : agrestes illic fruticosa legebant  
 Vimina cum juncis, gratamque paludibus ulvam. 345  
 Accessit, positoque genu Titania terram  
 Pressit ; ut hauriret gelidos potura liquores.  
 Rustica turba vetant. Dea sic affata vetantes :  
 Quid prohibetis aquis ? usus communis aquarum.  
 Nec Solem proprium Natura, nec aëra fecit, 350  
 Nec tenues undas. ad publica munera veni.  
 Quæ tamen ut detis supplex peto. non ego nostros  
 Abluere hic artus, lassataque membra parabam :  
 Sed relevare sitim. caret os humore loquentis ;  
 Et fauces arent ; vixque est via vocis in illis. 355  
 Haustus aquæ mihi nectar erit : vitamque fatebor  
 Accepisse simul. vitam dederitis in undâ.  
 Hi quoque vos moveant ; qui nostro brachia tendunt  
 Parva sinu. & casu tendebant brachia nati.  
 Quem non blanda Deæ potuissent verba movere ? 360  
 Hi



Hi tamen orantem perstant prohibere : mimasque,  
 Nî procul abscedat, conviciaque insuper addunt.  
 Nec satis hoc. ipsos etiam pedibusque manuque  
 Turbavere lacus : imoque è gurgite mollem  
 Huc illuc limum saltu movere maligno. 365  
 Distulit ira sitim. neque enim jam filia Cœi  
 Supplicat indignis ; nec dicere sustinet ultra  
 Verba minora Deâ : tollensque ad sidera palmas,  
 Æternum stagnò, dixit, vivatis in isto.  
 Eveniunt optata Deæ. juvat (3) îste sub undas ; 370  
 Et modò tota cavâ summergere membra palude :  
 Nunc proferre caput ; summo modò gurgite nare :  
 Sæpe super ripam stagni considerare : sæpe  
 In gelidos resillire lacus. & nunc quoque turpes  
 Litibus exercent linguas : pulsoque pudore, 375  
 Quamvis sint sub aquâ, sub aquâ maledicere tentant.  
 Vox quoque jam rauca est ; inflataque colla tumescunt :  
 Ipsaque dilatant patulos convicia rictus.  
 Terga caput tangunt ; colla intercepta videntur :  
 Spina viret : venter, pars maxima corporis, albet : 380  
 Limosoque novæ saliunt in gurgite ranæ.

(3) *esse sub undis ;*

#### EXPLANATION.

**THE** Fable of those Lycian Clowns who were changed into Frogs, contains no Fact or Circumstance, that can be very interesting ; it even seems to be no more than a Satyr, on the clownish Behaviour and rude Manners, of those Country People. But as their Transformation is attributed to the Vengeance of Latona, and as there was an Altar dedicated to that Goddess, near the Pond where the Adventure happen'd, I am obliged to relate here in a few Words, what Antiquity has published concerning it. Jupi-

ter, after having debauched Latona, would also insinuate himself into the Affection of Asteria ; but she still avoided his Attempts : and, according to the way of speaking in those Days, was therefore changed into a Quail. As she was crossing the Sea, Jupiter turned her into a Rock ; but Latona, touched with the Misfortune of her Sister, begged of him to mitigate his Retentment, and the God raised her from under the Waves, to form an Island of her, which was immediately consecrated to Neptune

and

and Doris. Some time after, when Juno being jealous of Latona, caused her to be pursued by the Serpent Python, and the whole Earth had refused her Shelter, or even a Place to be delivered in; her Sister, who was then a floating Island, drew close to the Shore and received her. Latona, resting herself under a Tree, brought forth Diana, who afterwards assisted her, in bringing Apollo into the World; and this, by the Way, was the Reason why Diana, tho' a Virgin, was always invoked by Women in Labour. As soon as Diana and Apollo were born, they fixed the Island, by surrounding it with *Myconus* and *Gyarus*. What is true in this Fable, is, that the Island *Ortygia* \*, which took that Name from the Quails that used to stop there, in crossing the Sea, was called *Delos*, that is to say Manifestation; because having been a long time hid under the Waves, it appeared at last: and upon Account of it's being subject to Earth-quakes, was said to be a floating Island. The Oracle of Apollo having forbidden to bury any Dead there, and commanded Sacrifices to be offer'd to purify it, the Island became

calmer, and less shaken with Earth-quakes: This was the Foundation of all the Fables published about it. Virgil in his Third *Æneid* (1), speaks thus concerning that Island;

*Sacra mari colitur medio gratissima tellus  
Nereidum matri, & Neptuno  
Ægeæ:  
Quam pius Arcitenens, oras &  
littora circum  
Errantem, Gyaro celsa Myconoque revinxit.*

Those who are desirous to inform themselves thoroughly concerning the Island of *Delos*, and the Oracle established there, may consult Meursius (2), who has treated that Subject with great exactness.

To return to the Fable, which I am now explaining; it had, without doubt, its rise from hence; Antiquity having feigned that Juno, still pursuing her Rival, had obliged her to fly away with her two Children; the distressed Latona, being offended at the Brutality of some Country People who had refused her Drink, forced them to hide themselves in their Marshes, which occasioned the Fable of their Metamorphosis.

\* *Ortyx* signifies a Quail.

1) *Vers. 73.*

(2) *Meursii Delos.*

FAB. V. & VI. Marfyas in Flumen. Pelopis humerus in Eburnum.

ARGUMENT.

*Marfyas having challenged Apollo to a Tryal of Skill on the Flute, the God overcomes him, and then flays him alive for his Presumption: The Tears, that are shed for his Death, produce the River which bears his Name,*

**S**ic ubi nescio quis Lyciâ de gente virorum  
Retulit exitium; Satyri reminiscitur alter:  
Quem Tritoniacâ Latoüs arundine victum  
Affecit poenâ. Quid me mihi detrahis? inquit. 385  
Ah piger: ah non est, clamabat, tibia tanti!  
Clamanti cutis est summos derepta per artus:  
Nec quicquam, nisi vulnus, erat. cruor undique manat;  
Detectique patent nervi: trepidæque sine ullâ  
Pelle micant venæ. salientia viscera possis, 390  
Et perlucens numerare in pectore fibras.  
Illum ruricolæ sylvarum numina Fauni,  
Et Satyri fratres, & tunc quoque clarus Olympus,  
Et Nymphæ flêrunt: & quisquis montibus illis  
Lanigerosque greges, armentaue bucera pavit. 395  
Fertilis immaduit, madefactaque terra caducas  
Concepit lacrymas, ac venis perbibit imis.  
Quas ubi fecit aquam, vacuas emisit in (1) auras.  
Indè petens rapidum ripis declivibus æquor,  
Marfya nomen habet, Phrygiæ liquidissimus amnis. 400  
Talibus extemplo redit ad præsentia dictis  
Vulgus; & extinctum cum stirpe Amphiona lugent.  
Mater in invidiâ est. tamen hanc quoque dicitur unus  
Flêsse Pelops: humeroque suas ad pectora postquam  
Deduxit vestes, ebur ostendisse sinistro 405  
Concolor hic humerus, nascendi tempore, dextro,

(1) *agros.*



Corporeusque fuit. manibus mox cæsa paternis  
Membra ferunt junxisse Deos. aliisque repertis,  
Qui locus est juguli medius, summique lacerti,  
Defuit. impositum est non comparentis in usum 410  
Partis ebur: factoque Pelops fuit integer illo.

EXPLANATION of FAB. V. & VI.

MARSYAS was the Son of that Hyagnis (1), who invented a sort of Flute and the Phrygian Measure; and of whom there is Mention made in the tenth Epoch of the *Parian* Marbles. Alexander, an ancient Author of a History of *Phrygia*, speaks also of the same Hyagnis, but he who gives us the best Light into this Subject, is Apuleius: Here is what he says of it; *Hyagnis fuit, ut fando accepimus, Marsyæ tibicinis pater & magister, rudibus adhuc musicæ seculis, solus ante alios catus canere: nondum quidem tam flexanimo sono, nec tam pluriformi modo, nec tam multiforati tibiâ. quippe adhuc ars ista repertu novo commodum oriebatur. . . . prorsus igitur ante Hyagnim nihil aliud plerique callebant quam Virgilianus opilio seu bubsequa*

*Stridenti miserum stipulâ disperdere carmen, &c.*

This Passage, which I have abridged, shews us, 1. that Hyagnis was the Inventer of a Flute, coarse enough indeed, but still much more perfect, than the Reeds that were in use before his Time. 2. That he was the Father and Master of Marsyas, who, as Ovid says, was overcome and slay'd alive by

Apollo. This Fable, if we believe Titus Livius and Quintus Curtius, is but an Allegory; and it was the River *Marsyas*, that gave rise to it. As that River falls from a Precipice, it makes a very disagreeable Noise, in the Neighbourhood of *Celene*, a Town in *Phrygia*; but the Smoothness of its Course afterwards gave Occasion to say, that the Vengeance of Apollo had render'd him more tractable, but it is much more probable, that the Foundation of the History is true. His Father Hyagnis, who is the Subject of one of the Epochs of the *Parian* Marbles, is as well known as his Son, who had learned from him the Art of playing on the Flute. Proud of that Advantage, at a Time when the Arts were but very rude and unpolished; Marsyas had perhaps challenged a Priest of Apollo, or some Prince, who had the Name of that God, and was punished in the Manner related by Ovid. Herodotus seems to be of this Opinion, when he says the Skin of that unfortunate Man, was seen in his Time, in the Town of *Celene*. Strabo, Pausanias and Aulus Gellius believe likewise this Adventure is true. Suidas adds, that Marsyas

(1) Hygin says he was the Son of Oecagrus; and Apollodorus, Lib. i. calls him the Son of Olympus.

syas enraged at his Defeat, threw himself into the River that runs near *Celene*, which has from that Time had his Name. Strabo pretends, that Marsyas had stolen the Flute from Minerva, which proved so fatal to him, and had thereby drawn upon himself the Indignation of that Goddess. This Fact is founded upon a Statue of Minerva, holding a Whip in her Hand to punish Marsyas, as Pausanias relates, that Goddess, according to Apollodorus (1), having observed, by seeing herself in the River Meander, that when she played upon the Flute, her Cheeks were swelled up in a very ridiculous Manner; and judging that the Gods had,

(1) Lib. i.

upon that Account, Reason to laugh at her, threw away the Flute in a Rage: and Marsyas, finding it sometime after, learned to play so well upon it, that he challenged Apollo, as I have already related. Father Montfaucon (2) has collected several Antiques, after Begerus and Maffei, in which Marsyas is seen slay'd, and Apollo near him. I shall conclude in remarking, that there is a fault in Hygin, Fable 165, when he says, that Marsyas was the Son of Oeagrius, which we must read Hyagnis. The Time in which Hyagnis lived, is marked in the Marbles, and the Commentators fix it in the Year 1554 before our Saviour.

(2) *Ant. Expl.* Tom. I.

F A B. VII. Tereus, Procne uxorem ductâ,  
Philomelæ sorori ejus vitium infert.

#### ARGUMENT.

*Tereus, King of Thrace, having married Procne the Daughter of Pandion King of Athens, falls, afterwards, in love with her Sister Philomela, whom he ravishes; and cutting out her Tongue, shuts her up in an old Castle in a Forest, to prevent a Discovery. The injured young Princess, nevertheless, finds Means to acquaint her Sister with her Misfortunes: She weaves the barbarous Story in a Piece of Cloth, and sends it to the Queen by one of her Keepers.*

**F**INITIMI proceres coeunt: urbesque propinquæ  
Oravere suos ire ad solatia reges,

Argosque,

METAMORPHOSEON LIB. VI. 235

Argosque, & Sparte, Pelopeïadesque Mycenæ,  
 Et nondum torvæ Calydon invisa Dianæ, 415  
 Orchomenosque (1) ferox, & nobilis ære Corinthos,  
 Messeneque ferax, Patræque, humilesque Cleonæ,  
 Et Nelea Pylos, neque adhuc Pirtheïa Trœzen.  
 Quæque urbes aliæ bimari clauduntur ab Isthmo,  
 Exteriusque sitæ bimari spectantur ab Isthmo. 420  
 Credere quis possit? solæ cessatis Athenæ.  
 Obstitit officio bellum; subvectaue ponto  
 Barbara Mopsopios terrebant agmina muros.  
 Threïcius Tereus hæc auxiliaribus armis  
 Fuderat: & clarum vincendo nomen habebat. 425  
 Quem sibi Pandion opibusque virisque potentem,  
 Et genus à magno ducentem fortè Gradivo,  
 Connubio Procnes junxit. non pronuba Juno,  
 Non Hymenæus adest, non illi Gratia lecto,  
 Eumenides tenuere faces de funere raptas: 430  
 Eumenides stravere torum: tectoque profanus  
 Incubuit bubo, thalamique in culmine sedit.  
 Hâc ave conjuncti Procne Tereusque; parentes  
 Hâc ave sunt facti. gratata est scilicet illis  
 Thracia: Disque ipsi grates egere: diemque, 435  
 Quâque data est claro Pandione nata tyranno,  
 Quâque erat ortus Itys, festam jussere vocari.  
 Usque adeò latet utilitas. jam tempora Titan  
 Quinque per autumnos repetiti duxerat anni:  
 Cum blandita viro Procne, Si gratia, dixit, 440  
 Ulla mea est, vel me visendæ mitte forori;  
 Vel foror huc veniat. redituram tempore parvo  
 Promittes focero. magni mihi (2) numinis instar  
 Germanam vidisse dabis. jubet ille carinas  
 In freta deduci: veloque & remige portus 445  
 Cecropios intrat; Piræaque littora tangit.  
 Ut primùm foci data copia, dextraque dextræ  
 Jungitur; infausto committitur omine sermo.  
 Cœperat, adventûs causam, mandata referre  
 Conjugis; & celeres missæ spondere recursus: 450

(1) *ferax*,

(2) *muneris*



Ecce venit magno dives Philomela paratu ;  
 Divitior formâ : quales audire solemus  
 Naiadas & Dryadas mediis incedere sylvis :  
 Si modò des (3) illis cultus, similesque paratus.  
 Non secus exarfit conspectâ virgine Tereus, 455  
 Quàm si quis canis ignem supponat aristis :  
 Aut frondem, positasque cremet fœnilibus herbas.  
 Digna quidem facies. sed & hunc innata libido  
 Exstimulat : pronumque genus regionibus illis  
 In Venerem est. flagrat vitio gentisque suoque. 460  
 Impetus est illi, comitum corrumpere curam,  
 Nutricisque fidem : nec non ingentibus ipsam  
 Sollicitare datis ; totumque impendere regnum :  
 Aut rapere, & sævo raptam defendere bello.  
 Et nihil est, quod non effræno captus amore 465  
 Ausit : nec capiunt inclusas pectora flammæ.  
 Jamque moras malè fert ; cupidoque revertitur ore  
 Ad mandata Procnes ; & agit sua vota sub illis.  
 Facundum faciebat amor. quotiesque rogabat  
 Ulterius iusto ; Procnen ita velle ferebat. 470  
 Addidit & lacrymas : tanquam mandâisset & illas.  
 Pro Superi, quantum mortalia pectora cæcæ  
 Noctis habent ! ipso sceleris molimine Tereus  
 Creditur esse pius : laudemque à crimine sumit.  
 Quid quod idem Philomela cupit ? patriosque lacertis  
 Blanda tenens humeros, ut eat visura sororem, 476  
 Perque suam, contraque suam, petit usque, salutem.  
 Spectat eam Tereus ; præcontrectatque videndo :  
 Osculaque, & collo circumdata brachia cernens ;  
 Omnia pro stimulis, facibusque, ciboque furoris 480  
 Accipit. & quoties amplectitur illa parentem ;  
 Esse parens vellet : neque enim minus impius esset.  
 Vincitur ambarum genitor prece, gaudet, agiturque  
 Illa patri grates : & successisse duabus  
 Id putat infelix ; quod erit lugubre duabus. 485  
 Jam labor exiguus Phœbo restabat : equique  
 Pulsabant pedibus spatium declivis Olympi.

(3) *similes*

Regales

METAMORPHOSEON LIB. VI. 237

Regales epulæ mensis, & Bacchus in auro  
 Ponitur. hinc placido dantur sua corpora somno.  
 At rex Odrysius, quamvis secessit, in illâ 490  
 Æstuat : & repetens faciem, motusque, manusque ;  
 Qualia vult fingit, quæ nondum vidit : & ignes  
 Ipse suos nutrit, curâ removente soporem.  
 Lux erat : &, generi dextram complexus euntis,  
 Pandion comitem lacrymis commendat obortis : 495  
 Hanc ego, care gener, quoniam pia causa coëgit,  
 [Et voluere ambæ, voluisti tu quoque, Tereu,]  
 Do tibi : perque fidem, cognataque pectora supplex,  
 Per Superos oro, patrio tuearis amore :  
 Et mihi sollicitæ lenimen dulce senectæ 500  
 Quamprimum (omnis erit nobis mora longa) remittas.  
 Tu quoque quamprimum, (satis est (4) procul esse foro-  
 Si pietas ulla est, ad me, Philomela, redito. [rem]  
 Mandabat ; pariterque suæ dabat oscula natæ :  
 Et lacrymæ mites inter mandata cadebant. 505  
 Utque fide pignus dextras utriusque poposcit ;  
 Inter seque datas junxit ; natamque nepotemque  
 Absentes memori pro se jubet ore saluent :  
 Supremumque vale, pleno singultibus ore,  
 Vix dixit : timuitque suæ præslagia mentis. 510  
 At simul imposita est pictæ Philomela carinæ ;  
 Admotumque fretum remis, tellusque repulsa est ;  
 Vicinus, exclamat : mecum mea vota feruntur.  
 [Exsultatque, & vix animo sua gaudia differt]  
 Barbarus : & nusquam lumen detorquet ab illâ. 515  
 Non aliter, quàm cùm pedibus prædator obuncis  
 Deposuit nido leporem Jovis ales in alto :  
 Nulla fuga est capto : spectat sua præmia raptor.  
 Jamque iter effectum ; jamque in sua littora fessis  
 Puppibus exierant : cùm rex Pandione natam 520  
 In stabula alta trahit, sylvis obscura vetustis :  
 Atque ibi pallentem, trepidamque, & cuncta timentem,  
 Et jam cum lacrymis, ubi sit germana, rogantem,  
 Includit : fassusque nefas, & virginem, & unam

(4) vidisse

Vi superat; frustra clamato sæpe parente, 525  
 Sæpe sorore suâ, magnis super omnia Divis.  
 Illa tremit, velut agna pavens, quæ faucia cani  
 Ore excussa lupi, nondum sibi tuta videtur:  
 Utque columba, suo madefactis sanguine plumis,  
 Horret adhuc, avidosque timet, quibus hæserat, unguis.  
 Mox ubi mens rediit; passos laniata capillos, 531  
 [Lugenti similis, cæsis plangore lacertis,]  
 Intendens palmas, Prô diris, Barbare, factis,  
 Prô crudelis, ait! nec te mandata parentis  
 Cum lacrymis movere piis, nec cura sororis, 535  
 Nec mea virginitas, nec conjugalia jura?  
 Omnia turbâsti. pellex ego facta forori:  
 Tu geminus conjux. [non hæc mihi debita pœna.]  
 Quin animam hanc (ne quod facinus tibi, perfide, restet)  
 Eripis? atque utinam fecisses ante nefandos 540  
 Concubitus! vacuas habuisssem criminis umbras.  
 Si tamen hæc Superi cernunt; si numina Divûm  
 Sunt aliquid; si non perierunt omnia mecum;  
 Quandocunque mihi pœnas dabis. ipsa pudore  
 Projecto tua facta loquar. si copia detur; 545  
 In populos veniam: si sylvis clausa tenebor,  
 Implebo sylvas, & conscia saxa (2) movebo.  
 Audiat hæc æther, & si Deus ullus in illo est.  
 Talibus ira feri postquam commota tyranni;  
 Nec minor hâc metus est: causâ stimulatus utrâque,  
 Quo fuit accinctus, vaginâ liberat ensẽ: 551  
 Arreptamque comâ, flexis post terga lacertis,  
 Vincula pati cogit. jugulum Philomela parabat;  
 Spemque suæ mortis viso conceperat ense.  
 Ille indignanti, & nomen patris usque vocanti, 555  
 Luctantique loqui comprehensam forcipe linguam  
 Abstulit ense fero. radix micat ultima linguæ.  
 Ipsa jacet, terræque tremens immurmurat atræ.  
 Utque salire solet mutilatæ cauda colubræ,  
 Palpitat; & moriens dominæ vestigia quærit. 560  
 Hoc quoque post facinus (vix ausim credere) fertur

(5) querelis.



# METAMORPHOSEON LIB. VI. 239

Sæpe suâ lacerum repetisse libidine corpus.  
 Sustinet ad Procnem post talia facta reverti.  
 Conjuge quæ viso germanam quærit : at ille  
 Dat gemitus fictos, commentaque funera narrat. 565  
 Et lacrymæ fecere fidem. velamina Procne  
 Deripit ex humeris auro fulgentia lato :  
 Induiturque atras vestes : & inane sepulcrum  
 Constituit : falsisque piacula Manibus infert :  
 Et luget non sic lugendæ fata sororis. 570  
 Signa Deus bis sex acto lustraverat anno.  
 Quid faciat Philomela ? fugam custodia claudit :  
 Structa rigent solido stabulorum mœnia saxo :  
 Os mutum facti caret indice. grande dolori  
 Ingenium est : miserisque venit solertia rebus. 575  
 Stamina barbaricâ suspendit callida telâ :  
 Purpureasque notas filis intexuit albis  
 Indicium sceleris : perfectaque tradidit uni :  
 Utque ferat dominæ gestu rogat. ille rogata  
 Pertulit ad Procnem : nec scit quid tradat in illis. 580  
 Evolvit vestes sævi matrona tyranni :  
 Germanæque suæ carmen miserabile legit :  
 Et (mirum potuisse) filet. dolor ora repressit :  
 Verbaque quærenti satis indignantia linguæ  
 Defuerunt : nec flere vacat. sed fasque nefasque. 585  
 Confusura ruit : pœnæque in imagine tota est.

## EXPLANATION.

THE gravest Authors, Strabo, Pausanias and several others agree, that this Event is Historical; and that there is nothing to be retrenched in Ovid's Narration of it, but the Ornaments of Poetry : The fatal Passion that caused it, frequently produces as tragical Scenes as this now before us. Pandion, the Second of that Name, King of Athens, had two Daughters extremely beautiful; he gave Procne, the

eldest, to Tereus King of Thrace, hoping by this Alliance to receive some Assistance from that Prince, in the War he had against the Thebans; But the Brutality of his Son in Law brought that Trouble and Grief upon him, which afterwards occasioned his Death. Some Years after his Marriage, Tereus, at the Solicitation of his Wife, returned to Athens, in order to obtain of his Father in Law, that Philomela, his other

other Daughter, might go and pass some time with her Sister who languished with a Desire to see her. Pandion having granted his Request, the Brute shut her up in an old Palace, in the middle of a Wood, where he ravished her, and then cut out her Tongue, to disable her

from acquainting her Sister with the Misfortune that had befallen her. Afflictions quicken the Invention: The distressed Philomela found Means to write in Needlework, and, thus, to let her Sister know the Condition she was in.

F A B. VIII. Procne in Hirundinem, Philomela in Lusciniam, Tereus in Epopem, & Itys in Phasianum.

#### ARGUMENT.

*Procne delivers her Sister Philomela out of Prison, and conducts her to the Court of Tereus, where she revolves in her Mind, the different Projects of her Revenge. Her young Son Itys, in the mean time, comes into her Apartment, and is cruelly murder'd by his Mother and Aunt. The Queen afterwards serves him up at a Feast, which she prepares for her Husband; but, being obliged to fly from the Fury of the enraged King, she is changed into a Swallow, Philomela into a Nightingale, and Tereus himself into a Lapwing.*

**T**EMPUS erat, quo sacra solent Triëterica Bacchi  
Sithoniæ celebrare nurus. nox conscia sacris.

Nocte sonat Rhodope tinnitibus æris acuti:

Nocte suâ est egressa domo regina: Deique

590

Ritibus instruitur; furialiaque accipit arma.

(1) Vite caput tegitur: lateri cervina sinistro

Vellera dependent: humero levis incubat hasta.

Concita per sylvas turbâ comitante suarum

Terribilis Procne, furiisque agitata doloris,

595

Bacche, tuas simulat. venit ad stabula avia tandem:

(1) *Vitta caput tegit & lateri &c.*

Exu-

METAMORPHOSEON LIB. VI. 241

Exululatque, Evœque sonat, portasque refringit :  
 Germanamque rapit : raptæque insignia Bacchi  
 Induit : & vultus hederarum frondibus abdit :  
 Attonitamque trahens intrâ sua limina ducit. 600  
 Ut sensit tetigisse domum Philomela nefandam,  
 Horruit infelix ; totoque expalluit ore.  
 Nacta locum Procne, sacrorum pignora demit,  
 Oraque develat miseræ pudibunda forori ;  
 Amplexuque petit. sed non attollere contra 605  
 Sustinet hæc oculos ; pellex sibi visa fororis :  
 Dejectoque in humum vultu, jurare volenti,  
 Testarique Deos, per vim sibi dedecus illud  
 Illatum, pro voce manus fuit. ardet, & iram  
 Non capit ipsa suam Procne : fletumque fororis 610  
 Corripienti, Non est lacrymis hic, inquit, agendum,  
 Sed ferro ; sed si quid habes, quod vincere ferrum  
 Possit. in omne nefas ego me, germana, paravi.  
 Aut ego, cùm facibus regalia tecta cremâro,  
 Artificem mediis immittam Terea flammis : 615  
 Aut linguam, aut oculos, aut quæ tibi membra pudorem  
 Abstulerunt, ferro rapiam : aut per vulnera mille  
 Sontem animam expellam. magnum quodcunque paravi.  
 Quid sit, adhuc dubito. peragit dum talia Procne ;  
 Ad matrem veniebat Itys. quid possit, ab illo 620  
 Admonita est : oculisque tuens immitibus, Ah quàm  
 Es similis patri ! dixit. nec plura locuta,  
 Triste parat facinus ; tacitâque exæstuat irâ.  
 Ut tamen accessit natus, matrique salutem  
 Attulit, & parvis adduxit colla lacertis, 625  
 Mistaque blanditiis puerilibus oscula junxit ;  
 Mota quidem est genitrix ; infractaque constitit ira :  
 Invitique oculi lacrymis maduere coactis.  
 Sed simul ex nimia (2) matrem pietate labare  
 Sensit : ab hoc iterum est ad vultus versa fororis ; 630  
 Inque vicem spectans ambos, Cur admovet, inquit,  
 Alter blanditias ; raptâ filet altera linguâ ?  
 Quam vocat hic matrem, cur non vocat illa sororem ?

(1) mentem



Cui sis nupta vide, Pandione nata marito.  
 Degeneras. scelus est pietas in conjuge Tereo. 635  
 Nec mora; traxit Ityn: veluti Gangetica cervæ  
 (3) Lactentem foetum per sylvas tigris opacas.  
 Utque domûs altæ partem tenuere remotam;  
 Tendentemque manus, & jam sua fata videntem,  
 Eja, & jam, mater, clamantem, & colla petentem 640  
 Enlè ferit Procne, lateri qua pectus adhæret.  
 Nec vultum avertit. fatis illi ad fata vel unum  
 Vulnus erat; jugulum ferro Philomela resolvit.  
 Vivaque adhuc, animæque aliquid retinentia membra  
 Dilaniant. pars indè cavis exsultat ahenis, 645  
 Pars verubus stridet: manant penetralia tabo.  
 His adhibet conjux ignarum Terea mensis:  
 Et patrii moris sacrum mentita, quod uni  
 Fas sit adire viro, comites famulosque removit.  
 Ipse sedens folio Tereus sublimis avito 650  
 Vescitur: inque suam sua viscera congerit alvum.  
 Tantaque nox animi est, Ityn huc arcessite, dixit.  
 Dissimulare nequit crudelia gaudia Procne:  
 Jamque suæ cupiens exsistere nuntia cladis;  
 Intus habes, quod poscis, ait. circumspicit ille, 655  
 Atque ubi sit, quærit. quærenti, iterumque vocanti,  
 Sicut erat sparsis furiali cæde capillis,  
 Profiliit; Ityosque caput Philomela cruentum  
 Misit in ora patris: nec tempore maluit ullo  
 Possè loqui, & (4) meritis testari gaudia dictis. 660  
 Thracius ingenti mensas clamore repellit,  
 Vipereasque ciet Stygiâ de valle sorores:  
 Et modò, si possit, referato pectore diras  
 Egerere indè dapes, (5) semesaque viscera gestit:  
 Flet modò, seque vocat bustum miserabile nati: 665  
 Nunc sequitur nudo genitas Pandione ferro.  
 Corpora Cecropidum pennis pendere putares;  
 Pendebant pennis. quarum petit altera sylvas:  
 Altera tecta subit. neque adhuc de pectore cædis  
 Excessere notæ; signataque sanguine pluma est. 670

(3) *Lactantem*(4) *mentis*(5) *demersaque*

Ille dolore (6) suo, pœnæque cupidine velox,  
Vertitur in volucrem, cui stant in vertice cristæ:  
Prominet immodicum pro longâ cuspide rostrum.  
Nomen Epops volucris: facies armata videtur.  
Hic dolor ante diem longæque extrema senectæ 675  
Tempora, Tartareas Pandiona misit ad umbras.

(6) *furens,*

EXPLANATION.

PROCNE, at this mournful News, resolved to revenge her Sister's Honour; and the Feast of the Bacchanals presented her very soon, with a proper Occasion for the Execution of her Design. During the Celebration of that Feast, the Queen went one Night, with a Company of Bacchants, to deliver Philomela from her Prison; she brought her to the Palace, and, in her Presence, killed her young Son Itys, cut him in Pieces, and, having dressed him, served him up at a Feast, which she made for her Husband; and Philomela appearing at the end of the Repast, threw the Head of the Child on the Table. The King, transported with Rage and Fury, drew his Sword to kill his Wife and Sister in Law; but those two Princesses getting on board a Ship, which they had provided for that purpose, arrived at *Athens* before he could overtake them.

As it was common in those remote Ages, to mix the Supernatural in all the Adventures of Persons of any Distinction, and as an Escape from any imminent Danger, was sufficient ground to say, they had received

Wings from the Gods; it was published, that Procne was changed into a Swallow, Philomela into a Nightingale, Itys into a Pheasant, or Goldfinch, and Tereus into a Lapwing. The Mythologists found Interpretations agreeable to these Metamorphoses; it was intended, say they, by those Symbolic Changes, to shew the different Characters of the Persons concerned in them. As the Lapwing is a Bird that loves Dung and Filth, the Ancients designed by it, to expose the Impurities of Tereus; and as the Flight of that Bird, is heavy and slow, it shews, at the same Time, that he could not overtake the two Princesses; his Ship not sailing so well as theirs. The Nightingale, which hides itself in Woods and Brambles, seems as if it would there conceal its Misfortunes and Shame; and the Swallow, which frequents Houses, shews us the Uneasiness of Procne, who seeks in vain for her Son, which she had so inhumanly murder'd. All this is very ingenious; but, unfortunately, other very ancient Authors have quite destroyed all these pretty Reflections. Anacreon, and, af-

ter him, Apollodorus, say, that Philomela was changed into a Swallow, and Procne into a Nightingale. However that may be, it is pretended, that this Event did not happen in *Thrace*, but at *Daulis*, a Town in *Phocis*, where Tereus came to settle: Which may be true, supposing Tereus, intending to serve Pandion his Father in Law, who was engaged in a War with the Thebans, came with his Court into *Phocis*, to be in a better Condition to assist him.

We may fix the Epoch of this Event, near the Year 1440 before the Christian *Æra*; in the Reign of Pandion the Second, the Eighth King of *Athens*. Eusebius carries it a little higher, for he is of Opinion, that Procne and Philomela were the Daughters of Pandion the First of that Name, and fifth King of *Athens*, who succeeded Erichthonius. As to the other Circumstances of the Story, it is probable, that Tereus perished in pursuing his Wife and Sister; since Pausanias tells us (1), his Tomb was to be seen near *Athens*. The same Author, after having followed the Tradition, which says Boreas King of *Thrace*, carried away Orithyia, the Daughter of Pandion; adds, that in Consequence of that Alliance, Boreas assisted the Athenians, and sunk some Ships of the Barbarians, which infested their Coast.

I should have nothing more to add to this Explication, had I not found (2) a Tradition in

Homer, very different from that of all the other Poets and Historians, who have succeeded him. Here is the Manner in which that ancient Poet relates it, when he speaks of the Reasons of Penelope's Grief. "That Princess, says he, made her Complaints be heard, like the comfortless Philomela, the Daughter of Pandarus, always hid amongst the Branches and Leaves of Trees. When the Spring arrives, she makes her Voice echo through the Woods, and laments her dear Itylus, whom she killed, by an unfortunate Mistake: Varying, in her continual Complaints, the mournful Melody of her Notes." It appears by this Comparison, that Homer knew nothing, either of Procne or Tereus; and that he followed the Tradition, which I am going to relate. Pandarus, the Son of Mecrops, had three Daughters, *Ædon*, *Mecrope*, and *Cleothera*; *Ædon* being the eldest, was married to *Zethus* the Brother of *Amphion*, by whom she had but one Son, named *Itylus*: envying the numerous Family of *Niobe* her Sister in Law, she resolved to dispatch the eldest of her Nephews; and as her Son was brought up with his Cousin, and was his Bedfellow, she bid him change his Place in the Bed, the Night she intended to commit that Crime. The young *Itylus* forgot his Orders, and his Mother killed him instead of her Nephew. Homer in the following Book (3), touch-

63

(1) *In Attic.*(2) *Odyss.* Lib. xix.(3) *Odyss.* Lib. xx.



es the same History again,  
and adds, that the other two  
Sisters, Mecrope and Cleothera,  
after the Gods had robbed them  
of their Father and Mother,

were carried away by the Har-  
pies, and delivered to the Fu-  
ries, at the Time they were  
just going to be married.

F A B. IX. Orithyiae raptus. Zetes & Calais  
ex parte in Aves.

ARGUMENT.

*Boreas not obtaining the Consent of Erechtheus  
King of Athens, for the Marriage of his  
Daughter Orithyia, takes the Young Princess up  
in his Arms, and carries her into Thrace;  
where he has two Sons by her, Calais and Ze-  
thes, who afterwards get Wings like their Fa-  
ther, and embark with Jason in search of the  
Golden Fleece.*

SCEPTRA loci, rerumq; capit moderamen Erechtheus;  
Justitiâ dubium, validisne potentior armis.  
Quatuor ille quidem juvenes, totidemque creârat  
Fœmineæ sortis: sed erat par forma duarum. 680  
E quibus Æolides Cephalus te conjuge felix,  
Procri, fuit: Boreæ Tereus Thracesque nocebant:  
Dilectâque diu caruit Deus Orithyîa,  
Dum rogat, & precibus mavult quàm viribus uti.  
Ast ubi blanditiis agitur nihil, horridus irâ, 685  
Quæ solita est illi, nimiumque domestica, vento;  
Et meritò, dixit: quid enim mea tela reliqui,  
Sævitiâ, & vires, iramque, animosque minaces,  
Admovique preces, quarum me dedecet usus?  
Apta mihi vis est, vi tristia nubila pello: 690  
Vi freta concutio, nodosâque robora verto,  
Induroque nives, & terras grandine pulso.  
Idem ego, cùm fratres cœlo sum nactus aperto,  
(Nam mihi campus is est) tanto molimine luctor;  
Ut medius nostris concursibus intonet æther; 695

Exiliantque cavis elisi nubibus ignes.  
 Idem ego, cùm subii convexa foramina terræ,  
 Supposuique ferox imis mea terga cavernis;  
 Sollicito Manes, totumque tremoribus orbem.  
 Hæc ope debueram thalamos petiisse : focerque 700  
 Non orandus erat, sed vi faciendus, Erechtheus.  
 Hæc Boreas, aut his non inferiora locutus;  
 Excussit pennas. quarum jactatibus omnis  
 Afflata est tellus; latumque perhorruit æquor. 705  
 Pulvereamque trahens per summa cacumina pallam,  
 Verrit humum : pavidamque metu caligine tectus  
 Orithyian amans fulvis amplectitur alis.  
 Dum volat; arserunt agitati fortius ignes.  
 Nec prius ærii cursûs suppressit habenas,  
 Quàm Ciconum tenuit (1) populos & mœnia, raptor. 710  
 Illic & gelidi conjux Actæa tyranni,  
 Et genetrix facta est; partus enixa gemellos;  
 Cætera qui matris, pennas genitoris haberent.  
 Non tamen has unâ memorant cum corpore natas:  
 Barbaque dum rutilis aberat submissa capillis; 715  
 Implumes Calaisque puer Zethesque fuerunt.  
 Mox pariter ritu pennæ cœpere volucrum  
 Cingere utrumque latus; pariter flavescere malæ.  
 Ergo, ubi concessit tempus puerile juventæ,  
 Vellera cum Minyis nitido radiantia villo 720  
 Per mare non motum primâ petiere carinâ.

(1) *populos, sua mœnia,*

#### EXPLANATION.

IF we will depend upon the Authority of Plato, the Fable, of the Rape of Orithyia, is but an Allegory, which contains the Accident that happened to that Princess; whom the Wind blew into the Sea, where she was drowned. We learn, however, from the Ancients, and particularly from Apollodo-

rus (1) and Pausanias (2), that this History is true; and that Boreas, King of *Thrace*, seized that Princess, who was one of the Daughters of Erechtheus, King of *Athens*, and Sister of Procris, as she was passing the River *Ilissus*, and carried her into his Dominions, where she brought him Twins, Calais and Zethes.

(1) *Lib. III.*

(2) *In Attica.*

Zethes. Those two Princes, in the Expedition of the Argonauts, delivered old Phineus, King of *Bithynia*, from the Persecution of the Harpies, who snatcht away the Victuals, that were served up to his Table; as I shall shew more at large, when I come to explain the Fables, which the Poets have published, upon that famous Expedition (3). The same Pausanias, whom I have just cited, in describing the Sculptures on the Arch of *Syphelus* (4), says, that Boreas was re-

presented there, carrying away Orithyia. As the Reign of Erechtheus falls, according to the Calculation of the Commentators on the Marbles, near the Year 1426 before the Christian *Æra*; we can give a very near Guess, at the Time of this Adventure: We can even fix the Epoch of it, by the Conquest of the Argonauts, which happen'd, when the Sons of Boreas and Orithyia, were but young; as I shall shew in the following Book,

(3) See the *Expl.* of Book VII.

(4) In *Corinth.*





# P. OVIDII NASONIS METAMORPHOSEON

## LIBER VII.

FAB. I. Jason, Æsonis filius, Colchos ad pel-  
lem auream adportandam navigat.

### ARGUMENT.

*Jason, after several Adventures, arrives with the Argonauts in Colchis, and demands the Golden Fleece: Medea falls in love with the young Prince, and, by the Power of her Incantments, preserves him from the Dangers he had to encounter, in gaining it. The Hero obtains the Prize, carries off Medea, and returns triumphant into Thessaly.*

JAMQUE fretum Minyæ Pegasæâ puppe secabant,  
Perpetuâque trahens inopem sub nocte senectam  
Phineus visus erat; juvenesque Aquilone creati  
Virgineas volucres miseri senis ore fugârant;  
Multaque perpeffi claro sub Iäfone, tandem 5  
Contigerant rapidas limosi Phasidos undas.  
Dumque adeunt regem; Phryxæaque vellera poscunt;  
Lexque datur numeris magnorum horrenda laborum;  
Concipit interea validos Æetias ignes:  
Et luctata diu, postquam ratione furorem 10  
Vincere non poterat; Frustra, Medea, repugnas;  
Nescio quis Deus obstat, ait. mirumque, nisi hoc est,  
Aut aliquid certe simile huic, quod amare vocatur.  
Nam cur jussa patris nimium mihi dura videntur?  
Sunt quoque dura nimis. cur, quem modò denique vidi,  
Ne

METAMORPHOSEΩN LIB. VII. 249

Ne pereat, timeo? quæ tanti causa timoris? 16  
 Excute virgineo conceptas pectore flammæ,  
 Si potes, infelix. si possem, fanior essem.  
 Sed trahit invitam nova vis; aliudque Cupido,  
 Mens aliud suadet. video meliora, proboque: 20  
 Deteriora sequor. quid in hospite, regia virgo,  
 Ureris? & thalamos alieni concipis orbis?  
 Hæc quoque terra potest, quod ames, dare. vivat, an ille  
 Occidat, in Dīs est. vivat tamen. idque precari  
 Vel sine amore licet. quid enim commisit Iāson? 25  
 Quam, nisi crudelem, non tangat Iāsonis ætas,  
 Et genus, & virtus? quam non, ut cætera defint,  
 Forma movere potest? certè mea pectora movit.  
 At, nisi opem tulero, taurorum afflabitur ore:  
 Concurretque suæ segeti tellure creatis 30  
 Hostibus: aut avido dabitur fera præda draconi.  
 Hoc ego si patiar, tum me de tigride natam,  
 Tum ferrum & scopulos gestare in corde fatebor.  
 Cur non & specto pereuntem? oculosque videndo  
 Conscelero? cur non tauros exhortor in illum, 35  
 Terrigenasque feros, insopitumque draconem?  
 Dī meliora velint. quamquam non ista precanda,  
 Sed facienda mihi. prodamne ego regnā parentis,  
 Atque ope nescio quis servabitur advena nostrā,  
 Ut per me sospes sine me det lintea ventis, 40  
 Virque sit alterius; pœnæ Medea relinquit?  
 Si facere hoc, aliamve potest præponere nobis,  
 Occidat ingratus. sed non is vultus in illo,  
 Non ea nobilitas animo est, ea gratia formæ;  
 Ut timeam fraudem, meritique obliviam nostri. 45  
 Et dabit ante fidem: cogamque in fœdera testes  
 Esse Deos. quid (1) tuta times? accingere; & omnem  
 Pelle moram. tibi se semper debebit Iāson,  
 Te face solenni junget sibi: perque Pelasgas  
 Servatrix urbes matrum celebrabere turbā. 50  
 Ergo ego germanam, fratremque, patremque, Deosque,  
 Et natale solum ventis ablata relinquam?

(1) *stulta*

Nempe

Nempe pater sævus, nempe est mea barbara tellus,  
 Frater adhuc infans : stant mecum vota sororis.  
 Maximus intrà me Deus est. non magna relinquam ;  
 Magna sequar : titulum servatæ pubis Achivæ, 56  
 Notitiamque loci melioris, & oppida, quorum  
 Hic quoque fama viget, cultusque, artesque virorum :  
 Quemque ego cum rebus, quas totus possidet orbis,  
 Æsoniden mutâsse velim : quo conjuge felix 60  
 Et Dis cara ferar, & vertice sidera tangam.  
 Quid, quod nescio qui mediis concurrere in undis  
 Dicuntur montes, ratibusque inimica Charybdis,  
 Nunc forbere fretum, nunc reddere ; cinctaque sævis  
 Scylla rapax canibus Siculo latrare profundo ? 65  
 Nempe tenens quod amo, gremioque in Iäsonis hærens,  
 Per freta longa ferar. nihil illum amplexa verebor :  
 Aut, si quid metuam, metuam de conjuge solo.  
 Conjugiumne vocas, speciosaque nomina culpæ  
 Imponis, Medea, tuæ ? quin aspice quantum 70  
 Aggrediare nefas : &, dum licet, effuge crimen.  
 Dixit : & ante oculos rectum, pietasque, pudorque  
 Constitierant : & victa dabat jam terga Cupido.  
 Ibat ad antiquas Hecates Perseidos aras :  
 Quas nemus umbrosum, (2) secretaque sylva tegebant. 75  
 Et jam fortis erat, pulsusque residerat ardor ;  
 Cum videt Æsoniden : extinctaque flamma revixit.  
 Erubuere genæ ; totoque recanduit ore.  
 Ut solet à ventis alimenta assumere, quæque  
 Parva sub inductâ latuit scintilla favillâ, 80  
 Crescere ; & in veteres agitata resurgere vires :  
 Sic jam lentus amor, jam quem languere putares,  
 [ Ut vidit juvenem, specie præsentis inarsit. ]  
 Et casu, solito formosior Æsone natus  
 Illâ luce fuit. posses ignoscere amanti. 85  
 Spectat ; & in vultu, veluti nunc denique viso,  
 Lumina fixa tenet : nec se mortalia demens  
 Ora videre putat : nec se declinat ab illo.  
 Ut verò cœpitque loqui, dextramque prehendit ;

(2) vetustaque



METAMORPHOSEΩN LIB. VII. 251

Hospes, & auxilium submissâ voce rogavit; 90  
 Promisitque torum; lacrymis ait illa profusis:  
 Quid faciam video: nec me ignorantia veri  
 Decipiet, sed amor. servabere munere nostro:  
 Servatus promissâ dato. per sacra triformis  
 Ille Deæ, lucoque foret quod numen in illo, 95  
 Perque patrem soceri cernentem cuncta futuri,  
 Eventusque suos, per tanta pericula jurat.  
 Creditus, accepit cantatas protinus herbas,  
 Edidicitque usum; lætusque in (3) tecta recessit.  
 Postera depulerat stellas Aurora micantes: 100  
 Conveniunt populi sacrum Mavortis in arvom;  
 Consistuntque jugis. medio Rex ipse refedit  
 Agmine purpureus, sceptroque insignis eburno.  
 Ecce adamanteis Vulcanum naribus efflant  
 Æripedes tauri: tactæque vaporibus herbæ 105  
 Ardent. utque solent pleni resonare camini,  
 Aut ubi terrenâ filices fornace soluti  
 Concipiunt ignem liquidarum aspergine aquarum;  
 Pectora sic intus clausas volventia flammæ,  
 Gutturæque uſta ſonant. tamen illis Æſone natus 110  
 Obvius it. vertere truces venientis ad ora  
 Terribiles vultus, præfixæque cornua ferro;  
 Pulveremque ſolum pede pulſare biſulco;  
 Fumificiſque locum mugitibus implevere.  
 Dirigere metu Minyæ. ſubit ille; nec ignes 115  
 Sentit anhelatos: tantum medicamina poſſunt.  
 Pendulaque audaci mulcet palearia dextrâ:  
 Suppoſitosque jugo pondus grave cogit aratri  
 Ducere, & inſuetum ferro proſcindere campum.  
 Mirantur Colchi: Minyæ clamoribus implent, 120  
 Adjiciuntque animos. galeâ tum ſumit ahenâ  
 Vipereos dentes; & aratos ſpargit in agros.  
 Semina mollit humus valido prætincta veneno:  
 Et creſcunt, fiuntque ſati nova corpora dentes.  
 Utque hominis ſpeciem maternâ ſumit in alvo; 125  
 Perque ſuos intus numeros componitur infans;

(3) caſtra

Nec

Nec nisi maturus communes exit in auras :  
 Sic ubi visceribus gravidæ telluris imago  
 Effecta est hominis, fœto confurgit in arvo :  
 Quodque magis mirum, simul edita concutit arma. 130  
 Quos ubi viderunt præacutæ cuspidis hastas  
 In caput Hæmonii juvenis torquere parantes ;  
 Demisere metu vultumque animumque Pelasgi.  
 Ipsa quoque extimuit, quæ tutum fecerat illum :  
 Utque peti vidit juvenem tot ab hostibus unum, 135  
 Palluit ; & subito sine sanguine frigida sedit.  
 Neve parum valeant à se data gramina, carmen  
 Auxiliare canit ; secretaque advocat artes.  
 Ille, gravem medios silicem jaculatus in hostes,  
 A se depulsum Martem convertit in ipsos. 140  
 Terrigenæ pereunt per mutua vulnera fratres ;  
 Civileque cadunt acie. gratantur Achivi :  
 Victoremque tenent ; avidisque amplexibus hærent.  
 Tu quoque victorem complecti, barbara, velles ;  
 [Obstitit incepto pudor : at complexa fuisses ;] 145  
 Sed te, ne faceres, tenuit reverentia famæ.  
 Quod licet, affectu tacito lætaris : agisque  
 Carminibus grates, & Dīs auctoribus horum.  
 Pervigilem superest herbis sopire draconem :  
 Qui cristâ linguisque tribus præsignis, & uncis] 150  
 Dentibus horrendus, custos erat arietis aurei.  
 Hunc postquam sparsit Lethæi gramine succi ;  
 Verbaque ter dixit placidos facientia somnos,  
 Quæ mare turbatum, quæ concita flumina sistant ;  
 Somnus in ignotos oculos subrepat : & auro 155  
 Heros Æsonius potitur : spolioque superbus,  
 Muneris auctorem secum spolia altera portans,  
 (4) Victor Iölciaeos tetigit cum conjuge portus.

(4) *Attigit Hæmonios victor &c.*

#### EXPLANATION.

TO understand this Fable which the Poets have mixed  
 thoroughly, it will be necessary with the History of the Expe-  
 to go back to the Origin of it, dition of the Argonauts, one of  
 and unravel all the Fictions, the most remarkable Events, of  
 the

the Fabulous Ages. Athamas (1), the Son of Æolus, Grandson of Hellen, and Great-Grandson of Deucalion, having married Ino the Daughter of Cadmus, was obliged to divorce her, on account of some Fits of Madness, with which she was attacked. He afterwards married Nephele, by whom he had a Son named Phryxus, and a Daughter called Helle: But some Time after, taking his first Wife again, she brought him two Sons, Learchus and Melicerta. Ino, hating the Children of Nephele, who, as eldest, ought to succeed their Father; sought all possible Means to destroy them (2). But Phryxus, informed by his Governor, of the wicked Designs of his Step-Mother, ordered a Ship to be privately made ready; and, taking his Father's Treasures along with him, sailed away, with his Sister Helle, to seek a Retreat in the Court of his Kinsman Æeta. The young Helle died in the Voyage, but Phryxus arrived safe in *Colchis*; and, having returned Thanks to the Gods, and dedicated the Prow of his Ship, either to Neptune or Jupiter Conservator: He married Chalciope, by whom he had four Sons, Argos, Phrontes, Molas, and Cylindus. Some Years after, Æeta caused Phryxus to be assassinated, to make himself Master of his Treasures; and the Sons of that unfortunate Prince, retiring to *Thebes*, to their Grandfather

Athamas, were shipwreckt upon an Island, in which they staid, until the Arrival of Jason, who took them back to their Mother. That Princess, transported with Joy at the Sight of her Children, which she thought were dead; did all that lay in her Power, to assist the Grecian Hero, in his Addresses to Medea, and render his Passion for her successful.

The Greeks preparing for an Expedition to *Colchis*, to recover the Treasures of Athamas, and revenge the Death of Phryxus; Pelias, who had driven his Brother Æson from the Throne of *Iolcos*, desiring to keep his Nephew Jason, at as great a Distance from Court as possible, lest he should one Day become powerful enough, to re-establish his Father, took the Advantage of so favourable an Opportunity, and engaged the young Prince in an Enterprize, which, in the Event, might prove very glorious to him. The Uneasiness which Pelias was under, proceeded in a great Measure from the Prediction of an Oracle, that he should be killed by a Prince of the Race of Æolus; the same Oracle also foretold him, to beware of a Person who should have but one Shoe. During these Transactions, Jason, returning from Chiron's School, where he had been educated; lost one of his Shoes, in passing a River: His Uncle perceiving it upon his Arrival, waited an Oppor-

(1) See Pausanias, Apollodorus, Diodorus Siculus, Herodotus, &c.

(2) See what has been already said in the Explanation of Fab. xiii. and xiv. of Book IV.



Opportunity to destroy him ; but not daring to do it publicly, he obliged him to embark with the Argonauts, not doubting, but he must infallibly perish in a Voyage, which, in those Days, was attended with many Dangers. As the Fame of that Expedition, had spread itself over all Greece, several Young Princes repaired to the Court of Iolcos ; where, after having unanimously chosen Jason for their General, they all embarked in a Ship, which, from its Figure, was called *Argo*, and those that went in it, Argonauts (3).

I know that all Authors do not agree in this Explication, which I have given of the Ship *Argo*: Diodorus Siculus (4) says, that it was called so, from the Swiftnefs with which it sailed. There are other Authors who give it that Name, either from the Builder, who was called *Argo* ; or because the Greeks on board, were called Argives: but Bochart, whose Opinion I prefer to that of any other Author, in this Case ; says with more probability (5), that the Name was given it from the Word *Arco*, which, in the Phœnician Language, signifies *long*. This learned Man adds, that the Greeks made use of round Vessels before that Time ; Jason being the first that sailed in a Ship, built in the Form of a Galley. Several Fables were

published concerning the Ship *Argo* ; it was said, that Minerva gave the Model of it ; that it was built of Oaks, that grew in the Forest of Dodona ; and that the Rudder had the Gift of Speech : Upon these Things the Reader may consult what I have said, in the third Tome of my *Explication of Fables*. As Navigation was very dangerous in those Times, the Argonauts had several Adventures, which I have explained at large, in the Book I have just cited ; and shall therefore only mention them here, in as few Words as possible. When our Heroes arrived at the Isle of *Lemnos*, they found the Women had killed their Husbands, because they had abandon'd them to take Slaves in their Room ; the Argonauts married them, and Jason, as Chief, had for his Share, Hypsipile the Daughter of Thoas. After having staid some Time at *Lemnos*, they put to Sea again, but were driven into *Bithynia*, where they deliver'd old Phineus, the King of it, from the Persecution of the Harpies, who continually snatcht away his Victuals, even from his very Table.

The Harpies, if we believe what the Poets say of them, were Monsters, of a hideous Form ; with crooked Beaks and Talons, great Wings, and Women's Faces. They foretold future Events, as Virgil says (6) ;

*Quæ*

(3) Authors are not agreed, either in the Number or Name of the Argonauts. See *Apollodorus*, *Diodorus Siculus*, and *Apollonius of Rhodes*.

(4) *Lib. iv.*

(5) *Chan. Lib. I. Chap. ii.*

(6) *Æn. Lib. iii. v. 251.* See also *Diod. Lib. iv. Apollod. Lib. i. Valer. Flac. Argon. Lib. iv, &c.*

*Quæ Phæbo Pater omnipotens,  
mibi Phæbus Apollo  
Prædixit, vobis Furiarum ego  
maxima pando.*

The Argonauts, especially Calais and Zethes, the Sons of Boreas, drove away those Monsters; and, having pursued them as far as the *Strophades* Islands, which are in the *Ionian* Sea: Iris appeared to them, and commanded them to disturb the Harpies no further; promising, at the same Time, that Phineus should not be any longer persecuted by them.

There have been two different Explications given of this Fable. In the first, it is pretended the Harpies, were the King of *Bithynia*'s own Daughters; who, by their Lewdness and extravagant way of living, had ruined that Prince, then very old and blind, which gave Occasion to say, that they snatcht the Victuals out of his Mouth. Monsieur le Clerc, the Author of the second Explication, pretends (7), that the Harpies were prodigious Swarms of Grasshoppers, which ravaged all *Paphlagonia*, and caused a Famine in the Dominions of Phineus; the Word *Arbati*, from which the Word Harpy has been formed, signifying a Grasshopper. The North Wind blew them into the *Ionian* Sea, where they were drowned: And, from these Circumstances, it was said, that the Sons of Boreas pursued them just so far. The Author, whom I have cited, proves, in a curious Detail, that whatever has

been said by the Poets, concerning their Harpies, is very applicable to Grasshoppers, which carry Famine and Contagion into the Places where they meet together, sometimes in such Quantities, that the very Air is darken'd by their Numbers: Concerning which, the Curious may consult the second Tome of his *Bibliothèque Universelle*. Let us take Notice, by the Way, that Diodorus Siculus, who collected very carefully, even the absurdest Fables, speaking of the Stay, which the Argonauts made at the Court of Phineus, has not one Word of the Harpies; he only says (8), that the King having put his two Sons in Prison, Hercules, whom he believes to have been in that Expedition, set them at Liberty.

The Argonauts, after some other Adventures, arrived at last in *Colchis*. *Æeta* (9), who was King of it, forwarned by an Oracle, that a Stranger should deprive him both of his Life and Crown, established a barbarous Custom of sacrificing to his Gods, all Strangers that entered his Dominions. His Daughter Medea, who had retired to a Temple dedicated to the Sun, seeing the Grecians land, was so taken with the graceful Presence of their Chief, that she promised to preserve them from all the Dangers, to which they were going to expose themselves, provided Jason would marry her. The Prince, having by the most solemn Oaths, engaged to do so, she

(7) See Tom. I. and II. of his *Biblioth. Univers.*

(8) Lib. iv.

(9) *Diodor. Lib. iv.*

she conducted him to Court by Night, and gave him a false Key; by which he got access to the King's Treasures, and bringing them away, embarked immediately with Medea and all his Company.

That History was, very probably, written in the ancient Phœnician Language. The Greeks, who did not understand it, invented the Fable of the Golden Fleece, of the Dragon that kept it, and of the Bulls casting forth Fire at their Nostrils. For, as the learned Borchart has well observed (10), and Monsieur Le Clerc after him, the same Syriac Word *Gaza* signifies either a Treasure, or a Fleece, *Saûr*, which signifies a Wall, signifies also a Bull; and, in that ancient Language, Brass, Iron, and a Dragon, were all expressed by the same Word *Nachas*. Thus, instead of saying simply, that Jason, by the Counsel and Assistance of Medea, carried away those Treasures, which Æeta, kept so carefully guarded, and Phryxus had carried into *Colchis*, in a Ship having the Figure of a Ram on her Prow; it was published, from those equivocal Words, that the Gods, to deliver Phryxus from the Persecution of his Step-Mother, sent him a Sheep with a Golden Fleece, which carried him upon its Back into *Colchis*: That the Skin of that Sheep became, afterwards, the Object of the Ambition of all the Grecian Nobility; and that whoever attempted to bring it away, was obliged to fight with Dragons,

to make use of Inchantments, &c. The Historians themselves, who have undertaken to explain these Fables, have invented new ones concerning them; by introducing a Guard, named Draco, and a Garrison, brought from the *Tauric Chersonesus*: Which, they said, gave rise to the Dragon, and the Bulls that cast out Flames at their Nostrils. They also added, that the Golden Fleece was the Skin of the Sheep, which Phryxus had sacrificed to Neptune, and had ordered to be gilt: As if that Skin could have excited the Avarice of the Greeks, and put them upon undertaking so long and dangerous a Voyage. For what concerns the Dragon's Teeth, which produced armed Men, see what I have said in the Fable of Cadmus. I am persuaded, that we ought to understand it only of some foreign Troops, which Cadmus, and Jason, after his Example, found means to divert, and, afterwards, bring over to their own Party.

I have abridged all these Fables, because I would not tire the Reader. I know the Ancients differ very much, about the Names of the Heroes, in this Expedition; that the Author of the Poem, on the Voyage of the Argonauts, carries them about by the North, and brings them home by the Straits of *Gibraltar*; that Homer speaks of the Expedition of the Argonauts, only as a Thing accidentally falling in his Way; and that it is pretended, that his Silence upon the Adventures

(10) *Chen. Lib. VII. Cap. iii.*



# METAMORPHOSEΩN LIB. VII. 257

tures of those Heros, is a Proof of their being very little known in his Time. I know also, that several Authors have reckoned Hercules amongst the Argonauts, tho' there are very strong Reasons to prove, that he never made the Voyage; that it is very difficult to fix the Epoch of it; and that the *Parian* Marbles make no Mention of that Expedition. But I thought I might follow the Narrations of Apollodorus, and Diodorus Siculus; who acknowledge, that the Poets have entirely disfigured the History of that Conquest: but, nevertheless, speak of it, as a true Event. In the mean Time, as I may have an Opportunity of

examining this Subject, more minutely hereafter; I shall only say, that we may place the Epoch of it, near the Year 65, before the final Destruction of *Troy*: and, in the Time of the first sacking of that City by Hercules, who left the Argonauts to go and deliver Hesiōne, the Daughter of Laomedon; as I shall prove in the History of that Hero. This Expedition is placed by Eusebius, in the Eighteenth Year of the Reign of *Ægeus*, and in some Manuscripts, in the 22<sup>d</sup>; 1315 Years before *JESUS CHRIST*. Scaliger and Father Petau differ very little from these two Dates.

FAB. II, III, & IV. *Æson ex sene in juvenem. Liberi nutrices in juventam. Pelias, impellente Medeâ, à filiis suis interficitur.*

## ARGUMENT.

*Jason, after his return, begs Medea to restore his Father Æson to Youth, which she performs, and then goes to the Court of Pelias, where she artfully revenges the Injuries he had done Jason's Family, by making him the Victim of the abused Credulity of his own Daughters, who, in Compliance with her dissembled Kindness, stab him to Death. Medea, having executed her Design, makes her Escape in her Chariot.*

**H**ÆMONIÆ matres pro gnatis dona receptis,  
Grandævique ferunt patres: congestaque flammâ  
Thura liquefiunt; inductaque cornibus aurum 161  
S Victima

Victima vota cadit. sed abest gratantibus Æson,  
 Jam propior leto, fessusque senilibus annis.  
 Cùm sic Æsonides: O cui debere salutem  
 Confiteor, conjux, quanquam mihi cuncta dedisti, 165  
 Excessitque fidem meritorum summa tuorum;  
 Si tamen hoc possunt; quid enim non carmina possunt?  
 Deme meis annis; & demtos adde parenti.  
 Nec tenuit lacrymas. mota est pietate rogantis:  
 Dissimilemque animum subiit Æeta relictus. 170  
 Non tamen affectus tales confessa, Quod, inquit,  
 Excidit ore pio, conjux, scelus? ergo ego cuiquam  
 Possë tuæ videar spatium transcribere vitæ?  
 Nec sinat hoc Hecate; nec tu petis æqua: sed isto,  
 Quod petis, experiar majus dare munus, Iäson. 175  
 Arte meâ foci longum tentabimus ævum,  
 Non annis revocare tuis. modo Diva triformis  
 Adjuvet; & præsens ingentibus annuat ausis.  
 Tres aberant noctes, ut cornua tota coïrent,  
 Efficerentque orbem. postquam plenissima fulsit, 180  
 Ac solidâ terras spectavit imagine Luna:  
 Egreditur tectis vestes induta recinctas,  
 Nuda pedem, nudos humeris infusa capillos:  
 Fertque vagos mediæ per muta silentia noctis  
 Incomitata gradus. homines, volucresque, ferasque 185  
 Solverat alta quies: nullo cum murmure sepes,  
 Immotæque silent frondes; filet humidus aër.  
 Sidera sola micant. ad quæ sua brachia tendens  
 Ter se convertit; ter sumtis flumine crinem  
 Irroravit aquis; ternis ululatibus ora 190  
 Solvit: & in durâ submisso poplite terrâ,  
 Nox, ait, arcanis fidissima, quæque diurnis  
 Aurea cum Lunâ succeditis ignibus astra,  
 Tuque triceps Hecate, quæ cœptis conscia nostris  
 Adjutrixque venis, cantusque, artesque magarum, 195  
 Quæque magas, Tellus, pollentibus instruis herbis;  
 Auræque, & venti, montesque, amnesque, lacusque,  
 Dique omnes nemorum, Dique omnes noctis adeste:  
 Quorum ope, cùm volui, ripis mirantibus amnes

In

METAMORPHOSEΩN LIB. VII. 259

In fontes rediere suos : concussaue sisto, 259  
 Stantia concutio cantu freta ; nubila pello, 200  
 Nubilaque induco : ventos abigoque vocoque :  
 Vipereas rumpo (1) verbis & carmine fauces ;  
 Vivaque saxa, suâ convulsaue robora terrâ,  
 Et sylvas moveo ; jubeoque tremiscere montes : 205  
 Et mugire solum, Manesque exire sepulchris :  
 Te quoque, Luna, traho, quamvis Temesæa labores  
 Æra tuos minuant. currus quoque carmine nostro  
 Pallet avi ; pallet nostris Aurora venenis.  
 Vos mihi taurorum flammæ hebetastis ; & unco 210  
 Haud patiens oneris collum pressistis aratro.  
 Vos serpentigenis in se fera bella dedistis :  
 Custodemque rudem somni sopistis : & aurum,  
 Vindice decepto, Graias misistis in urbes.  
 Nunc opus est succis : per quos renovata senectus 215  
 In florem redeat, primosque recolligat annos.  
 Et dabitis ; neque enim micuerunt sidera frustra ;  
 Nec frustra volucrum tractus cervice draconum  
 Currus adest. aderat demissus ab æthere currus.  
 Quò simul ascendit ; frænataque colla draconum 220  
 Permulsit, manibusque leves agitavit habenas ;  
 Sublimis rapitur : subjectaque Thessala Tempe  
 Despicit, & creteis regionibus applicat angues :  
 Et quas Ossa tulit, quas altus Pelion herbas,  
 Othrysque, Pindusque, & Pindo major Olympus, 225  
 Perspicit : & placitâ partim radice revellit ;  
 Partim succidit curvamine falcis ahenæ.  
 Multa quoque Apidani placuerunt gramina ripis,  
 Multa quoque Amphrysi : neque eras immunis, Enipeu :  
 Nec non Peneæ, nec non Spercheïdes undæ 230  
 Contribuere aliquid, juncosaque littora Boëbes.  
 Carpit & Euboicâ vivax Anthedone gramin,  
 Nondum mutato vulgatum corpore Glauci.  
 Et jam nona dies curru pennisque draconum,  
 Nonaque nox omnes lustrantem viderat agros ; 235  
 Cum rediit : neque erant (2) pasti, nisi odore, dracones ;

(1) herbis

(2) tacti,



260 P. OVIDII NASONIS

Et tamen annosæ pellem posuere senectæ.  
 Constitit adveniens citra limenque, foresque;  
 Et tantum cœlo tegitur: refugitque viriles  
 Contactus; statuitque aras è cespite binas, 240  
 Dexteriore Hecates, at lævâ parte Juventæ.  
 Quas ubi verbenis, sylvâque incinxit agresti;  
 Haud procul egestâ scrobibus tellure duabus  
 Sacra facit: cultrosque in guttura velleris atri  
 Conjicit; & patulas perfundit sanguine fossas. 245  
 Tum super invergens liquidi carchesia Bacchi,  
 Æneaque invergens tepidi carchesia lactis:  
 Verba simul fundit, terrenaque numina (3) poscit:  
 Umbrarumque rogat raptâ cum conjuge regem,  
 Ne properent artus animâ fraudare seniles. 250  
 Quos ubi placavit precibusque & murmure longo;  
 Æsonis effœtum proferri corpus ad aras  
 Jussit: & in plenos resolutum carmine somnos  
 Exanimi similem stratis porrexit in herbis.  
 Hinc procul Æsoniden, procul hinc jubet ire ministros:  
 Et monet arcanis oculos remove profanos. 256  
 Diffugiunt jussi. (4) passis Medea capillis  
 Bacchantum ritu flagrantés circuit aras:  
 Multifidasque faces in fossâ sanguinis atrâ  
 Tingit: & intinctas geminis accendit in aris. 260  
 Terque senem flammâ, ter aquâ, ter sulfure lustrat.  
 Interea validum posito medicamen ahenò  
 Fervet, & exultat; spumisque tumentibus albet.  
 Illic Hæmoniâ radices (5) valle resectas,  
 Seminaque, floresque, & succos incoquit acres. 265  
 Adjicit extremo lapides Oriente petitos,  
 Et, quas Oceani refluxum mare lavit, arenas.  
 Addit & exceptas Lunâ pernocte pruinas,  
 Et strigis infames, ipsis cum carnibus, alas;  
 Inque virum soliti vultus mutare ferinos 270  
 Ambigui profecta lupi. nec defuit illuc  
 Squamea Cinyphii tenuis membrana chelydri,  
 Vivacisque jecur cervi: quibus insuper addit

(3) lenit:

(4) sparsis

(5) falce

Ora

(6) Ora caputque novem cornicis sæcula passæ.  
 His & mille aliis postquam sine nomine rebus 275  
 Propositum instruxit (7) mortari barbara munus;  
 Arenti ramo jampridem mitis olivæ  
 Omnia confudit; summisque immiscuit ima.  
 Ecce vetus calido versatus stipes aheno  
 Fit viridis primò: nec longo tempore frondem 280  
 Induit; & subitò gravidis oneratur olivis.  
 Et quacunque cavo spumas ejecit aheno  
 Ignis, & in terram guttæ cecidere calentes;  
 Vernat humus: floresque, & mollia pabula surgunt.  
 Quod simul ac vidit; stricto Medea recludit 285  
 Ense senis jugulum: veteremque exire cruorem  
 Passa, replet succis. quos postquam combibit Æson  
 Aut ore acceptos, aut vulnere; barba comæque  
 Canitie positâ nigrum rapuere colorem.  
 Pulsa fugit macies: abeunt pallorque situsque; 290  
 Adjectoque cavæ suppleantur sanguine venæ;  
 Membraque luxuriant. Æson miratur, & olim  
 Ante quater denos hunc se reminiscitur annos.  
 Viderat ex alto tanti miracula monstri  
 Liber: & admonitus juvenes nutricibus annos 295  
 Posse suis reddi; (8) capit hoc à Terhye munus.  
 Neve doli cessent; odium cum conjuge falsum  
 Phasias assimulat: Pelææque ad limina supplex  
 Confugit. atque illam (quoniam gravis ipse senectâ)  
 Excipiunt natæ. quas tempore callida parvo 300  
 Colchis amicitiae mendacis imagine cepit.  
 Dumque refert, inter meritorum maxima, demtos  
 Æsonis esse situs; atque hâc in parte moratur;  
 Spes est virginibus Peliâ subjecta creatis,  
 Arte suum parili (9) revirescere posse parentem. 305  
 [Idque petunt: pretiumque jubent sine fine pacisci.]  
 Illa brevi spatio filet; & dubitare videtur,  
 Suspenditque animos fictâ gravitate rogantes.

(6) Ova

(7) mortali

(8) ——— petit hoc Æetida munus.

(9) juvenescere

Mox ubi pollicita est, Quò sit fiducia major  
 Muneris hujus, ait : qui vestras maximus ævo est 310  
 Dux gregis inter oves, agnus medicamine fiet.  
 Protinus innumeris effœtus laniger annis  
 Attrahitur, flexo circum cava tempora cornu :  
 Cujus ut Hæmonio marcentia guttura cultro  
 Fodit, & exiguo maculavit sanguine ferrum ; 315  
 Membra simul pecudis, validosque venefica succos  
 Mergit in ære cavo. minuuntur corporis artus :  
 Cornuaque exuitur, necnon cum cornibus annos :  
 Et tener auditur medio balatus ahenò.  
 Nec mora ; balatum mirantibus exsilit agnus : 320  
 Lascivitque fugâ ; lactantiaque ubera quærit.  
 Obstupuere fatæ Peliâ : promissaque postquam  
 Exhibuere fidem ; tum verò impensius instant.  
 Ter juga Phœbus equis in Ibero gurgite mersis  
 Demserat ; & quartâ radiantia nocte micabant 325  
 Sidera ; cum rapido fallax Æetias igni  
 Imponit purum laticem, & sine viribus herbas.  
 Jamque neci similis, resolutò corpore, regem,  
 Et cum rege suo custodes somnus habebat,  
 Quem dederant cantus, magicæque potentia linguæ. 330  
 Intrârant jussæ cum Colchide limina natæ :  
 Ambierantque torum : Quid nunc dubitatis inertes ?  
 Stringite, ait, gladios : veteremque haurite cruorem ;  
 Ut repleam vacuas juvenili sanguine venas.  
 [In manibus vestris vita est ætasque parentis.] 335  
 Si pietas ulla est, nec spes agitat inanes :  
 Officium præstare patri : telisque senectam  
 Exigite ; & saniem conjecto emittite ferro.  
 His, ut quæque pia est, hortatibus impia prima est :  
 Et ne sit scelerata, facit scelus, haud tamen ictus 340  
 Ulla suos spectare potest : oculosque reflectunt ;  
 Cæcæque dant sævis aversæ vulnera dextris.  
 Ille, cruore fluens, cubito tamen allevat artus :  
 Semilacerque toro tentat consurgere : & inter  
 Tor medius gladios pallentia brachia tendens ; 345  
 Quid facitis, gnatæ ? quid vos in fata parentis  
 Armat,



Armat, ait? cecidere illis animique manusque.  
 Plura locuturo cum verbis guttura Colchis  
 Abstulit. & calidis laniatum merfit ahenis.

## EXPLANATION of FAB. II, III, &amp; IV.

JASON, having brought away the Treasures of *Æeta*, was immediately pursued by an Army, under the Command of *Abfyrus*, the Brother of *Medea*; and upon the very Point of abandoning that Princess, for fear of falling into their Hands: when she thought upon a Stratagem, which succeeded to her Wish. She sent some Presents to the young Prince, and let him know she was come off with the Greeks, very contrary to her Inclinations; that they carried her away by Force; and that if he would come the following Night to a certain Place, which she had order'd her Messengers to name to him, she should be indebted to him for her Liberty. The too credulous Prince, went to the Place appointed, without having taken any Precaution for his own Safety, and was there assassinated. His Limbs were scattered in the Road; and the pursuing Army, being stopp'd by that Means, gave the Greeks time to embark with Safety. This Circumstance is found in the Verses of an ancient Author, quoted by *Cicero*, in his Third Book, *de Natura Deorum*. It is added, that Jason and *Medea* arriving at the Island of *Æeta*, went to the Court of *Circe*, who was Queen of it, to undergo Expiation for the Murder of *Abfyrus*; and that this

Princess, Sister to the King of *Colchis*, and Aunt to *Medea*, performed the Ceremony, not knowing who they were: But that having learned their Names, some time after, she forbid them her Court, with Marks of the highest Repentment.

The Author of the Poem on the Argonauts, gives too instructive a Detail of that famous Expiation, to be passed over here unmentioned. Jason and *Medea*, says that Author, upon their Arrival at the Court of *Circe*, moved slowly forward, with down-cast Looks, and a profound Silence, according to the Custom of Suppliants, as far as the Hearth, where Jason stuck that Sword into the Earth, with which he had killed his Brother in Law. By their Silence and dejected Air, *Circe* easily knew that they were Fugitives, and guilty of Murder; wherefore she prepared for their Expiation. She immediately order'd a sucking Pig to be brought, and, having cut the Throat of it, rubbed the Hands of both Jason and *Medea* with the Blood. Then she made Libations to Jupiter Expiator; and, ordering the rest of the Sacrifice to be cast out of the Palace, burn'd Cakes upon the Altar made of Meal, Salt, and Water, accompanying these Actions with proper Prayers, to avert the Anger of the

Eumenides. When the Ceremony was over, the Queen placed her Guests on magnificent Seats, to entertain them with the greater Splendor.

The Argonauts leaving the Court of Circe, made some Stay in *Thrace*, to perform a Vow made by Castor and Pollux, when they were in great Distress by a Storm, in their Voyage to *Colchis*. In the mean Time, Pelias imagining they had been really shipwreckt, made Æson and Promachus, Jason's Brother, take a Draught of Bull's Blood, of which they died upon the Spot. Ovid seems to have followed another Tradition, when he relates in what manner Medea, at her arrival in *Iolcos*, restored Youth and Vigour to that Prince; whose great Age and Feebleness prevented his being present at the Rejoicings that were made, for the happy Success of his Son's Voyage.

The Authors, who have endeavoured to explain the History of that Operation, are very much divided in their Opinions concerning it. Some think it points at the Mystery, of the Transfusion of Blood: A Remedy, that has been several times attempted, but always succeeded very ill. For my part, I am perswaded that Medea, who was called a Sorceress, only because her Mother had taught her the Virtues of several Plants; made Æson take a Drink, which furnished him with new Spirits and Strength: Upon which Pliny, Servius, and Ælian, may be consulted. The Daughters of Pelias being also desirous to obtain the same Favour of Medea, for their Father; she, to revenge the Evils, which that Prince had brought upon her Husband and Family, mixed some venomous Herbs in the Drink, which immediately killed him.

F A B. V. Medea se ulciscitur à Jasone.

#### ARGUMENT.

*Medea, after having killed Pelias, retires through several Countries to Corinth, where finding that Jason, in her Absence, had married King Creon's Daughter, she sets fire to the Palace, in which the young Princess and her Father are consumed; murders the two Children she had by Jason before his Face, and then flies to Ægeus King of Athens, who marries her.*

QUOD

Quod nisi pennatis serpentibus ïffet in auras; 350  
 Non exempta foret pœnæ. fugit alta superque  
 Pelion umbrosum Philyreïa tecta, superque  
 Othryn, & eventu veteris loca nota Cerambi.  
 Hic ope Nympharum sublatus in aëra pennis,  
 Cum gravis infuso tellus foret obruta ponto, 355  
 Deucalioneas effugit inobrutus undas.

Æoliam Pitane à lævâ parte relinquit,  
 Factaque de saxo longi simulacra draconis:  
 Idæumque nemus: (1) quo raptum furta juvenum  
 Occuluit Liber falsi sub imagine cervi: 360  
 Quaque pater Corythi parvâ tumulatur arenâ:  
 Et quos Mæra novo latratu terruit agros.  
 Eurypylique urbem, quâ Coæ cornua matres  
 Gesserunt, tum cùm discederet Herculis agmen:  
 Phœbeamque Rhodon, & Iälyfios Telchinas, 365  
 Quorum oculos ipso vitiantes omnia visu  
 Jupiter exosus, fraternis subdidit undis.

Transit & antiquæ Cartheïa mœnia Cææ,  
 Quâ pater Alcidas placidam de corpore natæ  
 Miraturus erat nasci potuisse columbam. 370

Indè lacus Hyries videt, & Cycneïa Tempe,  
 Quæ subitus celebravit olor. nam Phyllius illic  
 Imperio pueri volucresque ferumque leonem  
 Tradiderat domitos: taurum quoque vincere jussus  
 Vicerat; &, spreto toties iratus amore, 375  
 Præmia poscenti taurum suprema negabat.

Ille indignatus, Cupies dare, dixit: & alto  
 Desiluit saxo. cuncti cecidisse putabant:  
 Factus olor niveis pendebat in aëre pennis.

At genitrix Hyrie, (2) servari nescia, flendo 380  
 Delicuit: stagnumque suo de nomine fecit.

Adjacet his Pleuron: in quâ trepidantibus alis  
 Ophias effugit natorum vulnera Combe.

Indè Calauræ Latoïdos aspicit arva,  
 In volucrem versi cum conjuge conscia regis. 385

(1) — quo, nati furta, juvenum

(2) servati



Dextera Cyllene est : in quâ cum matre Menephron  
Concubiturus erat, sævarum more ferarum.

Cephison procul hinc deslentem fata nepotis  
Respicit in tumidam Phocen ab Apolline versi :  
Eumelique domum lugentis in aëre natam. 390

Tandem vipereis Ephyren Pirenida pennis  
Contigit. hic ævo veteres mortalia primo  
Corpora vulgârunt pluvialibus edita fungis.

Sed postquam Colchis arsit nova nupta venenis,  
Flagrantemque domum regis mare vidit utrumque ; 395  
Sanguine natorum perfunditur impius ensis :

[Ultraque se male mater, Iâsonis effugit arma.]

Hinc Titaniacis ablata draconibus, intrat  
Palladias arces : quæ te, justissime Phineu,  
Teque, senex Peripha, pariter videre volantes, 400  
Innixamque novis neptem Polypemonis alis.

#### EXPLANATION.

THO' Jason was revenged in this Manner on his Uncle Pelias, he was reconciled to his Children. He gave the Crown to his Son Acastus, and provided Husbands for the Daughters, being satisfied to live, himself, as a private Person with Medea ; whom, for a long Time, he loved with the greatest Tenderness : But at last, taking some Disgust at her, he married Glauce (1), the Daughter of Creon, King of *Corinth*. This threw Medea into such Despair and Rage, that she hastened away to *Corinth*, while Preparations were making for the Marriage ; and, leaving her two Sons in the Temple of Juno, set fire to Creon's Palace, where he and his Daughter were consumed to Ashes. Going afterwards to the Temple, where she

had left her Children, she killed them likewise. Euripides, in his Tragedy of Medea, makes a Chorus of Corinthian Women say, that the Corinthians themselves committed that Murder ; and that the Plague, which ravaged their City soon after, was a Punishment sent them by the Gods for so cruel an Action. This place of the Tragedy, has appeared to some Criticks extravagant, and even beyond all manner of Probability. But is it likely that an Author, of such Prudence and Judgment, would have dared to charge so dishonourable a Fact upon that famous City, if it had not been founded upon some Tradition ? The Truth is, Aristotle, Plutarch, and several other Authors cited by the Scholiast, tell us, that the Corinthians offered

(1) Ovid calls her *Creüsa*.

ferred Euripides an Hundred Talents, to engage him to strike that Passage out of his Play. Pausanias adds, in his Corinthiacs, that the Tomb of Medea's Children, whom the Corinthians had stoned to Death, was still to be seen in his Time; and that the Corinthians offered Sacrifices there every Year, to appease their Mānes, as the Oracle had commanded them.

Apollodorus (2) relates this History in a different Manner. According to him, Medea sent her Rival a Crown, done over with a sort of Gum, very apt to take fire; and as soon as Glaucus had put it on her Head, it began to burn and flame so furiously, that the young Princess perished by it, in the greatest Torment and Misery. By what I shall say hereafter, concerning Hercules's Vest, it will appear that the Thing may have happened, as this Author relates it. Medea, after so resolute and cruel an Action, retired to *Thebes*, to put herself under the Protection of Hercules, who engaged with the other Argonauts to revenge her, if Jason proved false; but that Hero not offering her any real Assistance, she went to *Athens*, where she married *Ægeus*. Theseus returning at that Time, from *Trazen*, to his Father's Court, his Step-mother Medea intended to poison him, with a Cup which she presented to him; but *Ægeus*, knowing his Son by the Sword he had left with his Mother, the Daughter of *Pittheus*; she would have been severely punished for this last Piece

of Cruelty, if she had not immediately embarked and sailed away. From that time forth, we know but very little of her Adventures. Pausanias, however, in his Corinthiacs, says, that she went into *Asia*, and gave her Name to the Kingdom of *Media*. The Writers of her Retreat, persuaded she was a Sorceress, published, that she saved herself in a Chariot, drawn by flying Dragons; they had, perhaps, spoken more to the Purpose, if they had said, that her Ship was called the Dragon: For, to repeat what I have already taken notice of, Medea, if we believe Diodorus Siculus (3), was only taken for a Sorceress, because her Mother Hecate had taught her the Virtues of Simples.

Ovid, in the two Journies which he makes Medea take in her flying Chariot, touches upon several Fables in the Way; the most part of which are entirely unknown to us. It would be altogether needless, to enlarge upon Subjects, which carry so little Instruction in them, and upon which History is so entirely silent. Let it therefore be sufficient, to establish some general Principles, which may serve as a Key to these ancient Fictions. When a Person had escaped from any imminent danger, it was published, that he had been changed into a Bird. If, to avoid a Pursuit, a Man hid himself in a Cave; he was immediately transformed into a Serpent. If excess of Grief forced any one to burst into Tears, he became a Fountain. If

(2) Lib. i.

(3) Lib. iv.

If a young Creature lost herself in a Wood, she was made a Nymph, or a Dryad. The likeness of Names also, gave rise to several Fictions; thus Alopis was metamorphosed into a Fox, Cygnus into a Swan, Coronis into a Crow, and Cerambis into that sort of Beetle, which has Horns on its Head. By this Rule, the Reader may be able to understand, the greatest part of the Fables which Ovid relates here; but as some of them point at Historical Events, I shall endeavour to explain them in a few Words. That of the Women of the Isle of *Cos*, being changed into Cows, is founded on a piece of Cruelty in the Companions of Hercules, who sacrificed some of them to the Gods of the Country. The Inhabitants of the Island of *Rhodes*, were said to have been changed into Rocks, because

they perished in an Inundation, which laid a Part of that Island under Water, and particularly the Town of *Jalysus*. The Daughter of Alcidas was extremely fruitful, which gave Occasion to the Fable, of her Metamorphosis into a Dove. The Rage and Despair of *Mæra*, is set forth in her Transformation into a Bitch: And in Metamorphosing Menephron into a brute Beast, we see the Horror which People had conceived of his Incest. Arne was changed into a Daw, because, having sold her Country, her Avarice and Covetousness might be exposed under the Symbol of that Bird, which, according to the popular Opinion, loves Money. Philyre, the Mother of the Centaur Chiron, was turned into a Linden-Tree, because she had the Name of that Tree, called by the Greeks, *Φιλύρα* (4).

(4) See *Hygin* upon this Fable.

F A B. VI, VII, & VIII. Spuma Cerberi in venenum. Sciron in Petram. Arne in avem Monedulam.

#### ARGUMENT.

*Hercules chains the Dog Cerberus, the Porter of Hell, and Theseus, after his Exploits in Corinth, arrives at Athens, where Medea prepares a Cup of Poison for him; but the King, luckily knowing his Son, just as he is going to drink, snatches the Cup from him, and the Sorceress flies away in her Chariot. Ægeus then makes solemn Feasts to celebrate the Prince's Arrival*  
and



*and Preservation; in the mean time, Minos King of Crete solicits several Princes to assist him in a War against Athens, to revenge the Death of his Son Androgeus, who had been murdered there.*

**E**XCIPIT hanc Ægeus, facto damnandus in uno:  
 Nec satis hospitium est, thalami quoque foedere  
 Jamque aderat Theseus proles ignara parenti; [jungit.  
 Qui virtute suâ bimarem pacaverat Isthmon. 405  
 Hujus in exitium miscet Medea, quod olim  
 Attulerat secum Scythicis aconiton ab oris.  
 Illud Echidneæ memorant è dentibus ortum  
 Esse canis. specus est tenebroso cæcus hiatu:  
 Est via declivis, per quam Tirynthius heros 410  
 Restantem, contraque diem radiosque micantes  
 Obliquantem oculos, nexis adamante catenis,  
 Cerberon abstraxit: rabidâ qui concitus irâ  
 Implevit pariter ternis latratibus auras:  
 Et sparsit virides spumis albentibus (1) agros. 415  
 Has concrêsse putant; nactasque alimenta (2) feracis  
 Fœcundique soli, vires cepisse nocendi.  
 Quæ quia nascuntur durâ vivacia caute,  
 Agrestes aconita vocant. ea conjugis astu  
 Ipse parens Ægeus nato porrexit, ut hosti. 420  
 Sumserat ignarâ Theseus data pocula dextrâ;  
 Cùm pater in capulo gladii cognovit eburno  
 Signa sui generis: facinusque excussit ab ore.  
 Effugit illa necem, nebulis per carmina motis.  
 At genitor, quanquam lætatur fospite nato; 425  
 Attonitus tantum leti discrimine parvo  
 Committi potuisse nefas, foveat ignibus aras,  
 Muneribusque Deos implet: feriuntque secures  
 Colla torosa boum vinctorum cornua vittis.  
 Nullus Erechthidis fertur celebratior illo 430  
 Illuxisse dies. agitant convivium patres,

(1) *herbas.*

(2) *fêrocis*

Et medium vulgus : nec non & carmina, vino  
 Ingenium faciente, canunt. te, maxime Theseu,  
 Mirata est Marathon Cretæi sanguine tauri :  
 Quodque suis securus arat Cromyona colonus ; 435  
 Munus opusque tuum est. tellus Epidauria per te  
 Clavigeram vidit Vulcani occumbere prolem :  
 Vidit & immitem Cephefias ora Procrusten :  
 Cercyonis letum vidit Cerealis Eleusin.  
 Occidit ille Sinis, magnis malè viribus usus ; 440  
 Qui poterat curvare trabes ; & agebat ab alto  
 Ad terram latè sparsuras corpora pinus.  
 Tutus ad Alcathoën Lelegeïa moenia limes  
 Composito Scirone patet : sparsique latronis  
 Terra negat sedem, sedem negat ossibus unda : 445  
 Quæ jactata diu fertur durâsse vetustas  
 In scopulos. scopulis nomen Scironis inhæret.  
 Si titulos annosque tuos numerare velimus ;  
 Facta premant annos. pro te, fortissime, vota  
 Publica fuscipimus : Bacchi tibi sumimus haustus. 450  
 Consonat assensu populi, precibusque faventum  
 Regia : nec totâ tristis locus ullus in urbe est.  
 Nec tamen (usque adeò nulli sincera voluptas ;  
 Sollicitique aliquid lætis intervenit) Ægeus  
 Gaudia percepit nato secura recepto. 455  
 Bella parat Minos : qui quanquam milite, quanquam  
 Classe valet ; patriâ tamen est firmissimus irâ :  
 Androgeïque necem justis ulciscitur armis.  
 Ante tamen bellum vires acquirit amicas :  
 Quaque (3) potens habitus, volucris freta classe pererrat.  
 Hinc Anaphen sibi jungit, & Astypaleïa regna ; 461  
 Promissis Anaphen, regna Astypaleïa bello :  
 Hinc humilem Myconon, cretosaque rura Cimoli,  
 Florentemque Cythnon, Scyron, planamque Seriphon,  
 Marmoreamque Paron, quaque impia prodidit arcem  
 Sithonis accepto, quod avara poposcerat, auro. 466  
 Mutata est in avem, quæ nunc quoque diligit aurum ;  
 Nigra pedem ; nigris velata monedula pennis.

(3) *patent aditus,*

EXPLANATION OF FAB. VI, VII, & VIII.

THERE is no Subject better known in Mythology, than the Dog Cerberus, that was placed by the Poets, to guard the Entrance into Hell. I have proved in the second Tome of my *Explication of Fables*, that the Notion of this Dog, was taken from the History of the Egyptians, who had Dogs to guard those Fields, in which they kept their Mummies; and, to take the Thing in its Origin, it is certain the Greeks drew all their System of Hell and the Elysian Fields, from the Theology of that ancient People: Yet, what Ovid relates here, of the Aconite and other venomous Herbs, which the Foam of Cerberus caused to spring out of the Earth, wheresoever it fell, is founded on a Piece of Grecian History. Formerly there was a Serpent in the Cavern of *Tanarus* (1), which ravaged all the adjacent Places of that Promontory; and because that Cave was thought to be one of the Avenues to Pluto's Kingdom, the Poets took Occasion from thence, to say, this Serpent was the Porter of it. This is the Origin of Cerberus, who was called the Dog of Hell; because he bit and devoured those that went near his Den, as Hecataeus the Milesian remarks. Pausanias (2) observes, that Homer was the first who said Cerberus was a Dog; though, in reality, he was but a Serpent, whose Greek Name signifies, *one that*

*devours Flesh*. The Poets that followed Homer, have indeed named Cerberus a Dog, but in effect, have described him like a Serpent.

*Gui vates, horrere videns jam colla colubris* (3),

— (4) *Quamvis furiale centum Muniant angues caput ejus,*—

— (5) *Sordidum tabo caput Lambunt colubræ: Viperis horrent*

*jubæ,*

*Longusque tortâ sibilat caudâ Draco.*

The ancient Monuments, in their Representations of that Monster, have followed the Descriptions, which the Poets have given of him in their Works; as may be seen by the Figures in *Antiquity explained*, and in the *Supplement*. Hercules delivered *Laconia* from that hideous Creature, which ravaged it; and that was the Circumstance which gave rise to the Fable related by Ovid. That Event is represented in several Monuments, particularly in the fine Marble of *Narbo*, published by De Choul; and described with several others by Father Dom Bernard de Montfaucon. If it was added that Cerberus, when chained by the Hero, poisoned with his Foam the Herbs that grew in *Theffaly*, and that the Aconite and other venomous Herbs were ever after common in that Country; it was because those Herbs were found in great Quantities there. Several

(1) *Pausanias in Lacon.* (2) *Loc. cit.* (3) *Virg. Æneid. Lib. vi. v. 419.*  
(4) *Horace, Lib. III. Od. xi.* (5) *Seneca in Hercule Fur. v. 785.*



Several Women made use of them in their Inchantments, and other wicked Practices; and this is the Origin of those Witches of *Thessaly*, who were thought powerful enough to bring the Moon down to the Earth, by their Spells and Incantations; An Opinion, which has no other Foundation, than the Custom those Women had, of making the Night and the Moon, Witnesses of their magical Operations.

I must not finish this Article, without remarking, that Cerberus is often found joined with Serapis; which is a further Proof, that the Idea of this Guardian of the Entrance into Hell, came first from *Ægypt*. Serapis was confounded with Pluto; thus it is not surprising, that Cerberus accompanies him, in the Monuments where he is represented. If other Proofs of my Sentiment are still required, I shall make use of a very particular Figure of Cerberus,

brought by the *Sieur Paul Lucas* out of *Ægypt* some Years ago, and now in the Cabinet of *Monsieur de Boze*. That Antique is a most extraordinary one: Cerberus is represented in it with three Heads, one of a Man, one of a Dog, and one of a Monkey. To make it still more particularly remarkable, two Serpents twist round the three Heads, and with their Tails, make several folds about the Legs. *Father Bernard* pretends, that the *Ægyptians* have, in this Piece, outdone both the Greeks and Romans; but should he not rather have said, that the Romans and Greeks, who had their Theology, and every Thing, that regarded the Worship of their Gods, from the *Ægyptians*, made such Changes and Alterations in it, as Caprice or Fancy dictated to them? There is no body believes now a Days, that the Idolatry of the *Ægyptians*, came from *Greece*.

#### F A B. IX. Cephali Legatio.

#### ARGUMENT.

*Minos, having engaged several Powers in his Interest, and been refused by others, goes to the Island of Ægina, where Æacus reigned, to endeavour to bring that Prince also into his Alliance, but without Success. Upon his Departure, Cephalus arrives Ambassador from Athens, and obtains Succours from the King, who gives him an Account of the Desolation a Plague had made in his Country,*

*try, and the surprising manner in which it had been repeopled.*

**A**T non Oliaros, Didymæque, & Tenos, & Andros,  
 Et Gyaros, nitidæque ferax Peparethos olivæ, 470  
 Gnoſſiacas juvere rates: latere indè ſiniſtro  
 Oenopiam Minos petit Æacideia regna.  
 Oenopiam veteres appellavere: ſed ipſe  
 Æacus Æginam genitricis nomine dixit.  
 Turba ruit, tantæque virum cognoscere famæ 475  
 Expetit. occurrunt illi Telamonque, minorque  
 Quàm Telamon Peleus, & proles tertia Phocus.  
 Ipſe quoque egreditur tardus gravitate ſenili  
 Æacus: & quæ ſit veniendi cauſa requirit.  
 Admonitus patrii luctûs ſuſpirat, & illi 480  
 Dicta refert rector populorum talia centum:  
 Arma juves oro pro gnato ſumta; piæque  
 Pars ſis militiæ. tumulo ſolatia poſco.  
 Huic Aſopiades, Petis irrita, dixit, & urbi  
 Haud facienda meæ: neque enim conjunctior ulla 485  
 Cecropidis hæc eſt tellus. ea fœdera nobis.  
 Triftis abit, Stabuntque tibi tua fœdera magno,  
 Dixit: & utilius bellum putat eſſe minari,  
 Quàm gerere, atque ſuas ibi præconſumere vires.  
 Claffis ab Oenopiis etiamnum Lyctia muris 490  
 Spectari poterat; cùm pleno concita velo  
 Attica puppis adeſt, in portuſque intrat amicos:  
 Quæ Cephalum, patriæque ſimul mandata ferebat.  
 Æacidæ longo juvenes poſt tempore viſum  
 Agnovere tamen Cephalum; dextraſque dedere: 495  
 Inque patris duxere domum. ſpectabilis heros,  
 Et veteris retinens etiamnum pignora formæ,  
 Ingreditur; ramumque tenens popularis olivæ,  
 A dextrâ lævâque duos ætate minores  
 Major habet, Clyton & Buten, Pallante creatos. 500  
 Poſtquam congreſſus primi ſua verba tulerunt;  
 Cecropidum Cephalus peragit mandata, rogatque  
 Auxilium; fœdusque refert, & jura parentum:

T

Impe-

Imperiumque peti totius Achaïdos addit.  
 Sic ubi mandatam juvit facundia causam, 505  
 Æacus in capulo sceptri nitente sinistrâ,  
 Ne petite auxilium, sed sumite, dixit, Athenæ:  
 Nec dubiè vires, quas hæc habet insula, vestras  
 (1) Ducite, & omnis eat rerum status iste mearum.  
 Robora non defunt: superat mihi miles, & hosti. 510  
 Gratia Dîs; felix & inexcusabile tempus.  
 Imò ita sit, Cephalus, crescat tua civibus opto  
 Res, ait. adveniens equidem modò gaudia cepi;  
 Cùm tam pulcra mihi, tam par ætate juvenus  
 Obvia processit. multos tamen indè requiro, 515  
 Quos quondam vidi vestrâ priùs urbe receptus.  
 Æacus ingemuit; tristisque ita voce locutus:  
 Flebile principium melior fortuna sequetur.  
 Hanc utinam possèm vobis memorare! finè ullo 519  
 Ordine nunc repetam. neu longâ ambage morer vos;  
 Ossa cinisque jacent, memori quos mente requiris,  
 Et quota pars illi rerum periere mearum!  
 Dira lues irâ populis Junonis iniquæ  
 Incidit exosæ dictas à pellice terras.  
 Dum visum mortale malum, tantæque latebat 525  
 Causa nocens cladis; pugnatum est arte medendi.  
 Exitium superabat opem; quæ victa jacebat.  
 Principio cœlum spissâ caligine terras  
 Pressit; & ignavos inclusit nubibus æstus.  
 Dumque quater junctis implevit cornibus orbem 530  
 Luna; quater plenum tenuata retexuit orbem,  
 Letiferis calidi spirârunt flatibus Austri.  
 Constat & in fontes vitium venisse, lacusque;  
 Milliaque incultos serpentum multa per agros  
 Errâsse, atque suis fluvios temerâsse venenis. 535  
 Strage canum primâ, volucrumque, oviumque, boumque,  
 Inque feris subiti deprensa potentia morbi.  
 Concidere infelix validos miratur arator  
 Inter opus tauros; medioque recumbere fulco.

(1) Ducite, &c., ut rerum nunc est status ille mearum,  
 Robora non defunt; superest mihi miles in hostem.



METAMORPHOSEΩN LIB. VII. 275

Lanigeris gregibus balatus dantibus ægros 540  
 Sponte suâ lanæque cadunt, & corpora tabent.  
 Acer equus quondam, magnæque in pulvere famæ,  
 (2) Degenerat palmas; veterumque oblitus honorum,  
 Ad præsepe gemit, morbo moriturus inert.  
 Non aper irasci meminit; non fidere cursu 545  
 Cerva; nec armentis incurrere fortibus urfi.  
 Omnia languor habet. sylvisque, agrisque, viisque  
 Corpora foeda jacent. vitiantur odoribus auræ.  
 Mira loquor. non illa canes, avidæque volucres,  
 Non (3) cani tetigere lupi: dilapsa liquefcunt; 550  
 Afflatuque nocent; & agunt contagia latè.  
 Pervenit ad miseros damno graviore colonos  
 Pestis, & in magnæ dominatur mœnibus urbis.  
 Viscera torrentur primò; flammæque latentis  
 Indicium rubor est, & ductus anhelitus ægrè. 555  
 Aspera lingua tumet; trepidisque arentia venis  
 Ora patent: auræque graves captantur hiatu.  
 Non stratum, non ulla pati velamina possunt:  
 Dura sed in terrâ ponunt præcordia: nec fit 559  
 Corpus humo gelidum, sed humus de corpore fervet.  
 Nec moderator adest, inque ipsos sæva medentes  
 Erumpit clades; obsuntque auctoris artes.  
 Quo propior quisque est, servitque fidelius ægro;  
 In partem leti citius venit. utque salutis  
 Spes abiit; finemque vident in funere morbi; 565  
 Indulgent animis. (4) & nulla, quid utile, cura est,  
 Utile enim nihil est. passim, positoque pudore,  
 Fontibus, & fluviis, puteisque capacibus hærent:  
 Nec prius est extincta sitis, quam vita, bibendo.  
 [Inde graves multi nequeunt consurgere, & ipsis 570  
 Immoriuntur aquis: aliquis tamen haurit & illas.]  
 Tantaque sunt miseris invisi tædia lecti;  
 Prosterunt: aut, si prohibent consistere vires,  
 Corpora devolvunt in humum; fugiuntque penates  
 Quisque suos: sua cuique domus funesta videtur. 575

(2) *Degener, & palma, &c.* (3) *avidi*

(4) ——— *& cura, quid utile, nulli est;*

[Et quia causa latet (5) locus est in crimine notus.]

Semanimes errare viis, dum stare valebant,

Aspiceres; flentes alios, terræque jacentes;

Lassaque versantes supremo lumina motu:

[Membraque pendentis tendunt ad sidera cœli, 580

Hic, illuc ubi mors deprenderat, exhalantes.]

Quid mihi nunc animi fuit? an, quod debuit esse,

Ut vitam odissem, & cuperem pars esse meorum?

Quò se cunque acies oculorum flexerat; illuc 585

Vulgus erat stratum. veluti cum putria motis

Poma cadunt ramis, agitataque ilice glandes.

Templa vides contra gradibus sublimia longis:

Jupiter illa tenet. quis non altaribus illis

Irrita thura tulit? quoties pro conjuge conjux,

Pro gnato genitor, dum verba precantia dicit, 590

Non exoratis animam finivit in aris:

Inque manu thuris pars inconsumta reperta est!

Admoti quoties templis, dum vota sacerdos

Concipit, & fundit purum inter cornua vinum,

Haud exspectato ceciderunt vulnere tauri! 595

Ipsè ego sacra Jovi pro me, patriæque, tribusque

Cum facerem natis, mugitus victima diros

Edidit: & subito collapsa finè ictibus ullis

Exiguo tinxit subjectos sanguine cultros.

Fibra quoque ægra notas veri, monitusque Deorum

(6) Perdiderat. tristes penetrant ad viscera morbi. 601

Ante sacros vidi projecta cadavera postes:

Ante ipsas, quò mors foret invidiosior, aras.

Pars animam laqueo claudunt; mortisque timorem

Morte fugant: ultroque vocant venientia fata. 605

Corpora missa neci nullis de more feruntur

Funeribus: neque enim capiebant funera portæ.

Aut inhumata premunt terras: aut dantur in altos

Indotata rogos. & jam reverentia nulla est:

Deque rogis pugnant; alienisque ignibus ardent. 610

Qui lacryment, defunt: indefletæque vagantur

(5) ——— locus est in crimine. Notis

Semanimes &c.

(6) Prodiderat;

(7) Natorumque virūmque animæ, juvenumq; senumq;:  
Nec locus in tumulos, nec sufficit arbor in ignes.

(7) *Natarumque matrumque &c.*

EXPLANATION.

MINOS the Second (1) of that Name, upon his Accession to the Throne, after the Death of his Father Lycastus, made several Conquests in the Islands adjoining to *Crete*, where he reigned, and at last became intire Master of the Sea. Thucydides, Apollodorus, and Diodorus Siculus, speak fully of the Power and Progress of his Fleet; the most numerous one, that had ever been seen, before his Time. The Success of his Arms, would have secured him the Reputation of one of the greatest Men of his Age, had it not been for the unfortunate Adventure I am just going to relate; an Adventure that disturbed all the Tranquillity of his Life, and gave the Greeks, but particularly the Athenians, whom he had most disobliged, room to defame him with their Calumnies. So dangerous a Thing it is, as Plutarch remarks (2), to offend a City, flourishing in Arts and Sciences, and consequently jealous of its Glory.

The Feast of the Panathenæa, drawing a great Concourse of People to *Athens* (3), Minos sent his Son Androgeus to it, who entered a Combatant in the Games that made a part of that Solemnity, and acquitted him-

self with so much Address and good Fortune, that he won all the Prizes. The polite and noble Deportment of that young Prince, joined to the Glory which he had just acquired, gained him the Love of the People, and Esteem of the Sons of Pallas, Ægeus's Brother. This Commerce between the Pallantides and a Stranger, filled the King with Jealousy, who knew otherwise that his Nephews were conspiring against him. As he had not yet made his Son Theseus known, who had been educated at *Træzen*, with his Grandfather Pittheus, he was extremely mistrustful both of his Brother and the People; and therefore, being informed that Androgeus was to take a Journey to *Thebes*, he caused him to be assassinated near *Oenoe*, a Town on the Confines of *Attica*. Apollodorus indeed says, he was killed by the Bull of *Marathon*, that made great Ravages in *Greece*; but it is more probable, the Athenians caused such a Report of the Manner of his Death, to be spread abroad designedly, to cover their King from the Infamy of so inhuman, and unjust an Action. Diodorus Siculus, and Plutarch agree, that Ægeus himself cau-

T 3

sed

(1) I have proved in my *Explication of Fables*, and in the Third Tome of the *Mémoires de l'Académie des Belles Lettres*, that there were two Princes of the Name of Minos; and that the Adventures, which Ovid relates, are to be understood of the Second.

(2) In the *Life of Theseus*.

(3) Diodorus Siculus, Apollodorus, Plutarch, Servius, &c.



fed Androgeus to be murdered. Minos had no sooner heard this mournful News, than he resolved to revenge his Son's Death. He immediately ordered a strong Fleet to be fitted out, and went in Person to several Courts to make Alliances, and ingage other Powers to assist him : This

is the Subject of the present Fable. The other Adventures of that War, shall be the Subject of the following Explications, and form a Series of History, which I find myself obliged to divide into Parts, for the better understanding of it.

F A B. X. Formicæ in homines.

A R G U M E N T.

*Jupiter, at the Prayer of his Son Æacus, transformed the Ants, that were in the hollow of an old Oak, into Men; who, from the Greek name of those Insects, were called Myrmidons.*

A T T O N I T U S tanto miserarum turbine rerum,  
Jupiter ô, dixi, si te non falsa loquuntur 615  
Dicta, sub amplexus Æginæ Aspidos isse:  
Nec te, magne pater, nostri pudet esse parentem;  
Aut mihi redde meos: aut me quoque conde sepulcro.  
Ille notam fulgore dedit, tonitrûque secundo.  
Accipio, sintque ista precor felicia mentis 620  
Signa tuæ, dixi: quod das mihi, pignorer, omen.  
Fortè fuit juxtà patulis rarissima ramis  
Sacra Jovi quercus de semine Dodonæo.  
Hic nos frugilegas aspeximus agmine longo  
Grande onus exiguo formicas ore gerentes, 625  
Rugosoque suum servantes cortice callem.  
Dum numerum miror, Totidem, pater optime, dixi,  
Tu mihi da cives: & inania mœnia reple.  
Intremuit, ramisque sonum sinè flamine motis  
Alta dedit quercus. pavidò mihi membra timore 630  
Horruerant, stabantque comæ. tamen oscula terræ,  
Roboribusque dedi: nec me sperare fatebar;  
Sperabam tamen: atque animo mea vota fovebam.  
Nox subit: & curis exercita corpora somnus  
Occupat,

# METAMORPHOSEΩN LIB. VII. 279

Occupat, ante oculos eadem mihi quercus adeste, 635  
 Et ramos totidem, totidemque animalia ramis  
 Ferre suis visa est; parilique tremiscere motu:  
 Graniferumque agmen subjectis spargere in arvis.  
 Crescere quod subitò, & majus majusque videri,  
 Ac se tollere humo: rectoque adfistere trunco; 640  
 Et maciem numerumque pedum, nigrumque colorem  
 Ponere; & humanam membris inducere formam.  
 Somnus abit. damno vigilans mea visa; querorque  
 In Superis opis esse nihil. at in ædibus ingens  
 Murmur erat: vocesque hominum exaudire videbar, 645  
 Jam mihi defuetas. dum suspicor has quoque (1) somni;  
 Ecce venit Telamon properus: foribusque reclusis,  
 Speque fideque, pater, dixit, majora videbis.  
 Egredere. egredior: qualesque in imagine somni  
 Visus eram vidisse viros, ex ordine tales 650  
 Aspicio, agnoscoque. adeunt; regemque salutant.  
 Vota Jovi solvo, populisque recentibus urbem  
 Partior, & vacuos priscis cultoribus agros;  
 Myrmidonasque voco: nec origine nomina fraudo.  
 Corpora vidisti. mores, quos antè gerebant, 655  
 Nunc quoq; habent; parcumq; genus, patiensq; laborum,  
 Quæsitique tenax, & qui quæsitæ reservent.  
 Hi te ad bella pares annis animisque sequentur;  
 Cùm primùm, qui te feliciter attulit, Euris  
 (Eurus enim attulerat) fuerit mutatus in Austros. 660

(1) *somnum*;

## EXPLANATION.

MINOS, having traversed the Isles of *Oliaros*, *Didymus*, *Tenos*, and *Andros*, stayed some time in *Ægina*, where *Æacus* reigned. Surprised to see none there but young People, and not to meet with any of his old Acquaintance; he was informed by *Æacus*, how the Island had been ravaged by a Plague, that had swept off most of his

Subjects: And that Jupiter had repeopled it, by transforming into Men, the Ants that were in the Hollow of an old Oak. A Fable, which, in my Opinion, has no other Foundation, than the Retreat of that Prince's Subjects into Woods and Caverns; from whence they returned when the Contagion was over, and when he had already lost all

Hopes of seeing them again. The old Men were carried off by the Plague, but the young People, who had more Strength resisted it; and this, I believe, is all the Mystery contain'd in Æacus's Recital: unless we think, with some Authors, that the Myrmidons were a barbarous, but frugal People of *Theffely*, who commonly dwelt in Caves, and were drawn from thence by Æacus to people his Island, which had been made desolate by a Pestilence. The Conformity of their Name, to that of an Ant, which the Greeks call *μύρμηκας*, gave Occasion to say, that Jupiter had metamorphosed Ants into Men. But perhaps it will not be amiss, to inlarge a little on the History of a Prince, who, during his Life, was the Oracle of all *Greece*; and deserved to be ranked among the Judges of Hell, after his Death.

Æacus was the Son of Jupiter, or, according to Pausanias<sup>(1)</sup>, of a King of *Arcadia*, called by that Name, and of Ægina, Daughter of the River Asopus. To revenge an Affront given his Daughter, whom the King of *Arcadia* had debauched; Asopus made War against him, but was overcome, as we learn from Theodontius, cited by Boccacio<sup>(2)</sup>. As Fables were always mixed with ancient Histories, the Writers of that Event published, that the River Asopus had made War against Jupiter, with his Waves; and that the God, vanquished him, by changing himself into Fire.

*Namque ferunt raptam patriis  
Æginan ab undis,  
Amplexu latuisse Jovis; furit  
Annis, & astris  
Infensus bellare parat, &c. (3).*

One Fable produced another; thus it was said, Jupiter, to protect his Mistress from the Vengeance of Asopus, had changed her into an Island; or in other Words, concealed her in that Isle of the Gulph of *Saronicus*, which has since been called by her Name, and became soon after remarkable for the Birth of Æacus, the most equitable Prince of all *Greece*. During the whole course of his Reign, which was very long, People came from all Parts for his Advice, and the Princes of the neighbouring Isles, often made him the Arbitrator in their Disputes. *Attica* being afflicted with a great Drought, which was looked upon as a Punishment, for the Murder of Androgeus; the Athenians sent to consult the Oracle, and were answered: That nothing less than the Intercession of Æacus, would influence the incensed Gods to remove that Scourge, which had been inflicted, to punish Ægeus's Perfidy.

His Reputation and Glory, however, did not screen him from domestic Troubles. By his Wife Endeïs he had two Sons, Peleus and Telamon, and by Psamathe one of his Mistresses, another called Phocus; who, as he was playing one Day with his two Brothers, received a Stroke on the Head, from

(1) *In Arcadicis.*

(2) *Liv. I. Cap. lv.*

(3) *Stat. Theb. Lib. vii.*



from Telamon's Quoit, which killed him (4). Æacus informed of this Accident, and being told at the same Time, that the young Princes had before quarrelled with Phocus, he forbid them his Court, and condemned them to a perpetual Exile. Telamon retired to *Salamis*, where he afterwards reigned; and Peleus sought a Retreat in *Thessaly*, where he married Antigone the Daughter of Eurion (5), and after her Death, Thetis: This I shall give a larger Account of, in

speaking of his Son Achilles.

The Plague, that ravaged the Island of *Ægina*, was a new Source of Trouble to Æacus; but having found Means to re-people his Dominions, he generously assisted Minos in a just War he had declared against the Athenians. For the Wisdom and Prudence of his Conduct, he was honoured by all *Greece* while he lived; and was thought worthy to be made one of the Judges of Hell, along with Minos and Rhadamanthus, after his Death.

(4) *Diod. Lib. iv.*

(5) See *Apollodorus.*

F A B. XI, & XII. Cephalus ab Aurorâ immutatur. Canis & Vulpes in Saxum.

ARGUMENT.

*Cephalus, having resisted the Instances of Aurora, who fell in love with him as he was hunting, returns in Disguise to his Wife Procris, to try if her Affection for him was sincere. The Discovery of his Suspicion provokes her to fly to the Woods, and turn Huntress, with a Resolution never to see him more. She is afterwards reconciled to him upon his Submission, and bestows on him a Dog and Dart, which Diana had given her. The Dog is turned into Stone in hunting a wild Beast, which Themis had sent to ravage the Territories of Thebes, after the Interpretation of Sphinx's Riddle, by Oedipus.*

TALIBUS atque aliis longum sermonibus illi  
Implevere diem. lucis pars ultima mensæ  
Est data, nox somnis. jubar aureus extulerat Sol:

Flabat

Flabat adhuc Eurys; redituraque vela tenebat.  
 Ad Cephalum Pallante sati, cui grandior ætas, 665  
 Ad regem Cephalus, simul & Pallante creati  
 Conveniunt. sed adhuc regem sopor (1) altus habebat.  
 Excipit Æacides illos in limine Phocus:  
 Nam Telamon fraterque viros ad bella legebant.  
 Phocus in interius spatium pulcrosque recessus 670  
 Cecropidas ducit: cum quibus simul ipse refedit;  
 Aspicit Æoliden ignotâ ex arbore factum  
 Ferre manu jaculum; cuius fuit aurea cuspis.  
 Pauca prius mediis sermonibus ille locutus,  
 Sum nemorum studiosus, ait, cædisque ferinæ: 675  
 Quâ tamen è sylvâ teneas hastile recisum,  
 Jamdudum dubito: certè, si fraxinus esset,  
 Fulva colore foret: si cornus, nodus inesset,  
 Unde sit ignoro: sed non formosius isto  
 Viderunt oculi telum jaculabile nostri. 680  
 Excipit Actæis è fratribus alter: & Usum  
 Majorem specie mirabere, dixit, in isto.  
 Consequitur, quodcunque petit: Fortunaque missum  
 Non regit; & revolat nullo referente cruentum.  
 Tum verò juvenis Nereius omnia quærit; 685  
 Cur sit, & unde datum; quis tanti muneris auctor.  
 Quæ petit, ille refert; sed, quæ narrare pudori est,  
 Quâ tulerit mercede, filet: tactusque dolore  
 Conjugis amissæ, lacrymis ita fatur obortis:  
 Hoc me, nate Deâ, (quis possit credere?) telum 690  
 Flere facit, facietque diu; si vivere nobis  
 Fata diu dederint. hoc me cum conjuge carâ  
 Perdidit. hôc utinam caruissem munere semper!  
 Procris erat (si fortè magis pervenit ad aures  
 Orithyia tuas) raptæ soror Orithyia. 695  
 Si faciem moresque velis conferre duarum:  
 Dignior ipsa rapi. pater hanc mihi junxit Erechtheus:  
 Hanc mihi junxit Amor. felix dicebar, eramque:  
 (Non ita Dis visum est) ac nunc quoque forsitan essem.  
 Alter agebatur post pacta jugalia mensis; 700

(1) artus

Cum

Cū me cornigeris tendentem retia cervis  
 Vertice de summo semper florentis Hymetti  
 Lutea manē videt pulsas Aurora tenebris :  
 Invitumque rapit. liceat mihi vera referre  
 Pace Deæ, quod sit roseo spectabilis ore, 705  
 Quod teneat lucis, teneat confinia noctis,  
 Nectareis quod alatur aquis ; ego Procrin amabam :  
 Pectore Procris erat, Procris mihi semper in ore.  
 Sacra tori, coitusque novos, thalamosque recentes,  
 Primaque deserti referebam fœdera lecti. 710  
 Mota Dea est ; & Siste tuas, ingrate, querelas ;  
 Procrin habere, dixit. quod si mea provida mens est ;  
 Non habuisse voles. meque illi irata remisit.  
 Dum redeo, mecumque Deæ memorata retracto ;  
 Esse metus cœpit, ne jura jugalia conjux 715  
 Non bene servasset. faciesque ætasque jubebant  
 Credere adulterium : prohibebant credere mores.  
 Sed tamen abfueram : sed & hæc erat, unde redibam,  
 Criminis exemplum : sed cuncta timemus amantes.  
 Quærere, quo doleam, studeo ; donisque pudicam 720  
 Sollicitare fidem. favet huic Aurora timori :  
 Iminutatque meam (videor sensisse) figuram.  
 Palladius in eo non cognoscendus Athenas :  
 Ingrediorque domum. culpâ domus ipsa carebat ;  
 Castaque signa dabat : dominoque erat anxia (2) raptō.  
 Vix aditur per mille dolos ad Erechthida factō ; 725  
 Ut vidi, obstupui : meditataque penè reliqui  
 Tentamenta fide : malè me, quin vera faterer,  
 Continui ; malè quin, ut oportuit, oscula ferrem.  
 Tristis erat ; sed nulla tamen formosior illâ 730  
 Esse potest tristi ; desiderioque calebat  
 Conjugis abrepti. tu collige, qualis in illâ,  
 Phoece, decor fuerit ; quam sic dolor ipse decebat.  
 Quid referam, quoties tentamina nostra pudici  
 Repulerint mores ? quoties, Ego, dixerit, uni 735  
 Servor, ubicunque est : uni mea gaudia servo ?  
 Cui non ista fide satis experientia sano  
 Magna foret ? non sum contentus ; & in mea pugno

(2) *tardo.*

Vulnera :



Vulnera : dum census dare me pro nocte pacifcor ;  
 Muneraque augendo tandem dubitare coëgi. 740  
 (3) Exclamo : Male tectus ego en, malè pactus adulter  
 Verus eram conjux : me, perfida, teste teneris.  
 Illa nihil : tacito tantummodo victa pudore  
 Insidiosa malo cum conjuge limina fugit :  
 Offensâque mei genus omne perosa virorum 745  
 Montibus errabat studiis operata Dianæ.  
 Tum mihi deserto violentior ignis ad ossa  
 Pervenit : orabam veniam ; & peccâsse fatebar.  
 Et potuisse datis simili succumbere culpæ  
 Me quoque muneribus ; si munera tanta darentur. 750  
 Hoc mihi confesso, læsum prius ulta pudorem,  
 Redditur, & dulces concorditer (4) exigit annos.  
 Dat mihi præterea, tanquam (5) se parva dedisset  
 Dona, canem munus : quem cùm sua traderet illi  
 Cynthia, Currando superabit, dixerat, omnes. 755  
 Dat simul & jaculum ; manibus quod (cernis) habemus.  
 Muneris alterius quæ sit fortuna requiris ?  
 Accipe. mirandi novitate movebere facti.  
 Carmina Læïades non intellecta priorum  
 Solverat ingeniis ; & præcipitata jacebat 760  
 Immemor ambagum vates obscura suarum.  
 Scilicet alma Themis non talia linquit inulta.  
 Protinus Aoniis immittitur altera Thebis  
 Pestis : & exitio multi pecorumque suoque  
 Rurigenæ pavere feram. vicina juvenus 765  
 Venimus ; & latos indagine cinximus agros.  
 Illa levi velox superabat retia saltu ;  
 Summaque transibat positarum lina plagarum.  
 Copula detrahitur canibus, quos illa sequentes  
 Elfugit, & volucris non (6) fecius alite ludit. 770  
 Poscor & ipse meum consensu Lælapa magno.  
 Muneris hoc nomen ; jamdudum vincula pugnat  
 Exuere ipse sibi, colloque morantia tendit.  
 Vix bene missus erat ; nec jam poterâmus, ubi esset,

(3) *Exclamo me fassus, ego en malè pactus (vel tectus) adulter*

(4) *egimus*

(5) *si*

(6) *segnius*

METAMORPHOSEΩN LIB. VII. 285

Scire. pedum calidus vestigia pulvis habebat. 775  
 Ipse oculis ereptus erat. non ocyor illo  
 Hasta, nec excussæ contorto verbere glandes,  
 Nec Gortyniaco calamus levis exit ab arcu.  
 Collis apex medii subjectis imminet arvis :  
 Tollor eò capioque novi spectacula cursûs : 780  
 Quà modò deprendi, modò se subducere ab ipso  
 Vulnere visa fera est. nec limite callida recto,  
 In spatiumve fugit ; sed decipit ora sequentis :  
 Et redit in gyrum, ne sit suus impetus hosti.  
 Imminet hic, sequiturque parem : similisque tenenti  
 Non tenet, & vacuos exercet in aëra morsus. 786  
 Ad jaculi vertebat opem : quod dextera librat  
 Dum mea ; dum digitos amentis inde retento ;  
 Lumina deflexi : revocataque rursus eodem  
 Retuleram, medio (mirum) duo marmora campo 790  
 Aspicio ; fugere hoc, illud latrare putares.  
 Scilicet invictos ambo certamine cursûs  
 Esse Deus voluit ; si quis Deus adfuit illis.

EXPLANATION OF FAB. XI, & XII.

THERE were two Princes of the Name of Cephalus : one, the Son of Mercury, and Herse the Daughter of Cecrops ; the other (1), the Son of Deïoneus King of *Phocis*, and Diomeda the Daughter of Xutus. The First, was carried off by Aurora, and went to live with her in *Syria* ; where he had a Son named Python, the Father of Phaëton. The Second, married Procris, the Daughter of

Erechtheus, King of *Athens*. Tho' Apollodorus seems at first, to follow this Genealogy ; he afterwards, in his third Book, confounds the Actions of those two Princes. Ovid, and after him, all the other Ancients, have spoken only of the Son of Deïoneus, who was carried off by Aurora ; and, having left her, returned with Procris ; As I shall shew at length, in explaining the following Fable.

(1) *Apollodor. Lib. i.*

F A B. XIII. Procris pro ferâ occisa.

## A R G U M E N T.

*Procris, jealous of Cephalus, in her turn went to the Forest, which she supposed was the Scene of his Intrigue, to surprise him. He, hearing the rustling Noise she made in a Thicket, where she had concealed herself, imagined it was a wild Beast; and immediately letting fly the same Javelin, which she had made him a present of, kills her.*

**H**ACTENUS: & tacuit. Jaculo quod crimen in ipso?  
 Phocus ait. jaculi sic crimina reddidit ille. 795  
 Gaudia principium nostri sint, Phoece, doloris.  
 Illa prius referam. juvat ô meminisse beati  
 Temporis, Æacida, quo primos rite per annos  
 Conjuge eram felix; felix erat illa marito.  
 Mutua cura duos, & amor socialis habebat. 800  
 Nec Jovis illa meo thalamos præferret amor:  
 Nec me quæ caperet, non si Venus ipsa veniret,  
 Ulla erat. æquales urebant pectora flammæ.  
 Sole ferè radiis feriente cacumina primis,  
 Venatum in sylvas juveniliter ire solebam: 805  
 Nec mecum famulos, nec equos, nec naribus acres  
 Ire canes, nec lina sequi nodosa sinebam.  
 Tutus eram jaculo. sed cùm fatiata ferinæ  
 Dexteræ cædis erat; repetebam frigus, & umbras,  
 Et, quæ de gelidis halabat vallibus, auram. 810  
 Aura petebatur medio mihi lenis in æstu:  
 Auram exspectabam: requies erat illa labori.  
 Aura (recordor enim) venias, cantare solebam:  
 Meque juves, intresque sinus, gratissima, nostros: 814  
 Utque (1) facis, relevare velis, quibus urimur, æstus.

(1) soles,

Forfitan



METAMORPHOSEΩN LIB. VII. 287

Forſitan addiderim (ſic me mea fata trahebant)  
 Blanditias plures : &, Tu mihi magna voluptas,  
 Dicere ſim ſolitus : tu me reficiſque foveſque :  
 Tu facis, ut ſylvas, ut amem loca ſola : meoque  
 Spiritus iſte tuus ſemper captatur ab ore. 820  
 Vocibus ambiguis deceptam præbuit aurem  
 Neſcio quis : nomenque auræ tam ſæpe vocatum  
 Eſſe putans Nymphæ, Nympham mihi credit amari.  
 Criminis extemplo ficti temerarius (2) index  
 Procrin adit : linguâque refert audita fuſurrâ. 825  
 Credula res amor eſt. ſubito collapſa dolore,  
 Ut ſibi narratur, cecidit : longoque reſecta  
 Tempore ; ſe miſeram, ſe fati dixit iniqui :  
 Deque fide queſta eſt : & crimine concita vano,  
 Quod nihil eſt, metuit ; metuit ſinè corpore nomen : 830  
 Et dolet infelix veluti de pellice verâ.  
 Sæpe tamen dubitat ; ſperatque miſerrima falli :  
 Indicioque fidem negat ; &, niſi viderit ipſa,  
 Damnatura ſui non eſt delicta mariti.  
 Poſtera depulerant Auroræ lumina noctem ; 835  
 Egredior, ſylvaſque peto : victorque per herbas,  
 Aura veni, dixi, noſtroque medere labori.  
 Et ſubito gemitus inter mea verba videbar  
 Neſcio quos auდიſſe. Veni, tamen, optima, dixi.  
 Fronde levem rurfus ſtrepitum faciente caducâ, 840  
 Sum ratus eſſe feram : telumque volatile miſi.  
 Procris erat : medioque tenens in pectore vulnus,  
 Hei mihi ! conclamat. vox eſt ubi (3) cognita fidæ  
 Conjugis ; ad vocem præceps amensque cucurri.  
 Semanimem, & ſparſas foedantem ſanguine veſtes, 845  
 Et ſua (me miſerum ! ) de vulnere dona trahentem  
 Invenio : corpusque meo mihi carius ulnis  
 Sontibus attollo : ſciſſâque à pectore veſte  
 Vulnera ſæva ligo : conorque inhibere cruorem :  
 Neu me morte ſuâ ſcleratum deferat, oro. 850  
 Viribus illa carens, & jam moribunda, coëgit  
 Hæc ſe pauca loqui : Per noſtri foedera lecti,

(2) auſtor

(3) prodita

Perque

Perque Deos supplex oro, superosque, meosque ;  
 Per si quid merui de te bene ; perque manentem  
 Nunc quoque, cū pereō, causam mihi mortis, amorem ;  
 Ne thalamis Auram patiare innubere nostris. 856  
 Dixit : & errorem tum denique nominis esse  
 Et sensi, & docui. sed quid docuisse juvabat ?  
 Labitur ; & parvæ fugiunt cum sanguine vires.  
 Dumque aliquid spectare potest ; me spectat : & in me  
 Infelicem animam nostroque exhalat in ore. 861  
 Sed vultu meliore mori securā videtur.  
 Flentibus hæc lacrymans heros memorabat ; & ecce  
 Æacus ingreditur duplici cum prole, novoque  
 Milite ; quem Cephalus cum fortibus accipit armis. 865

## EXPLANATION.

CEPHALUS, the Son of Deioneus, King of *Phocis*, was a very accomplished Prince. His Passion for Hunting engaged him to rise very early every Morning, whence he was said to be in Love with Aurora. His Wife Procris, who, as Apollodorus tells us, carried on an Amour with Pteleon, caused, without doubt, that Report to be spread abroad, either to conceal, or authorize her own Intrigue. However, Cephalus, who had some Suspicion of the Matter, forsook the Fields and Woods, which before were his usual Resort, and went to *Thoricus* where the Queen resided. Procris, informed of her Husband's Return, retired to the Court of Minos the Second, who fell in Love with her. His Wife Pasiphaë, to be revenged on her Husband for his Gallantries, enter'd into an Intrigue with a Captain of his Court, named Taurus, which afterwards made so much Noise in

the World ; and which the Greeks, who hated Minos, for the Reasons I have already mentioned, represented on their Theatres in a Manner, that so much dishonoured the King of *Crete* and his Spouse.

Pasiphaë, not contented with being revenged on her Husband, by an Intrigue, that was so disgraceful ; took several Methods to destroy her Rival, and poisoned her Bed. Procris, informed of the evil Intentions of the Queen, left *Crete*, and returned to *Thoricus* ; where she was reconciled to Cephalus, and gave him that famous Dog, and mysterious Dart, which are so much celebrated by the Poets.

At that Time, a monstrous Fox, sent by Themis, ravaged the Territories of the Thebans ; who obliged themselves, to give him one of their Children every Month, to hinder him from devouring a greater number of them. Amphitryon, who was to marry Alcmena, as soon

oon as he had revenged the Death of her Brothers, killed by the Teleboës; desired Creon, King of *Thebes*, to give him some Troops for that Expedition. Creon promised him some upon Condition, that he would first free the Country, from that destructive Fox. Amphitryon accepted the Terms, and went to *Athens*, where Cephalus then lived, to desire that Prince to go with him to *Thebes*, with the Dog and Dart, which Procris had given him; promising him a Part of the Spoils, and Country of the Teleboës. Cephalus, went without hesitating upon the Matter, and Lælaps, which Name Ovid gives the Dog, pursued the Fox so closely, that he was just upon the Point of taking him, when Jupiter turned them both into Stone.

The Poets have given the Genealogy and History of that Dog. Vulcan, according to them, formed him, and made a present of him to Jupiter, who gave him to Europa; and Procris, who had him from Minos, gave him at last to Cephalus. I am very much inclined to believe, that the King of *Crete* sent back that Prince, under the Conduct of some intriguing Captain, who, settling at *Athens*, went with Cephalus to hunt the Fox, that destroyed the Country about *Thebes*; that the Fox itself, was a Sea-Rover, who was pursued by the Cretan Captain; and that their Vessels being shipwreckt, near some Rocks, it was fabled, in writing of that Adventure, that the Dog and the Fox had been

changed into Stone. My Conjecture will appear still more probable, if we have regard to Tzetzes, who calls the Dog *Cyon*, and the Fox *Alepis*; and says positively, that *Cyon* was the Captain who brought back Procris, when she was obliged to leave the Island of *Crete*. Whatever may be in this, Amphitryon, after the Chase of the Theban Fox, went to make War against the Teleboës, whom he conquered; and, to recompense Cephalus for the Service he had done him, gave him a little Island, which, from that Time, was called *Cephalenia*. It is situated in the Ionian Sea, higher up than *Ithaca*, over against *Acarnania*. It was in this War against the Teleboës, that Cometo charmed with the Beauty of Cephalus, cut the fatal Lock, upon which the Life of Pterelas depended; that is so say, she formed a Conspiracy against her Father. Amphitryon made himself Master of *Taphos*; and Cephalus, who was reconciled to his Wife, had that unnatural young Woman in so much Contempt, that she went and threw herself from the Promontory of *Leucas*; as we may see in Strabo, the Passage of which has been happily restored.

Tho' Cephalus was reconciled to Procris; as he killed her in hunting, it was believed, he had not done it altogether by Accident; but rather, thro' some Remains of Resentment: in so much, that the Areopagus who judged that Affair, condemned him to perpetual Banishment; as we read in A-

U

pollodorus



pollodorus (1), Pausanias, and Eustathius on the second Book of the *Iliad*. His Son Celeus succeeded him, and reigned in the Island of *Cephalenia*. Celeus was the Father of Arceſius, the Grandfather of Ulyſſes, who led the Cephalenians and Ithacians to *Troy*. Oeneus the second Son of Cephalus, reigned in *Phocis*, after the Death of his Grandfather Deïoneus. Cephalus reigned, in the Time

of Minos the Second; that is to ſay, about an Hundred Years before the War of *Troy*. Ulyſſes lived three Generations after him, and three Generations commonly make an Hundred Years. Thoſe three Generations take in five Perſons, of which, Cephalus, as being the firſt of the Family, muſt not be reckoned any more than the laſt: Cephalus, Celeus, Arceſius, Laërtes, Ulyſſes.

(1) Lib. iii. *Pauſan.* in Atticis.



P. OVIDII NASONIS  
METAMORPHOSEΩN

L I B E R VIII.

F A B. I. Scylla, Nisi filia, in avem Cirin; &  
Nisus, pater ejus, in avem Haliaëtum.

A R G U M E N T.

*Minos begins the War with the Siege of Megara. The Preservation of the City depended on a Lock of Nisus's Hair, who was King of it. His Daughter Scylla, falling in Love with Minos, cuts off the fatal Lock and carries it to him. He makes himself Master of the Place, and departs with the utmost Detestation of the Princess and her Crime. She throws herself into the Sea in Despair, and pursues the Fleet. Nisus, already transformed into a Spar-Hawk, immediately attacks her in Revenge, and she is changed into a Lark.*

JAM nitidum retegente diem, noctisque fugante  
Tempora Lucifero, cadit Eurus; & humida surgunt  
Nubila. dant placidi cursum redeuntibus Austri  
Æacidis, Cephaloque; quibus feliciter acti  
Ante exspectatum portus tenuere petitos. 5  
Interea Minos Lelegeia littora vastat:  
Prætentatque sui vires Mayortis in urbe  
Alcathœ, quam Nisus habet; cui splendidus ostro  
Inter honoratos medio de vertice canos  
Crinis inhærebat magni fiducia regni,

Sexta resurgebant orientis cornua Phœbes :  
 Et pendebat adhuc belli Fortuna ; diuque  
 Inter utrumque volat dubiis Victoria pennis.  
 Regia turris erat vocalibus addita muris :  
 In quibus auratam proles Latoïa fertur 15  
 Deposuisse lyram : saxo sonus ejus inhæsit.  
 Sæpe illuc solita est ascendere filia Nifi ;  
 Et petere exiguo resonantia saxa lapillo ;  
 Tum cùm pax esset. bellum quoque sæpe solebat  
 (1) Spectare, eque illâ rigidi certamina Martis. 20  
 Jamque morâ belli procerum quoque nomina nôrat,  
 Armaque, equosque, habitusque, Cydoneasque pharetras.  
 Noverat ante alios faciem ducis Europæi ;  
 Plus etiam, quàm nôsse fat est. hâc judice Minos,  
 Seu caput abdiderat cristatâ casside pennis, 25  
 In galeâ formosus erat : seu sumserat auro  
 Fulgentem clypeum, clypeum sumsisse decebat.  
 Torserat adductis hastilia lenta lacertis ;  
 Laudabat virgo junctam cum viribus artem.  
 Imposito patulos calamo sinuaverat arcus ; 30  
 Sic Phœbum sumtis jurabat stare sagittis.  
 Cùm verò faciem demto nudaverat ære,  
 Purpureusque albi stratis insignia pictis  
 Terga premebat equi, spumantiaque ora regebat :  
 Vix sua, vix sanæ virgo Niseïa compos 35  
 Mentis erat. felix jaculum, quod tangeret ille,  
 Quæque manu premeret, felicia fræna vocabat.  
 Impetus est illi, (liceat modò) ferre per agmen  
 Virgineos hostile gradus : est impetus illi,  
 Turribus è summis in Gnoſſia mittere corpus 40  
 Castra ; vel æratas hosti recludere portas :  
 Vel si quid Minos aliud velit. utque sedebat  
 Candida Dictæi spectans tentoria regis ;  
 Læter, ait, doleamne geri lacrymabile bellum,  
 In dubio est. doleo, quòd Minos hostis amanti est. 45  
 Sed nisi bella forent, nunquid mihi cognitus esset ?  
 Me tamen acceptâ poterat deponere bellum

(1) Spectare, ex &amp;c.



METAMORPHOSEΩN LIB. VIII. 293

Obside : me comitem, me pacis pignus habere.  
 Si, quæ te peperit, talis, pulcherrime (2) rerum,  
 Qualis es ipse, fuit ; meritò Deus arsit in illâ. 50  
 O ego ter felix, si pennis lapsa per auras  
 Gnosfiâci possem castris insistere regis :  
 Fassaque me, flammæque meas, quâ dote, rogarem,  
 Vellet emi ! tantùm patrias ne posceret arces,  
 Nam pereant potiùs sperata cubilia ; quam sim 55  
 Proditione potens. quamvis sæpe utile vinci  
 Victoris placidi fecit clementia multis.  
 Iusta gerit certè pro nato bella peremto :  
 In causâque valet, causamque tuentibus armis.  
 Ut puto, vincemur. qui si manet exitus urbem ; 60  
 Cur suus hæc illi referabit mœnia Mavors,  
 Et non noster amor ? meliùs finè cæde, morâque,  
 Impensâque sui poterit superare cruoris.  
 Quàm metuo certè, nequis tua pectora, Minos,  
 Vulneret imprudens ! quis enim tam dirus, ut in te 65  
 Dirigere immitem, nisi nescius, audeat hastam ?  
 Cœpta placent, & stat sententia tradere mecum  
 Dotalem patriam ; finemque imponere bello.  
 Verùm velle parum est. aditus custodia servat :  
 Clausuraque portarum genitor tenet. hunc ego solum 70  
 Infelix timeo : solus mea vota moratur.  
 Dî facerent, finè patre forem ! sibi quisque profectò  
 Fit Deus, ignavis precibus Fortuna repugnat.  
 Altera jamdudum succensa Cupidine tanto  
 (3) Perdere gauderet, quodcunque obstaret amori. 75  
 Et cur ulla foret me fortior ? ire per ignes,  
 Per gladios ausim. neque in hôc tamen ignibus ullis,  
 Aut gladiis opus est : opus est mihi crine paterno.  
 Illa mihi est auro pretiosior ; illa beatam  
 Purpura me, votique mei factura potentem. 80  
 Talia dicenti, curarum maxima nutrix,  
 Nox intervenit ; tenebrisque audacia crevit.  
 Prima quies aderat ; quâ curis fessa diurnis  
 Pectora somnus habet, thalamos taciturna paternos

(2) *regum,*

(3) *Prodere*

Intrat: & (heu facinus!) fatali nata parentem 85  
 Crine suum spoliat: prædâque potita nefandâ  
 [Fert secum spolium (4) sceleris; progressaque portâ]  
 Per medios hostes (meritis fiducia tanta est)  
 Pervenit ad regem: quem sic affata paventem:  
 Suasit amor facinus. proles ego regia Nisi 90  
 Scylla, tibi trado patriosque meosque Penates.  
 Præmia nulla peto, nisi te. cape pignus amoris  
 Purpureum crinem. nec me nunc tradere crinem,  
 Sed patrium tibi crede caput. scelerataque dextrâ  
 Munera porrexit. Minos porrecta refugit; 95  
 Turbatusque novi respondit imagine facti:  
 Dî te submoveant, ô nostri infamia secli,  
 Orbe suo: tellusque tibi pontusque negentur.  
 Certè ego non patiar Jovis incunabula Creten,  
 Quæ meus est orbis, tantum contingere monstrum. 100  
 Dixit: &, ut leges captis justissimus auctor  
 Hostibus imposuit, classis retinacula solvi  
 Jussit; & æratas impelli remige puppes.  
 Scylla, freto postquam deductas nare carinas,  
 Nec præstare ducem sceleris sibi præmia vidit: 105  
 Consumtis precibus violentam transit in iram:  
 Intendensque manus, passis furibunda capillis,  
 Quò fugis, exclamat, meritorum auctore relictâ,  
 O patriæ prælate meæ, prælate parenti?  
 Quò fugis, immitis? cujus victoria nostrum 110  
 Et scelus & meritum est. nec te data munera, nec te  
 Noster movit amor; nec quòd spes omnis in unum  
 Te mea congesta est? nam quòd desertâ revertar?  
 In patriam? superata jacet. sed finge manere:  
 Proditione meâ clausa est mihi. patris ad ora? 115  
 Quæ tibi donavi. cives odere merentem:  
 Finitimi exemplum metuunt; (5) exponimur orbæ;  
 Terrarum nobis ut Crete sola pateret.  
 (6) Hâc quoque sic prohibes? sic nos, ingrate, relinquis?

(4) *celeris*;(5) ——— *Obstruximus orbem*  
*Terrarum nobis, ut &c.*(6) *Hâc quoque si prohibes, si nos, ingrate, relinquis,*

METAMORPHOSEΩN LIB. VIII. 295

Non genitrix Europa tibi, sed inhospita Syrtis 120  
 Armeniæve tigres, Austrove agitata Charybdis.  
 Nec Jove tu natus : nec mater imagine tauri  
 Ducta tua est. generis falsa est ea fabula vestri ;  
 Et ferus, & captus nullius amore juvencæ  
 Qui te progenuit, taurus fuit. exige pœnas, 125  
 Nise pater. gaudete malis modo prodita nostris  
 Mœnia : nam fateor, merui ; & sum digna perire.  
 Me tamen ex illis aliquis, quos impia læsi,  
 Me perimat. cur, qui vicisti crimine nostro,  
 Insequeris crimen ? scelus hoc patriæque patrique ; 130  
 Officium tibi sit. te verè conjuge digna est,  
 Quæ torvum ligno decepit adultera taurum ;  
 Diffortemque utero foetum tulit. ecquid ad aures  
 Perveniant mea dicta tuas ? an inania venti  
 Verba ferunt ; idemque tuas, ingrate, carinas ? 135  
 Jam jam Pasiphaën non est mirabile taurum  
 Præposuisse tibi : tu plus feritatis habebas.  
 Me miseram ! properare juvat : divulsæque remis  
 Unda sonat. mecum simul ah mea terra recedit.  
 Nil agis, ô frustra meritorum oblite meorum ; 140  
 Insequar invitum : puppimque amplexa recurvam,  
 Per freta longa trahar. vix dixerat ; insilit undas :  
 [Consequiturque rates faciente Cupidine vires ;]  
 Gnosfiacæque hæret comes invidiosa carinæ.  
 Quam pater ut vidit, (nam jam pendebat in auras, 145  
 Et modò factus erat fulvis Haliaëtos alis)  
 Ibat ; ut hærentem rostro laniaret adunco.  
 Illa metu puppim dimittit : at aura cadentem  
 Sustinuisse levis, ne tangeret æquora, visa est.  
 Pluma fuit. plumis in avem mutata vocatur 150  
 Ciris : & à tonso est hoc nomen adepta capillo.

EXPLANATION.

MINOS having raised an Army, and received Auxiliary Troops from his Allies, as I have said in the foregoing Book, went to make War against the

Athenians, to revenge the Death of his Son Androgeus. After having made himself Master of *Nisea*, which had entered into a Confederacy with the Athenians,  
 U 4



nians, he laid Siege to *Megara*. Nifus, who was King of it, would have checked the Progress of his Arms, had he not been betrayed, by the Perfidiousness of his Daughter Scylla; who falling in Love with Minos, whom she had often seen from one of the Towers of the City, delivered the Place into his Hands. The Poets say, that the Fate of *Megara* depended upon a red Lock on Nifus's Head, which his unnatural Daughter cut away, while her Father slept, and carried to her Lover: That Minos, taking Advantage of her Treason, entered the Town, imposed Laws upon it, and then left it without speaking to Scylla; who in Despair, threw herself into the Sea, and was changed into a Lark. That is to say, for Pausanias and several ancient Authors attest the Truth of that Adventure, Scylla had some Correspondence with Minos, during the Siege of *Megara*: gave him Advice, of the most secret Resolutions of the Council; and at last introduced him into the Town, by opening the Gates to him, with the Keys, which she had stolen from her Father, while he was asleep. And this,

without doubt, is what Ovid had in View, speaking of the Lock, Nifus had on his Head. The Metamorphoses of that Princess into a Lark, and of her Father into that Sort of Eagle, which is called amongst the Greeks *Αλκυονας*, are but Poetical Ornaments; founded however, on Equivocations in their Names, the one Greek and the other Hebrew: For, as our Poet insinuates, the Name of Ciris comes from the Word *κείρω*, which signifies *to clip* or *poll*:

*Ciris* & a *tonso est hoc nomen  
adepta capillo.*

And that of Nifus, from the Hebrew Word *Netz*, a Bird very like an Osprey or Sea-Eagle. Apollodorus (1) adds to what I have said, that Minos order'd Scylla to be thrown into the Sea; and Zenodotus, that he caused her to be hanged, at the Main-mast of his Ship.

Pausanias says, in his *Attics*, that Nifus had red Hair, which his Daughter Scylla cut off; and calls the same Town *Nifsea*, which Ovid names *Megara*: In other Particulars he agrees with our Poet.

(1) Lib. iii.

## F A B. II. Ariadne in Coronam,

### A R G U M E N T.

*Minos having overcome the Athenians, obliges them to a Tribute of Youths and Virgins, of their best Families, to be exposed to the Minotaur.*  
The

METAMORPHOSEΩN LIB. VIII. 297

*The Lot falls on Theseus, who, by the Assistance of Ariadne, kills the Monster, disengages himself from the Labyrinth, Dædalus had made, and afterwards carries her off to the Island Naxus, where he leaves her. Bacchus makes his Adresses to her, and, to immortalize her Name, transforms the Crown he had given her, into a Constellation.*

**V**OTA Jovi Minos taurorum corpora centum  
 Solvit, ut egressus ratibus Curetida terram  
 Contigit; & spoliis decorata est regia fixis.  
 Creverat opprobrium generis; foedumque patebat 155  
 Matris adulterium monstri novitate biformis.  
 Destinatus hunc Minos thalamis remove pudorem;  
 Multiplicique domo, cæcisque includere tectis.  
 Dædalus ingenio fabrice celeberrimus artis  
 Ponit opus: turbatque notas, & lumina flexum 160  
 Ducit in errorem variarum ambage viarum.  
 Non secus ac liquidus Phrygiis Mæandros in arvis  
 Ludit; & ambiguo lapsu refluitque fluitque:  
 Occurrensque sibi venturas aspicit undas:  
 Et nunc ad fontes, nunc in mare versus apertum, 165  
 Incertas exercet aquas. ita Dædalus implet  
 Innumeras errore vias: vixque ipse reverti  
 Ad limen potuit; tanta est fallacia tecti.  
 Quo postquam tauri geminam juvenisque figuram  
 Clausit; & Actæo bis pastum sanguine monstrum 170  
 Tertia fors annis domuit repetita novenis;  
 Utque ope virgineâ nullis iterata priorum  
 Janua difficilis filo est inventa relecto;  
 Protinus Ægides, raptâ Minoïde, Dian  
 Vela dedit: comitemque suam crudelis in illo 175  
 Littore deseruit. desertæ, & multa querenti,  
 Amplexus & opem Liber tulit. utque perenni  
 Sidere clara foret, sumtam de fronte coronam  
 Immisit cælo. tenues volat illa per auras:

Dumque

Dumque volat, gemmæ subitos vertuntur in ignes: 180  
 Consistuntque loco, specie remanente Coronæ:  
 Qui medius nixique genu est, anguemque tenentis.

## EXPLANATION.

THE Athenians oppressed by a cruel Famine, and seeing the Enemy at their Gates, went once more to consult the Oracle; and were answered, that to be delivered from those two Calamities, which afflicted them, they must give Minos an intire Satisfaction. They immediately, upon this Response, sent Ambassadors to him in a very humble Manner, to beg Peace (1), which he granted them upon Condition, that, every Year, according to Diodorus Siculus and Apollodorus; and every nine Years, according to Plutarch and Ovid, they should send him seven young Men, and as many Virgins. That Article being accepted on both Sides, the Peace was signed, and Minos raised the Siege; taking with him those whom the Lot had made the first Victims to the Safety of their Country.

The Severity of this Tribute, provoked (2) the Greeks, to render Minos as odious as possible; wherefore they published, that he destined those young Athenians, which were sent him, to fight in the Labyrinth, against the Minotaur; which was the Fruit, of his Wife Pasiphaë's infamous Amour, with a white Bull, that Neptune had

sent out of the Sea. They also added to the Fable, that Dædalus favoured that extravagant Passion of the Queen (3), whence the Minotaur was produced; a Monster, which, according to Euripides, cited by Plutarch, was half Man, and half Bull: And that it was Venus, who inspired Pasiphaë with that Passion, to be revenged, for having been surpris'd with Mars, by the Sun her Father. It is very easy to perceive, that the Hatred, which the Greeks bore to the King of Crete, prompted them to invent that Fable. Plauto (4), Plutarch (5), and other Ancients acknowledge it; but as the most absurd Fables, have always some Foundation in History; it is necessary to inquire, what could give rise to this. Servius (6), Tzetzes and Zenobius, relate, that, in the Absence of Minos, Pasiphaë fell in Love with a young Lord of the Cretan Court, named Taurus; who was, according to Plutarch, Admiral of that Prince's Fleet: that Dædalus, the Confident of their Intrigue, received the two Lovers into his House; and that the Queen was afterwards brought to Bed of Twins, one of which resembled Minos, and the other Taurus. This was, according to those

(1) See Plutarch in the Life of Theseus.

(3) *Apollod. Virg. Æneid. Lib. vi.*

(6) On *Æneid. vi.*

(2) *Plut.*

(4) *In Minos.*

(5) *In Theseus.*



those Authors, the Foundation of the Fable, concerning the Minotaur.

As to the Combat, to which the young Athenians, sent into *Crete*, were destined; Philochorus, cited by Plutarch (7), says, that Minos had instituted Funeral Games, in honour of his Son Androgeus: And that those who had the Misfortune to be vanquished, became Slaves to the Victors. That ancient Author adds, that the first who won all the Prizes in those Games, was the Admiral Taurus; a proud haughty Man, who used those Athenians that became Slaves to him, with great Barbarity: A Circumstance that did not contribute a little, to the Fable I am now explaining. For it is certain, those young Greeks never fought against a Monster: That was only the Offspring of Poetical Fancy. Even Aristotle tells us, that many of those Athenians, of whom the Tribute was paid three Times, according to Plutarch, grew old in their Bondage; and that their whole Lives were spent, in the most laborious Slavery.

Dædalus, who retired into *Crete*, upon account of the Murder of his Nephew, as I shall shew in the following Explication, built a Labyrinth there; in which, very probably, those Games I have just mentioned, were celebrated. Some Authors pretend, that those Games were celebrated in the public Place. Palæphatus says, that Theseus fought in a Cavern, where

Taurus's Son had been confin'd; and from whence he used to make Ravages in the Country. This gave room to other Fables, as we shall see immediately.

However, Theseus who had just made himself known at *Athens*, to quiet the Murmurs of the People, voluntarily offer'd to go with the other Athenians to *Crete*, as Plutarch and Catullus (8) relate, contrary to the Opinion of Diodorus (9), who says, that the Lot fell on him to go. As soon as he arrived, his graceful Presence touched the Heart of Ariadne, the Daughter of Minos, who gave him a Thread, which he made so happy a Use of, that he came out of the Labyrinth by it, after having defeated the Minotaur, as Ovid and Catullus relate it, after all the Historians; who, according to Plutarch, agree with the Poets; That is to say, the *Marvellous* apart, Ariadne gave her Lover the Plan of the Labyrinth, that he might know all its Windings, and the Passage out of it. Eustathius (10), and Lutatius (11), confirm my Conjecture, when they say, that Ariadne received the Thread from Dædalus himself: Which can only be understood of the Plan, which that able Architect had designed.

The Defeat of Taurus, caused a universal Joy, and the Victor left *Crete*, soon after, with the beautiful Ariadne; but his Tendernefs for her, did not last long, and he left her in the Isle of *Naxos*, where she afterwards married

(7) In *Thesi*.

(8) In *Epith. Pelii*.

(9) Lib. iv.

(10) On Book I. of the *Odyssey*.

(11) On Book II. of the *Thebais*.

married a Priest of Bacchus. That Marriage is represented in an Antique, in the French King's Cabinet, which Madam Le Hay has engraved; and upon a Marble, in the Possession of the Marquis Maffei. The Poets have translated Ariadne to the Heavens, where the Crown she received from Bacchus, is still known, by the Constellation of that Name (12).

(12) Hygin. Poet. Astron.

Plutarch relates this History at length; but I have abridged it, that I might be as little tedious as possible. It contains several Circumstances, very difficult to explain, and the Discussion of them, would have carried me too far out of my way. The Reader may consult what I have said, in the second Tome of my *Explication of Fables*.

### F A B. III. Perdix in avem sui nominis.

#### ARGUMENT.

*Dædalus, tired of his Exile, found means to escape out of Crete, by making himself Wings. His Son Icarus, forgetting the Advice his Father had given him, flew so high, that the Sun melted his Wings, and he perished in that Sea, which has since bore his Name. Dædalus's Sister had committed her Son Perdix to his Care, for his Education. He, jealous of the Forwardness of his Nephew's Genius, threw him from a Tower, with a Design to kill him; But Minerva, always a Favouress of Arts, supported him in his Fall, and transformed him into a Partridge.*

**D**ÆDALUS interea Creten longumque perosus  
Exsilium, tactusque foli natalis amore;  
Clausus erat pelago. Terras licet, inquit, & undas 185  
Obstruat; at cœlum certè patet. ibimus illac.  
Omnia possideat; non possidet aëra Minos.  
Dixit: & ignotas animum dimittit in artes:  
Naturamque novat. nam ponit in ordine pennas,  
A minimâ cœptas, longam brevior sequenti: 190  
Ut clivo crevisse putes. sic rustica quondam

Fistula

METAMORPHOSEΩN LIB. VIII. 301

Fistula disparibus paulatim surgit avenis.  
 Tum lino medias, & ceris alligat imas.  
 Atque ita compositas parvo curvamine flectit;  
 Ut veras imitentur aves. puer Icarus unâ 195  
 Stabat: &, ignarus sua se tractare pericla,  
 Ore renidenti, modò quas vaga moverat aura,  
 Captabat plumas: flavam modò pollice ceram  
 Mollibat; lusuque suo mirabile patris  
 Impediebat opus. postquam manus ultima cœptis 200  
 Imposita est; geminas opifex libavit in alas  
 Ipse suum corpus: motâque pependit in aurâ.  
 Instruit & natum: Medioque ut limite curras,  
 Icare, ait, moneo; ne si demissior ibis,  
 Unda gravet pennas; si celsior, ignis adurat. 205  
 Inter utrumque vola. nec te spectare Booten,  
 Aut Helicen jubeo, strictumve Orionis ensen.  
 Me duce, carpe viam. pariter præcepta volandi  
 Tradit; & ignotas humeris accommodat alas.  
 Inter opus monitusque genæ maduere seniles: 210  
 Et patriæ tremuere manus. dedit oscula nato  
 Non iterum repetenda suo: pennisque levatus  
 Antè volat; comitique timet. velut ales, ab alto  
 Quæ teneram prolem produxit in aëra nido.  
 Hortaturque sequi; damnosâque erudit artes: 215  
 Et movet ipse suas, & nati respicit alas.  
 Hos aliquis, tremulâ dum captat arundine pisces,  
 Aut pastor baculo, stivâve innixus arator,  
 Vidit; & obstupuit: quique æthera carpere possent,  
 Credidit esse Deos. & jam Junonia lævâ 220  
 Parte Samos fuerant, Delosque, Parosque relictæ:  
 Dextra Lebynthos erant, foecundaque melle Calymne,  
 Cùm puer audaci cœpit gaudere volatu;  
 Deseruitque ducem: coelique cupidine tactus  
 Altius egit iter. rapidi vicinia Solis 225  
 Mollit odoratas, pennarum vincula, ceras.  
 Tabuerant ceræ: nudos quatit ille lacertos:  
 Remigioque carens non ullas percipit auras.  
 Oraque cæruleâ patrium clamantia nomen

Exci-



Excipiuntur aquâ : quæ nomen traxit ab illo. 230

At pater infelix, nec jam pater, Icare, dixit,  
Icare, dixit, ubi es ? quâ te regione requiram ?

Icare, dicebat : pennas aspexit in undis,

Devovitque suas artes ; corpusque sepulcro

Condidit ; & tellus à nomine dicta sepulti. 235

Hunc miseri tumulto ponentem corpora nati

Garrula (1) ramosâ prospexit ab ilice perdix :

Et plausit pennis : testataque gaudia cantu est ;

Unica tunc volucris ; nec visa prioribus annis,

Factaque nuper avis, longum tibi, Dædale, crimen. 240

Namque huic tradiderat, fatorum ignara, docendam

Progeniem germana suam, natalibus actis

Bis puerum senis, animi ad præcepta (2) rapacis.

Ille etiam medio spinas in pisce notatas

Traxit in exemplum : ferroque incidit acuto 245

Perpetuos dentes ; & ferræ reperit usum.

Primus & ex uno duo ferrea brachia nodo

Vinxit ; ut, æquali spatio distantibus illis,

Altera pars stare ; pars altera duceret orbem.

Dædalus invidit ; sacrâque ex arce Minervæ 250

Præcipitem mittit, lapsum mentitus. at illum,

Quæ favet ingeniis, excepit Pallas : avemque

Reddidit. & medio velavit in aëre pennis.

Sed vigor ingenii quondam velocis in alas,

Inque pedes abiit. nomen, quod & antè, remansit. 255

Non tamen hæc altè volueris sua corpora tollit,

Nec facit in ramis altoque cacumine nidos ;

Propter humum volitat : ponitque in sepibus ova :

Antiquique memor metuit sublimia casus.

(1) *glandosâ*

(2) *capacis.*

#### EXPLANATION.

DÆDALUS (1) was an Athenian, as much distinguished by his Birth, being of the Family of Erechtheus, as by the Fineness of his Genius, which

made him the Admiration of his Age. Equally a great Architect, and able Statuary, he pushed those two Arts to their utmost Perfection, and surpassed

(1) See *Apollod.* Lib. ii. & iii. *Pausanias*, Lib. ix. *Diod.* Lib. iv, &c.

fed the most distinguished Artists, in either. A mean Jealousy induced him to commit a Crime, which proved the Source of all his Misfortunes. He had taken so much care, to form the Mind and Talents of his Sister's Son, named Talos (2); that the young Man became very able in a little Time, and seemed to promise to surpass his Uncle. He invented the Saw, and the Art of Turning, which raised such a Jealousy in Dædalus, that he killed him privately. The Murder was discovered, and Dædalus obliged to retire to the Island of Crete, where he found a favourable Reception from Minos, who was then at War with the Athenians \*. It was there, he applied himself to build the Labyrinth, which became so famous in Antiquity. We know, by the Descriptions, which the Ancients have left us, that the Labyrinth was an Edifice full of Chambers and Avenues: so disposed, and leading into one another, in such a Manner, that one could never find the Passage out again: as Virgil (3), Catullus (4) and Ovid (5) remark. Pliny (6) pretends, that Dædalus had travelled into Ægypt, and that it was there he took his Plan of the famous Labyrinth, which passed afterwards for one of the Wonders of the World; as we may see in He-

rodotus (7), Diodorus and Strabo. However, if we believe Philochorus, cited by Plutarch (8), the Labyrinth of Crete, did not resemble that of Ægypt, in any thing; it was only a Prison, in which Criminals were confined. Eustathius and Cedrenus, after him, believe that it was only a Cave, in which were a great many Avenues and Windings, and where Art had a little assisted Nature. Mr. Huet, after the Traveller Bellon, has advanced, that there never were any other Labyrinths in Crete, than the Caverns, which Minos the First made in Mount Ida, when he built the City of Cnossus. Upon which we may consult Monsieur Tournefort (9), who visited them in his Voyage. Notwithstanding all these Authorities, the Testimony of Apollodorus, Strabo, Diodorus, Pausanias and Pliny, persuades me, that Dædalus built a Labyrinth in the Island of Crete, after the Model of that in Ægypt, tho' neither so magnificent nor so large. Goltzius describes the Medals of the City of Cnossus, upon which the Labyrinth is seen; and Father Montfaucon (10), has given us the Draught of a Marble, ingraven from the Cabinet of the Marquis Maffei; upon which, that Edifice is represented, with all it's Windings, and the Minotaur in the Middle.

Minos,

(2) Ovid calls him Perdix.

\* Diodorus and Apollodorus say, that the Areopagus condemned him to Death; Servius, nevertheless believes, that he was only condemned to perpetual Banishment.

(3) Æneid. Lib. v.

(4) Carm. iv.

(5) Metamor. Lib. viii.

(6) Lib. XXXVI. Ch. xiii.

(7) Lib. ii.

(8) Life of Theseus.

(9) Voyage to the Levant, Tom. I. p. 19. Edit. Amsterdam. in 4to.

(10) Ant. expl. Tom. I. p. 76.

Minos, being informed that Dædalus had assisted the Queen in her Gallantries, kept him in Prison, but Dædalus finding Means to make his Escape, embarked on board a Ship, which Pasiphaë had ordered to be prepared for him; he fixed Sails to it, the use of which was not then known in Greece, as Pausanias and Palæphatus tell us, and by that Means, out-failed the Galleys of Minos, who, informed of his Flight, could only pursue him with their Oars. The young Icarus, not being able to support the Fatigue of the Voyage, or having fallen into the Sea; died near an Island in the *Archipelago*, which afterwards took his name. We know the Poets have disguised this Fact, under the ingenious Fiction of Wings, with which Dædalus and his Son had provided themselves (11); and that they have added, that Icarus had not lost his Life, if he had followed his Father's Instructions. Antiquity has left us some Monuments, which represent Dædalus working at his Wings, and Icarus flying in the Air, as we may see in Father Montfaucon. It is certain, however, that this Fable has no other Foundation, than the Sails I have just mentioned. Pausanias (12) explains it so, and Virgil gives us plainly enough to understand, that this was the Notion he had of those Wings, in calling them *Remigium alarum*.

After Dædalus had render'd

the last Duties to his Son, he went to the Island of *Sicily*, where Cocalus granted him a Retreat; which other Princes had refused him, for fear of displeasing Minos, who was very powerful at Sea. The King of *Crete*, after a long Search for his fugitive Prisoner, being informed that he was at the Court of Cocalus, went thither in Person, and demanded him in a Manner, that shewed he would not be refused (13). Cocalus, unwilling to violate the Laws of Hospitality, invited Minos to come to *Camicus*, to treat amicably of that Affair; and that Prince going thither upon his Word, was stifled in a Stove, where he was bathing, as we learn from Diodorus Siculus. If in this Affair we believe Hygin, Conon, cited by Photius (14), Pausanias (15), Eusebius (16), and several other ancient Authors, that Fact was committed by the Daughters of Cocalus themselves; for being charmed with the little Puppets, which Dædalus gave them, to amuse them, they killed Minos in the Bath, to save a Person who daily obliged them: And that need not appear surprising, since Virgins, even Princesses themselves, as Athenæus relates (17), bathed their Guests; and acquitted themselves of that Duty, with so much Reserve, that the most scrupulous Modesty could find nothing in it, to be alarmed at.

Thus died Minos the Second,

(11) See Horace's Odes, Lib. i. 3. Ovid. Lib. viii. and Juvenal Sat. i. &c.

(12) Lib. ix.

(13) See Diod.

(14) Narrat. xxv.

(15) In *Achaicis*,

(16) In *Cbron.*

(17) Lib. x.



cond, about 35 Years before the last Siege of *Troy*: And this Epoch, which I have proved elsewhere, against Marſham and ſome other Authors, may ſerve to fix that of all the other Events, contained in the Fables which I have juſt explained.

Dædalus, to acknowledge the Obligations he had to Co-calus, ſignalized his Art in *Sicily*, by ſeveral fine Works. He immediately dug that great Canal, into which the River *Alabus*, now *Cantara*, threw itſelf. He alſo erected an impregnable Citadel, upon a Rock, near the Place where the Town of *Agrigentum* was built; as well as ſeveral other Works, equally uſeful and magnificent: which we may ſee the Deſcription of, in Diodorus Siculus (18), who had an Op-

portunity of knowing them better, than the other Ancients who ſpeak of them. Dædalus made alſo ſeveral Statues, which were ſo fine, and ſo well wrought, that, if we believe Aristotle in the Caſe, they had Motion: Which perhaps may be true of ſome Automata, or rather, it may be an Exaggeration, which ſhews the Ability of that Artiſt, at a Time when Statuary was but very imperfect. According to Pauſanias, Monuments of the Addreſs of that famous Workman, were found in ſeveral other Places: The *Ægyptians* boaſted of a great Number of them, in their Country; and Virgil gives the Deſcription of a fine Monument, on which Dædalus had ingraven the Hiſtory of his Life and Adventures.

(18) Lib. iv.

F A B. IV. Meliagrides in aves.

ARGUMENT.

*Diana, offended at Oeneus, the King of Calydon's Neglect of her, when performing his Vows to the Gods, ſent a Wild-Boar to ravage his Dominions; which obliged Oeneus to aſſemble all the Princes of the Country to hunt it. His Son Meleager led the Chafe, killed the Monster, and preſented its Head to his Miſtreſs Atalanta, the King of Arcadia's Daughter. He afterwards kills his two Uncles, Plexippus and Toxeus, who would have deprived him of ſo glorious a Badge of his Victory. Their Siſter Althæa,*

X

*Meleager's*

*Meleager's Mother, filled with Despair at their Death, loaded her Son with Execrations; and remembering the Taper, she had received from the Fates at his Birth, on the Preservation of which his Life depended, she threw it immediately into the Fire. As soon as it was consumed, Meleager expired in the greatest Torment. His Sisters mourned over his Body, until Diana changed them into Birds.*

**J**AMQUE fatigatum tellus Ætnæa tenebat, 260  
 Dædalon: & sumtis pro supplice Cocalus armis  
 Mitis habebatur. jam lamentabile Athenæ  
 Pendere desierant Theseâ laude tributum.  
 Tempa coronantur: bellatricemque Minervam  
 Cum Jove Disque vocant aliis: quos sanguine voto, 265  
 Muneribusque datis, & acerris thuris adorant.  
 Sparserat Argolicas nomen vaga Fama per urbes  
 Theseos: & populi, quos dives Achæia cepit,  
 Hujus opem magnis imploravere periclis:  
 Hujus opem Calydon, quamvis Meleagron haberet, 270  
 Sollicitâ supplex petiit prece. causa petendi  
 Sus erat, infestæ famulus vindexque Dianæ.  
 Oenea namque ferunt, pleni successibus anni  
 Primitias frugem Cereri, sua vina Lyæo,  
 Palladios flavæ latices libâsse Minervæ. 275  
 Cœptus ab agricolis Superos pervenit ad omnes  
 Invidiosus honos: solas finè thure relictas  
 Præteritæ celsâsse ferunt Latoïdos aras.  
 Tangit & ira Deos. At non impune feremus;  
 Quæque inhonoratæ, non & dicemur inultæ, 280  
 Inquit: & Oeneos ultorem spreta per agros  
 Misit aprum: quanto majores herbida tauros  
 Non habet Epiros: sed habent Sicula arva minores.  
 Sanguine & igne micant oculi, riget horrida cervix:  
 [Et setæ densis similes hastilibus horrent:] 285  
 Stantque velut vallum, velut alta hastilia setæ.

Fervida

METAMORPHOSEΩN LIB. VIII. 307

Fervida cum rauco latos stridore per armos  
 Spuma fluit : dentes æquantur dentibus Indis.  
 Fulmen ab ore venit : frondes afflatibus ardent.  
 Is modò crescenti segetes proculcat in herbâ : 290  
 Nec matura merit fleturi vota coloni ;  
 Et Cererem in spicis intercipit. area frustra,  
 Et frustra exspectant promissas horrea messes.  
 Sternuntur gravidi longo cum palmite fœtus,  
 Baccaque cum ramis semper frondentis olivæ. 295  
 Sævitur & in pecudes. non has pastore canesce,  
 Non armenta truces possunt defendere tauri.  
 Diffugiunt populi : nec se, nisi mœnibus urbis,  
 Esse putant tutos : donec Meleagros, & unâ  
 Lecta manus juvenum coïere cupidine laudis. 300  
 Tyndaridæ gemini, spectatus cæstibus alter,  
 Alter equo ; primæque ratis molitor Iâson,  
 Et cum Pirithoo felix concordia Theseus,  
 Et duo Thestiadæ, prolesque Aphareïa Lynceus,  
 Et velox Idas ; & jam non fœmina Cœneus, 305  
 Leucippusque ferox, jaculoque insignis Acastus,  
 Hippothooque, Dryasque, & cretus Amyntore Phoenix,  
 Actoridæque pares, & missus ab Elide Phyleus.  
 Nec Telamon aberat, (1) magnique creator Achillis :  
 Cumque Pheretiade & Hyanteo Iôlao 310  
 Impiger Eurytion, & cursu invictus Echion,  
 Naryciusque Lelex, Panopeusque, Hyleusque, feroxque  
 Hippasus, & primis etiamnum Nestor in (2) armis.  
 Et quos Hippocoön antiquis misit Amyclis ;  
 Penelopesque focer, cum Parrhasio Ancæo, 315  
 Ampycidesque sagax, & adhuc à conjuge tutus  
 Oeclides, nemorisque decus Tegeæa Lycæi.  
 Rafilis huic summam mordebat fibula vestem ;  
 Crinis erat simplex nodum collectus in unum :  
 Ex humero pendens resonabat eburnea lævo 320  
 Telorum custos : arcum quoque læva tenebat.  
 Talis erat cultus : facies, quam dicere verè  
 Virgineam in puero, puerilem in virgine posses.

(1) magniva

(2) annis.



Hanc pariter vidit, pariter Calydonius heros  
 Optavit, renuente Deo : flammæque latentes 325  
 Haufit, & O felix, si quem dignabitur, inquit,  
 Ista virum ! nec plura sinunt tempusque pudorque  
 Dicere : majus opus magni certaminis urget.  
 Sylva frequens trabibus, quam nulla ceciderat ætas,  
 Incipit à plano : devexaque prospicit arva. 330  
 Quò postquam venere viri ; pars retia tendunt :  
 Vincula pars adimunt canibus : pars pressa sequuntur  
 Signa pedum : cupiuntque suum reperire periculum.  
 Concava vallis erat : quâ se demittere rivi  
 Assuêrant pluvialis aquæ. tenet ima lacunæ 335  
 Lenta salix, ulvæque leves. juncique palustres,  
 Viminaque, & longâ parvæ sub arundine cannæ.  
 Hinc aper excitus medios violentus in hostes  
 Fertur, ut excussis elisi nubibus ignes.  
 Sternitur incursum nemus : & propulsa fragorem 340  
 Sylva dat. exclamant juvenes : prætentaque forti  
 Tela tenent dextrâ, lato vibrantia ferro.  
 Ille ruit ; spargitque canes, ut quisque ruenti  
 Obstat : & obliquo latrantes dissipat ictu.  
 Cuspis Echionio primum contorta lacerto 345  
 Vana fuit : truncoque dedit leve vulnus acerno.  
 Proxima, si nimis mittentis viribus usa  
 Non foret, in tergo visa est hæsurâ petito :  
 Longius it : auctor teli Pagasæus Iason.  
 Phœbe, ait (3) Ampycides, si te coluique, coloquæ ; 350  
 Da mihi, quod petitur, certo contingere telo.  
 Quâ potuit, precibus Deus annuit. ictus ab illo,  
 Sed sine vulnere aper : ferrum Diana volanti  
 Abstulerat jaculo : lignum sine acumine venit.  
 Ira feri mota est : nec fulmine lenius arsit : 355  
 Lux micat ex oculis, spiratque è pectore flamma.  
 Utque volat moles adducto concita nervo,  
 Cum petit aut muros, aut plenas milite turres ;  
 In juvenes (4) certo sic impete vulnificus fus  
 Fertur : & Eupalamon Pelagonaque dextra tuentes 360

(3) *Oeclides*,(4) *vasto*

METAMORPHOSEΩN LIB. VIII. 309

Cornua prosternit. focis rapuere jacentes,  
 At non letiferos effugit Enæsimus ictus  
 Hippocoonte satius. trepidantem, & terga parantem  
 Vertere succiso liquerunt poplite nervi.  
 Forsitan & Pylus citra Trojana perisset 365  
 Tempora : sed sumto positâ conamine ab hastâ,  
 Arboris insiluit, quæ stabat proxima, ramis :  
 Despexitque loco tutus, quem fugerat, hostem.  
 Dentibus ille ferox in querno stipite tritis  
 Imminet exitio, fidentisque recentibus armis 370  
 Othryadæ magni rostro femur hausit adunco.  
 At gemini nondum cœlestia sidera fratres,  
 Ambo conspicui nive candidioribus albâ  
 Vectabantur equis : ambo vibrata per auras  
 Hastarum tremulo quatiebant spicula motu. 375  
 Vulnera fecissent ; nisi setiger inter opacas  
 Nec jaculis isset nec equo loca pervia sylvas.  
 Persequitur Telamon : studioque incautus eundi,  
 Pronus ab arboreâ cecidit radice retentus.  
 Dum levat hunc Peleus ; celerem Tegeæa sagittam 380  
 Imposuit nervo, sinuatoque expulit arcu.  
 Fixa sub aure feri summum destrinxit arundo  
 Corpus : & exiguo rubefecit sanguine fetas.  
 Nec tamen illa sui successu lætior ictus,  
 Quàm Meleagros erat. primus vidisse putatur ; 385  
 Et primus focis visum ostendisse cruorem :  
 Et, Meritum, dixisse, feres virtutis honorem.  
 Erubere viri : seque exhortantur ; & addunt  
 Cum clamore animos : jaciuntque sinè ordine tela.  
 Turba nocet jactis : &, quos petit, impedit ictus. 390  
 Ecce furens contra sua fata bipennifer Arcas,  
 Discite scœmineis quàm tela virilia præstent,  
 O juvenes, operique meo concedite, dixit.  
 Ipsa suis licet hunc Latonia protegat armis ;  
 Hunc tamen invitâ perimet mea dextra Dianâ. 395  
 Talia magniloquo tumidus memoraverat ore :  
 Ancipitemque manu tollens utrâque securim,  
 Institerat digitis primos suspensus in artus..

Occupat audacem : quaque est via proxima leto,  
 Summa ferus geminos direxit in inguina dentes. 400  
 Concidit Ancæus : glomerataque sanguine multo  
 Viscera lapsa fluunt : madefactaque terra cruore est.  
 Ibat in adversum proles Ixionis hostem  
 Pirithous, validâ quatiens venabula dextrâ.  
 Cui procul Ægides, O me mihi carior, inquit, 405  
 Pars animæ consistite meæ : licet eminus esse  
 Fortibus : Ancæo nocuit temeraria virtus.  
 Dixit : & æratâ torfit grave cuspide cornum ;  
 Quo bene librato, votique potente futuro,  
 Obstetit esculeâ frondosus ab arbore ramus. 410  
 Misit & Æsonides jaculum : quod casus ab illo  
 Vertit in immeriti fatum latrantis, & inter  
 Ilia conjectum, tellure per ilia fixum est.  
 At manus Oenidæ variat : missisque duabus,  
 Hasta prior terrâ, medio stetit altera tergo. 415  
 Nec mora : dum sævit, dum corpora versat in orbem ;  
 Stridentemque novo spumam cum sanguine fundit ;  
 Vulneris auctor adest ; hostemque irritat ad iram :  
 Splendidaque adversos venabula condit in armos.  
 Gaudia testantur socii clamore secundo ; 420  
 Victtricemque petunt dextræ conjungere dextram :  
 Immanemque ferum multâ tellure jacentem  
 Mirantes spectant : neque adhuc contingere tutum  
 Esse putant : sed tela tamen sua quisque cruentant.  
 Ipse pede imposito caput exitiabile pressit : 425  
 Atque ita, Sume mei spolium, Nonacria, juris,  
 Dixit : & in partem veniat mihi gloria tecum.  
 Protinus exuvias rigidis horrentia fetis  
 Terga dat, & magnis insignia dentibus ora.  
 Illi lætitiæ est cum munere muneris auctor. 430  
 Invidere alii ; totoque erat agmine murmur.  
 E quibus ingenti tendentes brachia voce,  
 Pone age, nec titulos intercipe fœmina nostros,  
 Thestiadæ clamant : neu te fiducia formæ  
 Decipiat ; longequae tuo sit captus amore 435  
 Auctor. & huic adimunt munus, jus muneris illi.  
 Non



Non tulit ; & tumidâ frendens Mavortius irâ,  
 Discite raptos alieni, dixit, honoris,  
 Facta minis quantum distent. hausitque nefando  
 Pectora Plexippi, nil tale timentia, ferro. 440  
 Toxea, quid faciat, dubium, pariterque volentem  
 Ulcisci fratrem, fraternaue fata timentem,  
 Haud patitur dubitare diu : calidumque priori  
 Cæde recalfecit consorti sanguine telum.  
 Dona Deum templis nato victore ferebat, 445  
 Cum videt extinctos fratres Althæa referri.  
 Quæ plangore dato, mœstis ululatibus urbem  
 Implet : (5) auratis mutavit vestibibus atras.  
 At simul est auctor necis editus ; excidit omnis  
 Luctus : & à lacrymis in pœnæ versus amorem est. 450  
 Stipes erat : quem, cum partus enixa jaceret  
 Thestias, in flammam triplices posuere sorores :  
 Staminaque impresso fatalia pollice nentes ;  
 Tempora, dixerunt, eadem lignoque tibi,  
 O modò nate, damus. quo postquam carmine dicto 455  
 Excessere Deæ ; flagrantem mater ab igne  
 Eripuit torrem : sparfitque liquentibus undis.  
 Ille diu fuerat penetralibus abditus imis :  
 Servatusque tuos, juvenis, fervaverat annos.  
 Protulit hunc genitrix, tædæque in fragmina poni 460  
 Imperat : & positis inimicos admovet ignes.  
 Tum conata quater flammis imponere ramum,  
 Cœpta quater tenuit. pugnant materque sororque,  
 Et diversa trahunt unum duo nomina pectus.  
 Sæpe metu sceleris pallebant ora futuri : 465  
 Sæpe suum fervens oculis dabat ira ruborem.  
 Et modò nescio quid similis crudele minanti  
 Vultus erat ; modò quem misereri credere posses.  
 Cumque ferus lacrymas animi siccaverat ardor ;  
 Inveniebantur lacrymæ tamen. utque carina, 470  
 Quam ventus, ventoque rapit contrarius æstus,  
 Vim geminam sentit, paretque incerta duobus :  
 Thestias haud aliter dubiis affectibus errat,

(5) & auratas mutavit vestibibus atris.

Inque vices ponit, positamque refuscitat iram.  
 Incipit esse tamen melior germana parente : 475  
 Et, consanguineas ut sanguine leniat umbras,  
 Impietate pia est. nam postquam pestifer ignis  
 Convaluit ; Rogus iste cremet mea viscera, dixit.  
 Utque manu dirâ lignum fatale tenebat ;  
 Ante sepulcrales infelix adstitit aras. 480  
 Poenarumque Deæ triplices, furialibus, inquit,  
 Eumenides, sacris vultus advertite vestros.  
 Ulciscor facioque nefas. mors morte pianda est ;  
 In scelus addendum scelus est, in funera funus.  
 (6) Per cōacervatos pereat domus impia luctus. 485  
 An felix Oeneus nato victore fruetur ;  
 Thestius orbus erit ? meliùs lugebitis ambo.  
 Vos modò fraterni manes, animæque recentes,  
 Officium sentite meum : magnoque paratas  
 Accipite inferias, uteri mala pignora nostri. 490  
 Hei mihi ! quò rapior ? fratres ignoscite matri.  
 Deficiunt ad cœpta manus. meruisse fatemur  
 Illum, cur pereat : mortis mihi displicet auctor.  
 Ergo impune feret ; vivusque, & victor, & ipso  
 Successu tumidus regnum Calydonis habebit ? 495  
 Vos cinis exiguus, gelidæque jacebitis umbræ ?  
 Haud equidem patiar. pereat sceleratus : & ille  
 Spemque patris, regnique trahat, patriæque ruinam.  
 Mens ubi materna est ? ubi sunt pia jura parentum ?  
 Et, quos sustinui, bis mensûm quinque labores ? 500  
 O utinam primis arsissem ignibus infans :  
 Idque ego passa forem ! vixisti munere nostro :  
 Nunc merito moriere tuo. cape præmia facti :  
 Bisque datam, primum partu, mox stipite rapto,  
 Redde animam : vel me fraternis adde sepulcris. 505  
 Et cupio, & nequeo. quid agam ? modò vulnera fratrum  
 Ante oculos mihi sunt, & tantæ cædis imago :  
 Nunc animum pietas, maternaque nomina frangunt.  
 Me miseram ! malè vincetis : sed vincite, fratres : 510

(6) *Perque alternatos &c.*

METAMORPHOSEΩN LIB. VIII. 313

Dummodo, quæ dederō vobis solatia, vosque 510  
 Ipsa sequar. dixit: dextrâque averſa tremēti  
 Funereum torrem medios conjecit in ignes.  
 Aut dedit, aut viſus gemitus eſt ille dediffe  
 Stipes: & invitis correptus ab ignibus arſit.  
 Inſcius atque abſens flammâ Meleagros ab illâ 515  
 Uritur: & cœcis torreri viſcera ſentit  
 Ignibus: at magnos ſuperat virtute dolores.  
 Quòd tamen ignavo cadat, & ſinè ſanguine leto,  
 Mœret: & Ancæi felicia vulnera dicit.  
 Grandævumque patrem, fratremque, piaſque ſorores  
 Cum gemitu, ſociamque tori vocat ore ſupremo; 521  
 Forſitan & matrem. creſcunt igniſque dolorque;  
 Langueſcuntque iterum. ſimul eſt extinctus uterque,  
 Inque leves abiit paulatim ſpiritus auras.  
 Alta jacet Calydon. lugent juveneſque ſeneſque: 525  
 Vulguſque, procereſque gemunt: ſciſſæque capillos  
 Planguntur matres Calydonides Eveninæ.  
 Pulvere canitiem genitor vultuſque ſeniles  
 Fœdat humi fuſus; ſpatioſumque increpat ævum.  
 Nam de matre manus, diri ſibi conſcia facti, 550  
 Exegit pœnas, acto per viſcera ferro.  
 Non mihi ſi centum Deus ora ſonantia, linguas,  
 Ingeniumque capax, totumque Heliconâ dediffet;  
 Triſtia perſequerer miſerarum dicta ſororum.  
 Immemores decoris liventia pectora tundunt: 535  
 Dumque manet corpus, corpus refoventque ſoventque:  
 Oſcula dant ipſi, poſito dant oſcula lecto.  
 Poſt cinerem, cineres hauſtos ad pectora verſant:  
 Affuſæque jacent tumulo: ſignataque (7) ſaxo  
 Nomina complexæ, lacrymas in nomina fundunt. 540  
 Quas Parthaoniæ tandem Latoïa clade  
 Exſatiata domûs, præter Gorgenque nurumque  
 Nobilis Alcmenæ, natis in corpore pennis  
 Allevat; & longas per brachia porrigit alas:  
 Corneaque ora facit; verſaſque per aëra mittit. 545

(7) ——— Saxa — Nomine &c.

EXPLA-



## EXPLANATION.

THO' all the Ancients agree, that the Chase of the Calydonian Boar, at which several Greek Princes assisted, is a certain Fact; yet the Poets and Historians differ very much, concerning the Circumstances of that celebrated Event. We have just seen, in what Manner Ovid describes it, and I am now going to relate what Homer says of it; who having been much nearer the Time, in which it was acted, had an Opportunity of being better instructed in the Circumstances of it. "Formerly, says he (1), the Curetes and warlike Ætolians, had a Cruel War together, before the Walls of Calydon; and killed one another, with a most deplorable Carnage. The Ætolians defended the Town, and the Curetes attacked it, like Men determined either to destroy it, or dye themselves on the Spot. Diana, who is seated on a Golden Throne, near that of Jupiter; stirred up that fatal War, to destroy the Ætolians: For their King Oeneus, making Sacrifices one Day, to all the Gods, to give them Thanks for the Fruitfulness of the Year, made none to Diana; so that while the other Gods received with pleasure, the Odour of the Hecatombs, that were offered them, Diana alone saw her Altars neglected and naked. Whether it was

"Forgetfulness, or whether it was Contempt, she highly resented that Injury, and, in her Anger, sent a furious Wild-Boar, which ravaged all the Lands of Oeneus, tore up the Trees laden with Fruit, and laid the Country waste. The King's Son, the brave Meleager, assembled, from the neighbouring Towns, a great Number of Huntsmen and Dogs; for nothing less than an Army, was sufficient against that frightful Boar, which was of a most enormous and monstrous Size, and which by his Carnages, had already lighted throughout all Ætolia, an infinite number of Funeral Piles. Meleager killed him; but Diana was not yet satisfied: She stirred up a fatal Strife, between the Ætolians & the Curetes, about the Head and Skin of that Beast; each Party pretending, that the glorious Spoil was due to their Valour. The War began to kindle, and at last they came to Blows. While Meleager fought at the Head of his Troops, the Curetes, tho' more numerous, were worsted; and found no Place to shelter themselves, from the furious Sallies he made upon them. But soon after, being irritated against his Mother, who had taken the part of her Brothers, against her own Son; he abandons himself to Anger and Rage, which

(1) *Iliad*. Lib. ix.

“ which is very often kindled  
 “ in the Heart of the wisest  
 “ and most prudent Men, and  
 “ retires with his Wife the  
 “ beautiful Cleopatra, Daugh-  
 “ ter of the charming Marpissa  
 “ and Idas, the bravest Man  
 “ that was then upon Earth.  
 “ . . . Meleager then shuts  
 “ himself up with his Wife,  
 “ enraged at his Mother Al-  
 “ thæa, for the dreadful Im-  
 “ precations she made against  
 “ him, for the Death of her  
 “ Brothers, whom he had kill-  
 “ ed in Battle ; beating the  
 “ Earth with her Hands, and  
 “ conjuring upon her Knees,  
 “ Pluto and the cruel Proser-  
 “ pine, to punish her Son with  
 “ immediate Death. The im-  
 “ placable Furies, that reign in  
 “ those gloomy Regions, heard  
 “ her Imprecations from the  
 “ Abyss of Hell. Immediately  
 “ the Curetes, animated by  
 “ Meleager’s Absence, renew  
 “ their Attacks and make fu-  
 “ rious Assaults upon the Town.  
 “ The Ætolians in this Extre-  
 “ mity, send a Deputation to  
 “ Meleager ; Oeneus himself  
 “ goes up to his Son’s Apart-  
 “ ment, and presses him to  
 “ take his Arms again : His  
 “ Sisters join their Prayers to  
 “ those of the King ; even his  
 “ Mother, recovered from her  
 “ Rage and Passion, and touch-  
 “ ed with Repentance, conjures  
 “ him with Tears : His Heart  
 “ remains still inflexible. At  
 “ last, his Wife Cleopatra,  
 “ having joined her own Pray-  
 “ ers, to those of his Friends,  
 “ Meleager arms, beats back

“ the Curetes, and saves the  
 “ Ætolians.”

To these two Traditions, let us add what History has left us most probable, upon this Subject. Oeneus, King of a rich fertile Country, offering yearly to the Gods the first Fruits that he gathered, had forgot Diana, in one of his Sacrifices. A furious Wild-Boar came that Year, to ravage his Country, and particularly a Vineyard, which he took great Care to cultivate. It was no extraordinary Thing, to see these Sorts of Beasts break into the Plains ; yet the Circumstance of his Contempt, or Forgetfulness, gave Occasion to publish, that this Boar had been sent by Diana. As he had wounded and killed some Country People, Meleager published a Proclamation for a general Hunting, and several of the neighbouring Princes, rejoicing to find that Opportunity of distinguish- ing themselves, came thither with their Friends. Theseus, Jason, Pirithous, Peleus, Telamon, and several others named by Apol- lodorus (2) and Hygin, made a Party in the Chase ; and a- mong the rest, the fair Atalan- ta, with whom Meleager was in Love ; tho’ he was already married to Cleopatra, the Daughter of Idas and Mar- pissa (3). Atalanta was the first that wounded the Boar, and Meleager having killed him, presented her with the Head and Skin ; at which his two Uncles, Plexippus and Toxeus, were so much displeased, that

Words

(2) Lib. i.

(3) See *Apollod.* Lib. i.

Words infused; from Words they came to Blows, and Meleager killed them both. Althæa, in Despair at the Death of her Brothers, devoted her Son to the Furies; and joining some Piece of Magic (4) to her Imprecations, the Fable of the Taper was published, in the Manner recounted by Ovid. The Curetes made War against the Ætolians, upon Account of this Quarrel, and Meleager obliged them to raise the Siege of *Calydon*. The Curious may consult Pausanias (5), and after him, Mr. Paulmier de Grentmenil (6), who speak very fully of the Curetes and their Wars.

Homer, as we have just seen, does not say any thing of the Death of that Prince, but, on the contrary, that his Mother was pacified: Most other Authors, however, agree that he died in the Manner related by Ovid, whether his Mother poisoned him, or destroyed him by some other Means. Several Ancient Monuments, which we find collected in *Antiquity Explained* (7), represent Meleager with the Head of a Boar; and we find two of them (8), where he is seen expiring, with his Mother Althæa by him, who puts into the Fire, the Taper, upon the Preservation of which, his Life depended.

We may guess at the Epoch of this Event, by the Age of those Heros, who assisted at it. Hercules was Son-in-Law to Oeneus, and therefore, had he been then alive, must certainly

have been present at so remarkable an Action; but as no Author takes any notice of his being there, it is probable, that it either happened after his Death, that is to say, 53 Years before the Siege of *Troy*; or about the Time, when he was in *Lydia*, at the Court of Omphale, or in the *Peloponnese*, executing the Orders of Euristheus. Whatever Difficulty there may be, in the fixing the Date of that Event; I am persuaded, that it must have happened before the Death of Hercules: For we find in Apollodorus, that Althæa, the first Wife of Oeneus, having killed herself immediately after Meleager's Death, Oeneus married Peribæa, by whom he had Tydeus the Father of Diomedes; and that having been dethroned towards the End of his Life, by his Brother Agrius, Diomedes reenthroned him. This is the same Diomedes, so well known in the *Iliad*: He is the Grand-Son of Oeneus by Peribæa; They were not married till after the Chase of *Calydon*, which consequently must have happened, above 50 Years before the War of *Troy*.

Oeneus, after his Restoration, finding himself worn out with Age, and desiring to accompany his Grandson Diomedes; left the Administration of the Affairs of his Kingdom, to his Son-in-Law Andraemon (9): But being killed in an Ambush, laid for him by his Nephews, his Body was carried into *Argia*,

(4) Sabinus and Mr. Bayle in Tome IV. of his *Réponses aux Questions d'un Provincial*. (5) Pausanias in *Arcad.* (6) In his *Greece*.

(7) Tom. I. (8) *Admirand. Ant. Rom.* (9) See *Apollod. Lib. i.*



# METAMORPHOSEΩN LIB. VIII. 317

gia, and buried in a little Town, which afterwards had the Name of *Oenoa*. This Prince, was of the Race of *Æolus*; his Father was named *Parthaon*, and his Mother *Euryte*. He had, by his Wife *Althæa*, four Sons, *Meleager*, *Oxeus*, *Thirces*, and *Climenes*, and two Daughters, that is to say, *Dejanira*, the Wife of *Hercules*, and *Gorge*, who was married

to *Andraemon*. According to *Ovid*, he must have had several others, since that Poet says, *Meleager's Sisters* were changed into Birds: But this is no more than a Fiction, which shews us how much they grieved, at the untimely Death of that young Prince. By *Peribœa*, his second Wife, he had *Tydeus* the Father of *Diomedes*.

F A B. V, & VI. *Nymphæ Naiades in Insulas.*  
*Perimele in Insulam.*

## ARGUMENT.

*Theseus, in returning from the Chase of Calydon, is stop'd by the Inundations of Achelous, and accepts of an Invitation from the God of the River, to come to his Grotto. After their Repast, Achelous gives him the History of the five Naiades, who had been changed into the Isles Echinades, and an Account of his own Amour with the Nymph Perimele, whom her Father had thrown into the Sea, and Neptune transformed into an Island.*

INTEREA Theseus sociati parte laboris  
Functus, Erechtheas Tritonidos ibat ad arces.  
Clausit iter, fecitque moras Achelous eunti,  
Imbre tumens. Succede meis, ait, inclyte, tectis,  
Cecropida; nec te committe rapacibus undis. 550  
Ferre trabes solidas, obliquaque volvere magno  
Murmure saxa solent. vidi contermina ripæ  
Cum gregibus stabula alta trahi: nec fortibus illic  
Profuit armentis, nec equis velocibus esse.  
Multa quoque hic torrens nivibus de monte solutis 555  
Corpora turbineo juvenilia vortice merfit.

## 318 P. OVIDII NASONIS

Tutior est requies; solito dum flumina currant  
 Limite; dum tenues capiat suus alveus undas.  
 Annuit Ægides: Utarque, Acheloë, domoque  
 Consilioque tuo, respondit: & usus utroque est. 560  
 Pumice multicavo, nec lævibus atria tophis  
 Structa subit. molli tellus erat humida musco.  
 Summa lacunabant alterno murice conchæ.  
 Jamque duas lucis partes Hyperione menso,  
 Discubuere toris Theseus comitesque laborum: 565  
 Hæc Ixionides, illâ Trœzenius heros  
 Parte Lelex, raris jam sparsus tempora canis.  
 Quosque alios parili fuerat dignatus honore  
 Amnis Acarnanum, lætissimus hospite tanto.  
 Protinus appositas nudæ vestigia Nymphæ 570  
 Instruxere epulis mensas: dapibusque remotis  
 In gemmâ posuere merum. tum maximus heros  
 Æquora prospiciens oculis subjecta, Quis, inquit,  
 Ille locus? digitoque ostendit: &, Insula nomen  
 Quod gerat illa, doce. quanquam non una videtur. 575  
 Amnis ad hæc, Non est, inquit, quod cernimus, unum.  
 Quinque jacent terræ; spatii discrimine fallunt.  
 Quoque minus spretæ factum mirere Dianæ;  
 Næides hæc fuerant: quæ cùm bis quinque juvencos  
 Mactâssent; rurisque Deos ad sacra vocâssent: 580  
 Immemores nostri festas duxere choreas.  
 Intumui: quantusque feror, cùm plurimus, unquam;  
 Tantus eram: pariterque animis immanis & undis  
 A sylvis sylvas, & ab arvis arva revelli. 584  
 Cumque loco Nymphas, memores tum denique nostri,  
 In freta provolvi. fluctus nosterque marisque  
 Continuum diduxit humum; partesque resolvit  
 In totidem, mediis quot cernis Echinadas undis.  
 Ut tamen ipse vides, procul, en procul una recessit  
 Insula grata mihi. Perimelen navita dicit. 591  
 Huic ego virgineum dilectæ nomen ademi;  
 Quod pater Hippodamas ægre tulit: inque profundum  
 Propulit è scopulo parituræ corpora natæ.  
 Excepi; nantemque ferens, O proxima coelo

Regni

# METAMORPHOSEΩN LIB. VIII. 319

Regna vagæ, dixi, fortite, tridentifer, undæ, 595  
 In quo definimus, quò sacri currimus amnes,  
 [Huc ades, atque audi placidus Neptune precantem.]  
 Huic égo, quam porto, nocui. (1) sis mitis, & æquus.  
 Si pater Hippodamas, aut si minùs impius esset ;  
 Debuit illius misereri ; ignoscere nobis. 600  
 Affer opem ; mersæque precor feritate paternâ  
 Da, Neptune, locum : vel sit locus ipsa licebit ;  
 Hanc quoque complectar. movit caput æquoreus rex :  
 Concussitque suis omnes assensibus undas.  
 Extimuit Nymphæ : nabat tamen ; ipse natantis 605  
 Pectora tangebam trepido salientia motu :  
 Dumque ea contrecto, totum durefcere sensi  
 Corpus ; & inductâ (2) cordi præcordia terrâ.  
 [Dum loquor ; amplexa est artus nova terra natantes,  
 Et gravis increvit mutatis insula membris.] 610

(1) — *Si mitis & æquus*, — *Si Pater, &c.* (2) *condi*

## EXPLANATION of FAB. V, & VI.

OID feigns that Theseus, returning from *Calydon*, after the Hunting was over, the Acheloüs having at that time overflow'd it's Banks, was invited by the God of that River, to stay some Time with him. This Fiction furnishes the Poet, with an Opportunity of introducing several Fables, which shall be the Subject of the following Explications.

Achelous first related to the Hero, in what Manner he had carried several Nymphs into the Sea, because they had forgot him in their Sacrifices ; where they were changed into those Islands, which are called *Echinades*. This Fable had it's rise from hence ; the River

Achelöus (1) carrying along with it into the Sea, a great Quantity of Sand and Mud, formed those Islands there, which I have just mentioned. They are in the Ionian Sea, near the Mouth of that River, which runs between *Acarmania* and *Ætolia*.

What the Poet relates of the Nymph Perimele, whom her Father Hippodamas ordered to be thrown into the Sea, to punish her for yielding to the Desires of Acheloüs, and whom Neptune changed into an Island, has probably no other Foundation ; and it would be altogether useless, to amuse ourselves any longer, with the like Fictions.

(1) *Thucyd. Lib. ii.*

FAB.



FAB. VII, VIII, IX, & X. Jupiter & Mercurius in hominum species. Casa Baucidis & Philemonis in Templum. Baucis & Philemon in arborum species. Proteus in varias figuras.

ARGUMENT.

*Jupiter and Mercury, disguised in human Shape, are received by Philemon and Baucis, after having been refused Lodging, by all the rest of the Neighbourhood. The Gods, in Acknowledgement of their Hospitality, transform their Cabin into a Temple, of which, at their own Request, they are made Priest and Priestess; and after a long Life, the good old Couple are changed into Trees. The Village where they lived, is laid under Water, for the Impiety of its Inhabitants, and turned into a Lake. Achelous relates, upon this Occasion, Proteus's surprising Metamorphoses.*

**A**MNIS ab his tacuit. factum mirabile cunctos  
 Moverat. irridet credentes: utque Deorum  
 Spretor erat, mentisque ferox Ixione natus;  
 Ficta refers, nimiumque putas, Acheloë, potentes  
 Esse Deos, dixit; si dant adimuntque figuras. 615  
 Obstupuere omnes; nec talia dicta probârunt:  
 Ante omnesque Lelex, animo maturus & ævo,  
 Sic ait; Immensa est, finemque potentia cœli  
 Non habet: & quicquid Superi voluere, peractum est.  
 Quoque minus dubites; tiliæ contermina quercus 620  
 Collibus est Phrygiis, modico circumdata muro.  
 Ipse locum vidi: nam me Pelopeïa Pittheus  
 Misit in arva, suo quondam regnata parenti.  
 Haud procul hinc stagnum; tellus habitabilis olim:  
 Nunc celebres mergis fulicisque palustribus undæ. 625  
 Jupiter

Jupiter huc, specie mortali, cumque parente  
 Venit Atlantiades positis caducifer alis.  
 Mille domos adiere, locum requiemque petentes :  
 Mille domos claufere feræ ; tamen una recepit,  
 Parva quidem, stipulis & cannâ tecta palustri. 630

Sed pia Baucis anus, pariliqûe ætate Philemon  
 Illâ sunt annis juncti juvenilibus ; illâ  
 Consenuere casâ : paupertatemque fatendo  
 Effecere levem, nec iniquâ mente ferendam.  
 Nec refert, dominos illic, famulosne requiras ; 635  
 Tota domus, duo sunt : idem parentque jubentque.

Ergo ubi Coelicolæ parvos tetigere penates ;  
 Submissoque humiles intrârunt vertice postes ;  
 Membra senex posito jussit relevare sedili :  
 Quo superinjecit textum rude sedula Baucis. 640

Inde foco tepidum cinerem dimovit : & ignes  
 Suscitât hesternos ; foliisque & cortice sicco  
 Nutrit ; & ad flammâ animâ producit anili :  
 Multifidasque faces, ramaliaque arida tecto  
 Detulit, & minuit, parvoque admovit ahen. 645

Quodque suus conjux riguo collegerat horto,  
 Truncat olus foliis. furcâ levât ille bicorni  
 Sordida terga suis, nigro pendentia tigno :  
 Servatoque diu refecat de tergore partem  
 Exiguam ; sectamque domat ferventibus undis. 650

Interea medias fallunt sermonibus horas :  
 Sentirique moram prohibent. erat alveus illic  
 Fagineus, curvâ clavo suspensus ab ansâ :  
 Is tepidis impletur aquis ; artusque fovendos  
 Accipit ; (1) in medio torus est de mollibus ulvis 655

Impositus lecto, spondâ pedibusque salignis.  
 Vestibus hunc velant, quas non nisi tempore festo  
 Sternere consuêrant : sed & hæc vilisque vetusque  
 Vestis erat, (2) lecto non indignanda saligno.

Accubuerunt Dei. mensam succincta tremensque 660

(1) ——— Indè torum sternunt de mollibus ulvis  
 Impositum lecto, &c.

(2) ——— lecto tamen haud indigna saligno.

Ponit anus. mensæ sed erat pes tertius impar :  
 Testa parem fecit. quæ postquam subdita clivum  
 Sustulit, æquatam menthæ tersere virentes.  
 Ponitur hic bicolor sinceræ bacca Minervæ,  
 Conditæque in liquidâ corna autumnalia sæce, 665  
 Intubaque, & radix; & lactis massa coacti;  
 Ovaque, non acri leviter versata favillâ;  
 Omnia fictilibus. post hæc cælatus eâdem  
 Sistitur argillâ crater; fabricataque fago  
 Pocula, quæ cava sunt, flaventibus illita ceris. 670  
 Parva mora est; epulasque foci misere calentes:  
 Nec longæ rursus referuntur vina senectæ;  
 Dantque locum mensis paulum seducta secundis.  
 Hic nux, hic mista est rugosis carica palmis,  
 Prunaque, & in patulis redolentia mala canistris, 675  
 Et de purpureis collectæ vitibus uvæ.  
 Candidus in medio favus est. super omnia vultus  
 Accessere boni: nec iners pauperque voluntas.  
 Interea, quoties haustum cratera repleri  
 Sponte suâ, per seque vident succrescere vina, 680  
 Attoniti novitate pavent, manibusque supinis  
 Concipiunt Baucisque preces timidusque Philemon:  
 Et veniam dapibus, nullisque paratibus orant.  
 Unicus anser erat, minimæ custodia villæ;  
 Quem Dīs hospitibus domini mactare parabant: 685  
 Ille celer pennâ tardos ætate fatigat,  
 Eluditque diu: tandemque est visus ad ipsos  
 Confugisse Deos. Superi vetuere necari;  
 Dīque fumus; meritasque luet vicinia poenas  
 Impia, dixerunt. vobis immunibus hujus. 690  
 Esse mali dabitur: modò vestra relinquitte tecta;  
 Ac nostros comitate gradus: & in ardua montis  
 Ite simul: parent ambo, baculisque levati  
 Nituntur longo vestigia ponere clivo.  
 Tantum aberant summo, quantum semel ire sagitta 695  
 Missa potest: flexere oculos, & merfa palude  
 Cætera prospiciunt: tantum sua tecta manere.  
 Dumque ea mirantur; dum deflent fata suorum:  
 Illa



METAMORPHOSEΩN LIB. VIII. 323

Illa vetus dominis etiam casa parva duobus,  
 Vertitur in templum : furcas subiere columnæ : 700  
 Stramina flavescent ; adopertaque marmore tellus,  
 Cælatæque fores, aurataque tecta videntur.  
 Talia cum placido Saturnius edidit ore :  
 Dicite, iuste senex, & fœmina conjuge iusto  
 Digna, quid optetis. cum Baucide pauca locutus, 705  
 Consilium Superis aperit communè Philemon :  
 Esse sacerdotes, delubraque vestra tueri  
 Poscimus : & quoniam concordēs egimus annos ;  
 Auferat hora duos eadem : nec conjugis unquam  
 Busta meæ videam ; neu sim tumultandus ab illâ. 710  
 Vota fides sequitur. templi tutela fuere,  
 Donec vita data est. annis ævoque soluti  
 Ante gradus sacros cum starent fortè, locique  
 (3) Narrarent casus ; frondere Philemona Baucis,  
 Baucida conspexit senior frondere Philemon. 715  
 Jamque super (4) geminos crescente cacumine vultus,  
 Mutua, dum licuit, reddebant dicta ; Valeque,  
 O conjux, dixere simul : simul abdita texit  
 Ora frutex. ostendit adhuc Tyaneïus illic  
 Incola de gemino vicinos corpore truncos. 720  
 Hæc mihi non vani (neque erat cur fallere vellent)  
 Narravere senes. equidem pendentia vidi  
 Serta super ramos : ponensque recentia, dixi,  
 Cura pii Dīs sunt, &, qui coluere, coluntur.  
 Desierat : cunctosque & res & moverat auctor ; 725  
 Thesea præcipuè : quem facta audire volentem  
 Mira Deūm, nixus cubito Calydonius amnis  
 Talibus alloquitur : Sunt, ô fortissime, quorum  
 Forma semel mota est, & in hoc renovamine mansit :  
 Sunt, quibus in plures jus est transire figuras : 730  
 Ut tibi, complexi terram maris incola, Proteu.  
 Nam modò te juvenem, modò te videre leonem :  
 Nunc violentus aper : nunc, quem tetigisse timerent,  
 Anguis eras : modò te faciebant cornua taurum.  
 Sæpe lapis poteras, arbor quoque sæpe videri. 725

(3) Inciperent

(4) gelidos  
Y 2

Interdum,

Interdum, faciem liquidarum imitatus aquarum,  
Flumen eras : interdum undis contrarius ignis.

### EXPLANATION of FAB. VII, VIII, IX, & X.

THE Fable of Philemon and Baucis, which our Poet relates in so natural and easy a Manner, is one of those which Antiquity made use of, to shew how Hospitality, a Virtue so sacred among the Ancients, always finds it's Reward. The Persons of this Fable are unknown, and I have nothing to say of them, that can be of any Advantage to the Reader. For, to suppose, with Mr. Huet, that it disguises the History of the Angels, who went to visit Abraham ; would be to follow that Prelate, in one of those bold Conjectures, which he has so often run into, in undertaking to account for the greatest part of Fables, from the Heathens perverting the Histories of the Old Testament. The Fable of Proteus, which Achelous relates to Theseus, will furnish us with something more curious.

Homer, (1) in the Discourse of Menelaus to Telemachus, makes him say, that having lost his Course, near an Island upon the Coast of *Ægypt*, Idothea advised him, to go and consult her Father Proteus, concerning his Fate ; informing him at the same Time, that he must take the Opportunity when he slept, to secure him, and not to let him go upon any Account, or what Figure soever he took, until he came at last

to his usual Form, and had told him what Adventures he was to meet with. Virgil (2) relates, that Aristæus seeing his Bees dead, went to find his Mother Cyrene, to learn from her the Means how to repair that Loss ; and she told him, that he must have recourse to Proteus, who had wonderful Secrets, which he learned from Neptune, whose Flocks he kept. She also added, that Proteus knew what was past, present, and to come ; but that, to oblige him to answer, it was necessary to bind him fast while he slept, and not be afraid to see him change himself into a Serpent, a Tyger, a Hog, a Lion, &c. The other Poets, whom it is needless to cite, have spoke of Proteus, as Homer and Virgil have done. The Authors, who have attempted to unravel, and clear up the History of so extraordinary a Man, have often published new Fables concerning him. Some say, that he was an able Orator, who never failed to gain his Auditors, by the Force of his Eloquence. Lucian assures us, that he was a Pantomime, so extremely supple, that he turned himself into several Postures. But the most probable Opinion, is that of Herodotus (3), Diodorus Siculus (4), Clemens Alexandrinus (5), and several other Antients,

(1) *Odys.* Lib. iv.

(4) Lib. i.

(2) *Georg.* Lib. iv.

(5) *Strab.* v.

(3) Lib. ii.

tients, who pretend, that Proteus was an ancient King of *Ægypt*, Successor to Pheron; that he lived in the Time of the War of *Troy*; and that Menelaus landed in his Dominions, as Homer relates (6). Herodotus, who enlarges very much on the Article of Proteus, and who agrees, that he was a Prince extremely wise and just, does not say any thing relating to those Metamorphoses, which the Poets make him take. Let us endeavour then to discover in the Character of that Prince, what may have given rise to them. As he was wise and eloquent, we may suppose that he knew Things to come: That is to say, that he foresaw, by his Knowledge and Experience, what might happen in certain Conjunctions. As he was extremely secret, he knew how to conceal his Designs, and must, to make use of such an Expression, be surprized and tied by those, who had a Mind to discover them. Haughty, and appearing seldom in public, no Man was allowed Access to him, and there were but a few great Lords, which Homer, allegorically, names *Φῶκαις*, that could accompany him. It was commonly about Noon, that he went out of his Palace, which that Poet calls a Cavern; and then he went to the Sea-Side, to refresh himself with the Coolness of the North Wind, covered perhaps with an Umbrella, which Homer also calls a Cloud. Sometimes he was seen in the midst of his Soldiers, as a Shepherd in the

midst of his Flocks; he knew their Number, and Names, and very often passed them in Review: These are the Flocks of Neptune, a Maritime People. Passionate, and violent to Excess, he might be said, to be all Fire; and Master of his Passion, he appeared a Moment after, smooth, and unruffled. Is it not then by all these Lines, that our two Poets intended to draw allegorically, a King Wise and Foreseeing, Subtle and Contriving; and not a Sea-Monster or Chameleon, that changed it's Form or Figure? There is not any thing more common in the Poets, and even in Sacred Writ, than these Symbolical Descriptions; which shew us, under mysterious Terms, the Characters of some particular Persons. Thus, by this Maritime People *Gens humida ponti*, it is evident, that Homer intended the *Ægyptians* near the Sea, and by those Sea-Calves, which Virgil calls *Turpes Phocas*, the Satrapæ or Nobles of *Ægypt*; and when he calls them the Flocks of Neptune, it is in the same Sense, that he says, Proteus was the Son of that God; because, very likely, he was powerful by Sea. Perhaps also, the Equivocation in the Name of *Cetes*, which Diodorus gives him, and which signifies a Whale or great Fish, has occasioned that Circumstance of the Fable. The *Ægyptians*, from whom Homer learned it, very often ingeniously covered their History, with a Veil of Allegory and Fiction. Diodo-

(6) *Odysf. Lib. iv.*



rus adds (7), that all these Metamorphoses may have taken their rise, from a Custom Proteus had of adorning his Helmet, sometimes with a Panther's Skin, sometimes a Lion's, a Serpent's, or that of some other Animal. When Lycophron (8) says, Neptune saved Proteus from the Fury of his Children, by making him go through Caverns, from *Pallene* to *Aegypt*; he follows the Tradition, which says, this Prince was originally

from that Town in *Thessaly*, and that he retired from thence into *Aegypt*. Virgil, and Servius after him, pretend, that he returned thither again, after the Death of his Children, who were killed by Hercules.

— *Patriamque revidit  
Pallensem* (9).

In which, they differ from the Opinion of Homer and Herodotus, which is the most probable.

(7) Lib. i.

(8) *In Alex.*

(9) *Georg. Lib. iv.* See *Servius* on this Passage.

## F A B. XI. Metra in varias species.

### ARGUMENT.

*Acbelous continues his Relation, with the Story of Metra, Daughter of Erisichthon, who was attacked with an insatiable Hunger, for having cut down an Oak, in one of Ceres's Groves. Metra begged of Neptune, who had been in Love with her, the Power of transforming herself into different Shapes; that so she might, if possible, satisfy her Father's voracious Appetite. By this means, Erisichthon, who was obliged to expose her to Sale, in order to purchase himself Food, always recovered her again; till his selling her often, discovered the Deceit. He at last becomes the Avenger of his own Impiety, by being forced to devour himself.*

**N**ec minus Autolyçi conjux Erisichthone nata  
Juris habet. pater hujus erat, qui numina Divum  
Sperneret; & nullos aris adoleret (1) honores. 740

(1) *odores.*

Ille

METAMORPHOSEΩN LIB. VIII. 327

Ille etiam Cereale nemus violâsse securi  
 Dicitur ; & lucos ferro temerâsse vetustos.  
 Stabat in his ingens annoso robore quercus ;  
 Una nemus : vittæ mediam, memoresque tabellæ,  
 Sertaque cingebant voti argumenta potentis. 745  
 Sæpe sub hâc Dryades festas duxere choreas :  
 Sæpe etiam, manibus nexis ex ordine, trunci  
 Circuiere modum : mensuraque roboris ulnas  
 Quinque ter implebat. nec non & cætera tanto  
 Sylva sub hâc, sylvâ quanto jacet herba sub omni. 750  
 Non tamen idcirco ferrum Triopeïus illâ  
 Abstinuit ; famulosque jubet succidere sacrum  
 Robur : &, ut iussos cunctari vidit, ab uno  
 Edidit hæc raptâ sceleratus verba securi :  
 Non dilecta Deæ solùm, sed & ipsa licebit 755  
 Sit Dea, jam tanget frondente cacumine terram.  
 Dixit : &, obliquos dum telum librat in ictus,  
 Contremuit, gemitumque dedit Deoïa quercus :  
 Et pariter frondes, pariter pallescere glandes  
 Cœpere ; ac longi (2) sudore madescere rami. 760  
 Cujus ut in trunco fecit manus impia vulnus ;  
 Haud aliter fluxit, discussâ cortice, sanguis ;  
 Quàm solet, ante aras ingens ubi victima taurus  
 Concidit, abruptâ cruor è cervice profusus.  
 Obstupuere omnes ; aliquisque ex omnibus audet 765  
 Detertere nefas, sævamque inhibere bipennim.  
 Aspicit hunc, Mentisque piæ cape præmia, dixit  
 Thessalus : inque virum convertit ab arbore ferrum :  
 Detruncatque caput ; repetitaque robora cædit.  
 Editus è medio sonus est cum robore talis : 770  
 Nympha sub hoc ego sum Cereri gratissima ligno :  
 Quæ tibi factorum poenas instare tuorum  
 Vaticinor moriens nostri solatia leti.  
 Persequitur scelus ille suum : labefactaque tandem  
 Ictibus innumeris, adductaque funibus arbor 775  
 Corruit, & multam prostravit pondere sylvam.  
 Attonitæ Dryades damno nemorisque suoque,

(2) *pallorem ducere rami.*

Omnes germanæ, Cererem cum vestibus atris  
 Mœrentes adeunt; pœnamque Erisichthonis orant.  
 Annuit his: capitisque sui pulcherrima motu 780  
 Concussit gravidis oneratos messibus agros:  
 Moliturque genus pœnæ miserabile, si non  
 Ille suis esset nulli miserabilis actis,  
 Pestiferâ lacerare Fame; quæ quatenus ipsi  
 Non adeunda Deæ, (neque enim Cereremque Famemque  
 Fata coïre sinunt) montani numinis unam 786  
 Talibus agrestem compellat Oreada dictis:  
 Est locus extremis Scythiæ glacialis in oris,  
 Triste solum, sterilis, sine fruge, sine arbore, tellus;  
 Frigus iners illic habitant, Pallorque, Tremorque, 790  
 Et jejuna Fames: ea se in præcordia condat  
 Sacrilegi scelerata jube. nec copia rerum  
 Vincat eam; superetque meas certamine vires,  
 Neve viæ spatium te terreat; accipe currus:  
 Accipe, quos frænis altè moderere, dracones. 795  
 Et dedit. illa dato subvecta per aëra curru,  
 Devenit in Scythiam: rigidique cacumine montis  
 (Caucasum appellant) serpentum colla levavit:  
 Quæsitamque Famem lapidoso vidit in agro,  
 Unguibus & (3) raras vellentem dentibus herbas. 800  
 Hirtus erat crinis; cava lumina: pallor in ore:  
 Labra incana situ: scabræ rubigine fauces:  
 Dura cutis, per quam (4) spectari viscera possent:  
 Ossâ sub incurvis exstabant arida lumbis:  
 Ventris erat pro ventre locus. pendere putares 805  
 Pectus, & à spinæ tantummodo crate teneri.  
 Auxerat articulos macies, genuumque rigebat  
 Orbis, & immodico prodibant tubera talo.  
 Hanc procul ut vidit, (neque enim est accedere juxtâ  
 Ausâ) refert mandata Deæ; paulumque morata, 810  
 Quamquam aberat longè, quamquam modo venerat illuc,  
 Visa tamen sensisse Famem; retroque dracones  
 Egit in Hæmoniam versis sublimis habenis.  
 Dicta Fames Cereris (quamvis contraria semper

(3) raris

(4) numerari



METAMORPHOSEON LIB. VIII. 329

Illius est operi) peragit; perque aëra vento 815  
 Ad jussam delata domum est: & protinus intrat  
 Sacrilegi thalamos: altoque sopore solutum  
 (Noctis erat tempus) geminis amplectitur alis:  
 Seque viro inspirat, faucesque, & pectus, & ora  
 Afflat; & in vacuis spargit jejunia venis. 820  
 Functaque mandato foecundum deferit orbem;  
 Inque domos inopes assueta revertitur arva.  
 Lenis adhuc somnus placidis Erisichthona pennis  
 Mulcebat. petit ille dapes sub imagine somni:  
 Oraque vana movet, dentemque in dente fatigat; 825  
 Exercetque cibo delusum guttur inani:  
 Proque epulis tenues nequicquam devorat auras.  
 Ut verò est expulsa quies; furit ardor edendi:  
 Perque avidas fauces, immensaue viscera regnat.  
 Nec mora: quod pontus, quod terra, quod educata aër,  
 Poscit; & appositis queritur jejunia mensis: 831  
 Inque epulis epulas quærit. quodque urbibus esse,  
 Quodque fatis populo poterat; non sufficit uni.  
 Plusque cupit, quo plura suam demittit in alvum.  
 Utque fretum recipit de totâ flumina terrâ, 835  
 Nec satiatur aquis; peregrinosque ebibit amnes;  
 Utque rapax ignis non unquam alimenta recusat;  
 Innumerasque trabes cremat; & quo copia major  
 Est data, plura petit; turbâque voracior ipsâ est:  
 Sic epulas omnes Erisichthonis ora profani 840  
 Accipiunt, poscuntque simul. cibus omnis in illo  
 Causa cibi est: semperque locus fit inanis edendo.  
 Jamque fame patrias altique voragine ventris  
 Attenuârat opes. sed inattenuata manebas  
 Tum quoque, dira fames; implacataeque vigebat 845  
 Flamma gulæ. tandem, demisso in viscera censu,  
 Filia restabat, non illo digna parente.  
 Hanc quoque vendit inops. dominum generosa recusat:  
 Et vicina suas tendens super æquora palmas,  
 Eripe me domino, qui raptæ præmia nobis 150  
 Virginitatis habes, ait. hæc Neptunus habebat.  
 Qui prece non spretâ, quamvis modò visa sequenti  
 Effet

330 P. OVIDII NASONIS

Effet hero ; formamque novat ; vultumque virilem.  
 Induit, & cultus piscem capientibus aptos.  
 Hanc dominus spectans, O qui pendentia parvo 155  
 Æra cibo celas, moderator arundinis, inquit,  
 Sic mare compositum, sic sit tibi piscis in undâ  
 Credulus, & nullos, nisi fixus, sentiat hamos :  
 Quæ modò cum vili turbatis veste capillis  
 Littore in hâc steterat, (nam stantem in littore vidi) 860  
 Dic ubi sit ; neque enim vestigia longius exstant.  
 Illa Dei munus bene cedere sentit : & à se  
 Se quæri gaudens, his est refecuta rogantem :  
 Quisquis es, ignoscas ; in nullam lumina partem  
 Gurgite ab hâc flexi ; studioque operatus inhæsi. 865  
 Quoque minùs dubites, sic has Deus æquoris artes  
 Adjuvet, ut nemo jamdudum littore in isto,  
 (Me tamen excepto) nec fœmina constitit ulla.  
 Credidit ; & verso dominus pede pressit arenam ;  
 Elususque abiit. illi sua reddita forma est. 870  
 Ast ubi habere suam transformia corpora sentit,  
 Sæpe pater dominis Triopeïda vendit. at illa  
 Nunc equa, nunc ales, modò bos, modò cervus abibat :  
 Præbebatque avido non justa alimenta parenti.  
 Vis tamen illa mali postquam consumserat omnem 875  
 Materiam, dederatque gravi nova pabula morbo ;  
 Ipse suos artus lacero divellere morfu  
 Cœpit : & infelix minuendo corpus alebat.  
 Quid moror externis ? etiam mihi sæpe novandi  
 Corporis, ô juvenes, numero finita potestas. 880  
 Nam modò, quod nunc sum, videor : modò flector in an-  
 Armenti modò dux vires in cornua fumo ; [guem :  
 Cornua, dum potui. nunc pars caret altera telo  
 Frontis, ut ipse vides. gemitus sunt verba secuti.

EXPLANATION.

AFTER the Metamorphoses of Proteus, Ovid relates those of Metra, the Daughter of Erisichthon ; which have no other Foundation, than the ea-

ger and diligent Care, that dutiful Daughter took, to nourish and support her Father, who had ruined himself by his Luxury. There are Authors who pretend,

pretend, that by her Changes, are meant the Wages she received from those, whom she served in the Quality of a Slave, and which she gave to her Father; and it is certain, that in those ancient Times, when Money was very scarce, the Price of Merchandizes, and the Wages of Domestics, were paid in Effects. Others pretend, that her Metamorphoses conceal the Price which she received for her Debaucheries: which still comes to the same Thing. Ovid adds, that she married Autolycus, the famous Robber, so well known for having stole Eurytus's Oxen. Callimachus,

in his Hymn to Ceres, describes the Fable of Erifichthon at length; and gives him for his Father, Trippas, the Son of Neptune, and of Canace, the Daughter of Æolus. Julius Scaliger (1) has endeavoured to reconcile the Narration of Ovid, with that of the Greek Poet. By the Family of Erifichthon, whom Antiquity looked upon as an impious Man, and, above all, by his Son in Law, Autolycus, the Grand-father of Ulysses; we see that he lived about 40 or 50 Years before the Taking of Troy.

(1) *Poet. Lib. V. Cap. viii.*





# P. OVIDII NASONIS METAMORPHOSEON

## LIBER IX.

FAB. I. Achelous in varias figuras.

### ARGUMENT.

*Dejanira, Daughter of Oeneus, had been courted by several Heroes, who could only obtain of her Father, that she should marry him, who was found the most valiant of them. All the other Suitors yielded that Claim to Hercules and Achelous, who engage in a single Combat. Achelous, to have the Advantage of his Rival, transforms himself into various Shapes, and at last into a Bull; but to no purpose: Hercules overcomes him, and breaks off one of his Horns. The Naiads, Achelous's Daughters, take it up, and fill it with all the Variety of Fruits which Autumn affords; whence it got the Name of the Horn of Plenty.*

**Q**UÆ gemitus, truncæque Deo Neptunius heros  
Causa rogat frontis: cùm sic Calydonius amnis  
Cœpit, inornatos redimitus arundine crines:  
Triste petis munus. quis enim sua prælia victus  
Commemorare velit? referam tamen ordine. nec tam  
Turpe fuit vinci, quàm contendisse decorum est:  
Magnaque dat nobis tantus solatia victor.  
Nomine si qua suo tandem pervenit ad aures  
Deianira tuas; quondam pulcherrima virgo,  
Multorumque fuit spes invidiosa procorum.

METAMORPHOSEΩN LIB. VIII. 333

Cum quibus ut foceri domus est intrata petiti;  
 Accipe me generum, dixi, Parthaone nate.  
 Dixit & Alcides. alii cessere duobus.  
 Ille Jovem focerum dare se, (1) famamque laborum,  
 Et superata suæ referebat jussa novercæ. 15  
 Contrà ego: (turpe Deum mortali cedere duxi:  
 Nondum erat ille Deus) Regem me cernis aquarum  
 Curfibus obliquis inter tua regna fluentem:  
 Nec gener externis hospes tibi missus ab oris,  
 Sed popularis ero, & rerum pars una tuarum. 20  
 Tantum ne noceat, quòd me nec regia Juno  
 Odit, & omnis abest jussorum poena laborum.  
 Nam quòd te jactas Alcmenâ matre creatum;  
 Jupiter aut falsus pater est, aut crimine verus.  
 Matris adulterio patrem petis. elige, fictum 25  
 Esse Jovem malis, an te per dedecus ortum.  
 Talia dicentem jamdudum lumine torvo  
 Spectat; & accensæ non fortiter imperat iræ,  
 Verbaque tot reddit: Melior mihi dextera linguâ.  
 Dummodo pugnando superem; tu vince loquendo. 30  
 Congrediturque ferox. puduit modò magna locutum  
 Cedere. rejeci viridem de corpore vestem;  
 Brachiaque opposui: tenuique à pectore varas  
 In statione manus: & pugnæ membra paravi.  
 Ille cavis hausto spargit me pulvere palmis;  
 Inque vicem fulvæ (2) jactu flavescit arenæ.  
 Et modò cervicem, modò crura micantia captat;  
 Aut captare putes, omnique à parte laceffit.  
 Me mea defendit gravitas; frustra que petebar.  
 Haud secus ac moles, quam magno murmure fluctus  
 Oppugnant: manet illa; suoque est pondere tuta. 41  
 Digredimur paulùm: rursumque ad bella coïmus;  
 Inque gradu stetimus, certi non cedere; eratque  
 Cum pede pes junctus: totoque ego pectore pronus  
 Et digitos digitis, & frontem fronte premebam. 45  
 Non aliter fortes vidi concurrere tauros,  
 Cùm pretium pugnæ toto nitidissima saltu

(1) summamque

(2) tactu

Expetitur conjux. spectant armenta, paventque  
 Nescia, quem maneat tanti victoria regni.  
 Ter finè profectu voluit nitentia contrà 50  
 Rejicere Alcides à se mea pectora : quartò  
 Excudit amplexus, adductaque brachia solvit :  
 Impulsumque manu (certum mihi vera fateri)  
 Protinus avertit tergoque onerosus inhæsit.  
 Si qua fides, (neque enim fictâ mihi gloria voce 55  
 Quæritur imposito pressus mihi monte videbar.)  
 Vix tamen exferui sudore fluentia multo  
 Brachia ; vix solvi duros à corpore nexus.  
 Instat anhelanti ; prohibetque resumere vires :  
 Et cervice meâ potitur. tum denique tellus 60  
 Pressa genu nostro est ; & arenas ore momordi.  
 Inferior virtute meas devertor ad artes ;  
 Elaborque viro longum formatus in anguem.  
 Qui postquam flexos sinuavi corpus in orbes ;  
 Cumque fero movi linguam stridore bisulcam ; 65  
 Risit, & illudens nostras Tirynthius artes ;  
 Cunarum labor est angues superare mearum,  
 Dixit : &, ut vincas alios, Acheloë, dracones ;  
 Pars quota Lernææ serpens eris unus Echidnæ ?  
 Vulneribus fœcunda suis erat illa : nec ullum 70  
 De centum numero caput est impune recisum ;  
 Quin gemino cervix hærede valentior esset.  
 Hanc ego ramosam natis è cæde colubris,  
 Crescentemque malo, domui ; domitamque (3) peremi.  
 Quid fore te credas, (4) falsum qui versus in anguem 75  
 Arma aliena moves ? quem forma precaria celat ?  
 Dixerat : & summo digitorum vincula collo  
 Injicit. angebar, seu guttura forcipe pressus :  
 Pollicibusque meas pugnabam evellere fauces.  
 Sic quoque devicto restabat tertia tauri 80  
 Forma trucidis : tauro mutatus membra rebello.  
 Induit ille toris à lævâ parte lacertos ;  
 Admissumque trahens sequitur : deprensâque durâ  
 Cornua figit humo ; meque altâ sternit arenâ.

(3) *perussi.*(4) *solum*



METAMORPHOSEΩN LIB. IX. 335

Nec fatīs id fuerat : rigidum fera dextera cornu 85  
 Dum tenet, infregit ; truncâque à fronte revellit.  
 Naïdes hoc, pomis & odoro flore repletum,  
 Sacrârunt ; divesque meo bona Copia cornu est.  
 Dixerat : at Nymphæ ritu fuccincta Dianæ  
 Una ministrarum, fufis utrimque capillis, 90  
 Inceffit, totumque tulit prædivite cornu  
 Autumnum, & mensas felicia poma secundas.  
 Lux subit : &, primo feriente cacumina Sole,  
 Discedunt juvenes. neque enim dum flumina pacem,  
 Et placidos habeant lapsus, motæque residant, 95  
 Opperiuntur, aquæ. vultus Acheloïis agrestes,  
 Et lacerum cornu mediis caput abdidit undis.  
 Hunc tamen ablati domuit jactura decoris ;  
 Cætera fospes erat. capitis quoque, fronde salignâ,  
 Aut superimpositâ celatur arundine damnum. 100

EXPLANATION.

THE River *Achelôis*, which runs between *Acarnania* and *Ætolia*, very often ruined the Countries by it's Inundations ; and confounding by that means, the Limits of those two Nations, engaged them in continual Wars. Hercules at last raised Banks to it, and made the Course of it so uniform and straight, that he established a perpetual Peace between those People. The Authors, who writ that Event, related it in a Manner intirely fabulous. They said, that he fought with the God of that River, who immediately changed himself into a Serpent, by which was meant, the Windings and Turnings of its Course ; and afterwards into a Bull, from whence we may discover, the rapid overflowing of it's Banks, and the frequent

Ravages it thereby caused in the Country about it ; which has the more likelyhood of Truth in it, in as much as Rivers were often represented under the Figure of a Bull, to shew the Havock they made : *Taurorum specie simulacra fluminum, id est, cum cornibus, quod sunt atrociora ut tauri* (1). It was said, that Hercules, at last, overcame that Bull, and broke off one of his Horns ; that is to say, he brought both the Branches of that River, into one Channel, as we read in Strabo, and that this Horn became the Horn of Plenty, in the Country : 'Tho' by the Horn of Plenty, was often understood, that of the Goat Amalthea, which nursed Jupiter. The Nymphs gave it to Achelôis, who afterwards exchanged

(1) See *Festus*, *Ælian*, *Acron upon Horace*, and *Strabo*.

ed it with Hercules, for that, which he had torn from him. That Hero is indeed represented with a Horn in his Hand, in an Antique, in the Cabinet of the Abbey of St. Germain de Prez. Dejanira, being the Recompense of the important Service, which Hercules had just rendered to Oeneus, King of Calydon; it was fabled, that

she had been promised to Achelous, who was vanquished by his Rival: And this, was the Foundation of that famous Combat, which our Poet describes. Hercules, after having staid some time, in his Father in Law's Court, was obliged to retire from thence, for killing the Son of Architritus, who was Cup-bearer to that Prince.

### F A B. II. Deianiræ raptus.

#### ARGUMENT.

*Hercules returning with Dejanira, the Prize of his Victory, intrusts her with the Centaur Nessus, to carry her over the River Evenus. Nessus falls in Love with her; and taking the Opportunity of Hercules's being on the other side of the River, attempts to carry her off.*

**A**T te, Nefse ferox, ejusdem virginis ardor  
 (1) Perdiderat, volucris trajectum terga sagittæ.  
 Namque, novâ repetens patrios cum conjuge muros,  
 Venerat Eveni rapidas Jove natus ad undas.  
 Uberius solito nimbis hyemalibus auctus, 105  
 Vorticibusque frequens erat, atque impervius amnis.  
 Intrepidum pro se, curam de conjuge agentem  
 Nessus adit, membrisque valens, scitusque vadorum;  
 Officioque meo ripâ sistetur in illâ  
 Hæc, ait, Alcide: tu viribus utere nando. 110  
 [Pallentemque metu; fluviumque, ipsumque timentem]  
 Tradidit Aonius pavidam Calydonida Nefso.  
 Mox, ut erat, pharetrâque gravis, spolioque leonis,  
 (Nam clavam, & curvos trans ripam miserat arcus)  
 Quandoquidem cœpi, superentur flumina, dixit. 115  
 Nec dubitat; nec quâ sit clementissimus amnis

(1) *Perdidit à volucris &c.*

Quærit : & obsequio deferri spernit aquarum.  
 Jamque tenens ripam, missos cùm tolleret arcus,  
 Conjugis agnovit vocem : Nessoque parante  
 Fallere depositum, Quò te fiducia, clamat, 120  
 Vana pedum, violente, rapit? tibi, Nesse biformis,  
 Dicimus, exaudi : nec res intercipe nostras.  
 Si te nulla mei reverentia movit ; at orbes  
 Concubitus vetitos poterant inhibere paterni.  
 Haud tamen effugies, quamvis ope fidis equinâ, 125  
 Vulnere, non pedibus te consequar. ultima dicta  
 Re probat : & missâ fugientia terga sagittâ  
 Trajicit. exstabat ferrum de pectore aduncum.

For the Explanation of this Fable, the Reader is referred to that of the two following ones.

F A B. III, & IV. Nessi cruor in venenum.  
 Mors Herculis.

ARGUMENT.

*Hercules, perceiving the Design of Nessus, shoots him with an Arrow, which prevented the Execution of it. The Centaur, just expiring, in order to revenge himself, gives Dejanira his Coat, dipt in his own Blood ; assuring her, it contained a Charm against all Infidelity of her Husband. She, hearing that Hercules was in Love with Iole, sent him the Coat, that it might have the pretended Effect. As soon as he put it on, he was filled with racking Pains ; and seized with such violent Fits of Madness, that he threw Ly-chas, who brought the Coat, into the Sea, where he was changed into a Rock. Hercules, in Obedience to a Response of the Oracle, he had consulted, afterwards prepares a Funeral Pile, and resolutely lays himself on it : His Friend Phi-*

Z

*loctetes*



*loctetes lights it; and the Hero, after a Recital of his Labours, expires in the Flames. When his Body was consumed, Jupiter translated him to the Heavens; and placed him among the Gods.*

**Q**UOD simul evulsum est, sanguis per utrumque foramen

Emicuit, mistus Lernæi tabe veneni. 130

Excipit hunc Nessus. Neque enim moriemur inulti,  
Secum ait: & calido velamina tincta cruore  
Dat munus raptæ, velut irritamen amoris.

Longa fuit medii mora temporis: actaque magni  
Herculis implerant terras, odiumque novercæ. 135

Victor ab Oechaliâ Cenæo sacra parabat  
Vota Jovi, cùm Fama loquax præcessit ad aures,  
Deïanira, tuas, (quæ veris addere falsa  
Gaudet, & è minimâ sua per mendacia crescit)  
Amphitryoniaden Ioles ardore teneri. 140

Credit amans: Venerisque novæ perterrita famâ  
Indulfit primò lacrymis; flendoque dolorem  
Diffudit miseranda suum: mox deinde, Quid autem  
Flemus, ait? pellex lacrymis lætabitur istis:  
Quæ quoniam adventat, properandum, aliquidque  
novandum est, 145

Dum licet; & nondum thalamos tenet altera nostros.  
Conquerar, an fileam? repetam Calydonâ, morerne?  
Excedam tectis? an, si nihil amplius, obstem?

Quid si, me, Meleagre, tuam memor esse sororem,  
Forte paro facinus; quantumque injuria possit, 150  
Fœmineusque dolor, jugulatâ pellice, testor?

(1) In cursus animus varios abit. omnibus illi  
Prætulit imbutam Nefseo sanguine vestem  
Mittere; quæ vires defecto reddat amori.

Ignaroque Lichæ, quid tradat nescia, luctus 155  
Ipsa suos tradit; blandisque miserrima verbis  
Dona det illa viro, mandat. capit inscius heros:  
Induiturque humeris Lernææ virus Echidnæ.

(1) *Incurfus animus varios habet.*

METAMORPHOSEΩN LIB. IX. 339

Thura dabat primis, & verba precantia, flammis ;  
 Vinaque marmoreas paterâ fundebat in aras : 160  
 Incaluit vis (2) illa mali ; resolutaque flammis  
 Herculeos abiit, late diffusa, per artus.  
 Dum potuit, solitâ gemitum virtute repressit.  
 Victa malis postquam patientia, reppulit aras ;  
 Implevitque suis nemorosum vocibus Oeten. 165  
 Nec mora ; letiferam conatur scindere vestem :  
 Quâ trahitur, trahit illa cutem ; fœdumque relatu,  
 Aut hæret membris frustra tentata revelli ;  
 Aut laceros artus, & grandia detegit ossa.  
 Ipse cruor, gelido ceu quondam lamina candens 170  
 Tincta lacu, stridit ; coquiturque ardente veneno.  
 Nec modus est : sorbent avidæ præcordia flammæ :  
 Cœruleusque fluit toto de corpore sudor :  
 Ambustique sonant nervi : cæcâque medullis  
 Tabe liquēfactis, tendens ad sidera palmas, 175  
 Cladibus, exclamat, Saturnia, pascere nostris :  
 Pascere : & hanc pestem specta, crudelis, ab alto :  
 Corque ferum satia. vel si miserandus & hosti ;  
 (Hostis enim tibi sum) diris cruciatibus ægram,  
 Invisamque animam, natamque laboribus, aufer. 180  
 Mors mihi munus erit. decet hæc dare dona novercam.  
 Ergo ego fœdantem peregrino templa cruore  
 Busirin domui ? sævoque alimenta parentis  
 Antæo eripui ? nec me pastoris Iberi 184  
 Forma triplex ; nec forma triplex tua, Cerbere, movit ?  
 Vosne, manus, validi pressistis cornua tauri ?  
 Vestrum opus Elis habet, vestrum Stympthalides undæ,  
 Partheniumque nemus ? vestrâ virtute relatus  
 Thermodontiaco cælatus baltheus auro,  
 Pomaque ab insomni malè custodita dracone ; 190  
 Nec mihi Centauri potuere resistere, nec mi  
 Arcadiæ vastator aper ? nec profuit Hydræ  
 Crescere per damnum, geminasque resumere vires ?  
 Quid ? cum Thracas equos humano sanguine pingues,  
 Plenaque corporibus laceris præsepia vidi, 195

(2) inde

Z 2

Visique

Visaque dejeci, dominumque ipsosque peremi?  
 His elisa jacet moles Nemeæa lacertis;  
 Hâc cœlum cervice tuli? defessa jubendo est  
 Sæva Jovis conjux: ego sum indefessus agendo.  
 Sed nova pestis adest: cui nec virtute resisti,  
 Nec telis armisve potest. pulmonibus errat  
 Ignis edax imis, perque omnes pascitur artus.  
 At valet Eurystheus, & sunt, qui credere possint  
 Esse Deos; dixit. perque altum faucibus Oeten  
 Haud aliter graditur, quàm si venabula tigris  
 Corpore fixa gerat, factique refugerit auctor.  
 Sæpe illum gemitus edentem, sæpe frementem,  
 Sæpe retentantem totas infringere vestes,  
 Sternentemque trabes, irascentemque videres  
 Montibus, aut patrio tendentem brachia cœlo.  
 Ecce Lichan trepidum, & latitantem rupe cavatâ  
 Adspicit: utque dolor rabiem collegerat omnem;  
 Tune, Licha, dixit, feralia dona tulisti?  
 Tune meæ necis auctor eris? tremit ille, pavetque  
 Pallidus; & timidè verba excusantia dicit.  
 Dicentem, genibusque manus adhibere parantem,  
 Corripit Alcides: & terque quaterque rotatum  
 Mittit in Euboïcas, tormento fortiùs, undas.  
 Ille per aërias pendens induruit auras.  
 Utque ferunt imbres gelidis concrevere ventis;  
 Indè nives fieri: nivibus quoque molle rotatis  
 Adstringi, & spissâ glomerari grandine corpus;  
 Sic illum validis actum per inane lacertis,  
 Exsanguemque metu, nec quicquam humoris habentem,  
 In rigidos versum silices prior edidit ætas.  
 Nunc quoque in Euboïco scopulus brevis emicat altè  
 Gurgite, & humanæ servat vestigia formæ.  
 Quem, quasi sensurum, nautæ calcare verentur;  
 Appellantque Lichan. at tu, Jovis inclyta proles,  
 Arboribus cæsis, quas ardua gesserat Oete,  
 Inque pyram structis, arcus, pharetramque capacem,  
 Regnaque visuras iterum Trojana sagittas,  
 Ferre jubes Poeante satum: quo flamma ministro

Subdita.



METAMORPHOSEΩN LIB. IX. 341

Subdita. dumque avidis comprehenditur ignibus agger;  
 Congeriem sylvæ Nemeæo vellere summam 235  
 Sternis: & impositâ clavæ cervice recumbis,  
 Haud alio vultu, quàm si conviva jaceres  
 Inter plena meri redimitus pocula fertis.  
 Jamque valens, & in omne latus diffusa sonabat,  
 Securosque artus, contemptoremque petebat 240  
 Flamma suum. timuere Dei pro vindice terræ.  
 Quos ita (sensit enim) læto Saturnius ore  
 Jupiter alloquitur: Nostra est timor iste voluptas,  
 O Superi: totoque libens mihi pectore grator,  
 Quòd memoris populi dicor rectorque paterque: 245  
 Et mea progenies vestro quoque tuta favore est.  
 Nam quanquam ipsius datur hoc (3) immanibus actis;  
 Obligor ipse tamen. sed enim, ne pectora vano  
 Fida metu paveant, Oetæas spernite flammæ.  
 Omnia qui vicit, vincet, quos cernitis, ignes: 250  
 Nec nisi maternâ Vulcanum parte potentem  
 Sentiet. æternum est, à me quod traxit, & expers  
 Atque immune necis, nullâque domabile flammâ.  
 Idque ego defunctum terrâ cœlestibus oris  
 Accipiam, cunctisque meum lætabile factum 255  
 Dîs fore confido. si quis tamen Hercule, si quis  
 Fortè Deo doliturus erit, data præmia nolet:  
 Sed meruisse dari sciet; invitulque probabit.  
 Assensere Dei. conjux quoque regia visa est  
 Cætera non duro, duro tamen ultima vultu 260  
 Dicta tulisse Jovis; seque indoluisse notatam.  
 Interea, quodcunque fuit populabile flammæ,  
 Mulciber abstulerat; nec cognoscenda remansit  
 Herculis effigies; nec quidquam ab (4) imagine ductum  
 Matris habet; tantumque Jovis vestigia servat. 265  
 Utque novus serpens, positâ cum pelle senectâ,  
 Luxuriare solet; squamâque (5) nitere recenti;  
 Sic, ubi mortales Tirynthius exuit artus,  
 Parte sui meliore viget; majorque videri  
 Cœpit; & augustâ fieri gravitate verendus. 270

(3) insignibus

(4) origine

(5) vircre

Quem pater omnipotens, inter cava nubila raptum,  
 Quadrijugo curru radiantibus intulit astris.

#### EXPLANATION OF FAB. II, III, & IV.

HERCULES, leaving the Court of *Calydon* (1), took his Wife along with him, to go to *Trachina*, to atone for the Murder he had committed; and to be absolved from it, by *Ceyx*, who was King of that Territory; But the River *Evenus*, which he was obliged to pass, having overflow'd it's Banks, he trusted his Wife, to the Centaur *Nessus*, to carry her to the other side, he himself resolving to swim over. *Nessus*, seeing Hercules at a good Distance from him, immediately took it in his Head, to carry off *Dejanira*; but the Hero, perceiving his Design, shot him with an Arrow. As his Arrows had been poisoned with the Blood of the *Hydra*, the Centaur judged the Wound to be mortal; and, resolving to be revenged, gave his Tunic, wet with his Blood, to *Dejanira*, telling her, it would prove an infallible Charm, against her Husband's Infidelity. After which *Nessus* expired, and was buried in Mount *Taphiusa*, as *Strabo* tells us (2); who adds, that his Tomb, in which, without doubt, were also several other Centaurs, sent forth so disagreeable a Smell, that the *Locrians*, who were Neighbours to it, were surnamed *Oxolæ*, that is to say, *Smelling ill*. Let us remark by the Way, that from *Calydonia* to

*Trachina*, one was obliged to pass the River *Evenus*, which did not run thro' the middle of the Town, as some Authors have preposterously believed; for if it had, Hercules would have passed over it either by a Bridge, or a Bark, without having recourse to the Centaur *Nessus*: Upon this we may consult *Montieur Paulmier de Grentemenil* (3).

Hercules, being disgusted at *Dejanira*, by whom he had one Son named *Hyllus*, fell in Love with *Iole*, the Daughter of *Eurytus*; and that Prince refusing to give her to him, he subdued *Oechalia*, killed the King, and carried off the young Princess. Upon his Return from that Expedition, he sent *Lychas* for the Vestments, which he had Occasion for, in a Sacrifice he designed to offer. *Dejanira*, jealous of the Love he had for *Iole*, sent him, either a Philtre which killed him; or a Tunic, done over with a certain Pitch, found near *Babylon*, which when thoroughly warmed, stuck close to the Skin: And this, is very probably, what the Poets and the Historians designed to shew us, by *Nessus's* Coat. But whether this be so or not, Hercules fell into a languishing Distemper, without hopes of Recovery; killed *Lychas*; and, after having thrown him into the Sea,

(1) See *Diador. Lib. i. Apollodor. Lib. ii, &c.*

(2) *Lib. ix.*

(3) pag. 481.

Sea, where Ovid says, he was changed into a Rock, he went to *Trachina*, forced Dejanira to hang herself; and having consulted the Oracle, concerning his Distemper, he had no other Answer, but that he should go with his Friends to Mount *Oeta*, and there raise a Funeral Pile. He comprehended the Sense of the Oracle, and immediately went about the Execution of it. As soon as the Pile was ready, Hercules mounted it, and laying himself down, with an Air of Resolution and Tranquillity, in his Looks, Philoctetes kindled the Fire, which consumed him. Seneca, in the Tragedy, which he has made upon this Event, puts in the Mouth of the Hero such elevated and moving Discourses, that it seems, as if he had intended to exhaust all the finest Sentiments of Humanity. Thus died the valiant Alcides, when he was 50 Years old; and 53 Years before the last Taking of *Troy*. Some Ancient Authors say, that he died at *Trachina*, and that his Corps was burned on Mount *Oeta*. It was in the very Ceremony of his Funeral, that his Apotheosis

commenced; and even at the Time of his Death, he was honoured as a Demi-God, with that Worship which was given to Heroes. Diodorus Siculus (4) says, that it was Iolas his Friend, who first canonized him. As the Fire had entirely consumed him, it was published, that Jupiter had taken up into Heaven, that Part of him which was Divine. It was added, that as soon as Philoctetes had lighted up the Fire, it immediately thunder'd, and the Lightning which fell on the Funeral Pile consumed the Hero. A Tomb was raised for him on Mount *Oeta*, with an Altar, upon which Menecius sacrificed a Bull, a wild Boar, and a He-goat: A Ceremony, which was renewed every Year, in a Feast that was established in Honour of him. The Thebans, and, after them, the other People of Greece, very soon followed the Example of the Trachinians; and Temples and Altars were raised to him in several Places, where this Hero was honoured as a Demi-God.

(4) Lib. iv.

F A B. V, & VI. *Herculis nativitas. Galanthis in Mustelam.*

#### ARGUMENT.

*Juno, to be revenged on Alcmena for her Amour with Jupiter, desires Lucina, the Goddess that presides over Births, not to assist her at the Birth of Hercules. Lucina obeys, and, in the Form*

Z 4

of



*of an Old Woman, places herself at the Gate of Alcmena's Palace, where she increases the Princess's Pains, and opposes her Delivery. Galanthis, one of her Maids, seeing the Old Woman, imagined she might have some bad Influence on her Mistress's Labour, and, to make her retire, published that Alcmena was brought to Bed. Immediately upon Lucina's being gone, Alcmena has Ease, and the young Hero is born. The Goddess, to punish Galanthis, transforms her into a Weasel, a Creature which brings forth its Young by the Mouth.*

**S**ENSIT Atlas pondus. neque adhuc Stheneleus iras  
 Solverat Eurystheus; odiumque in prole patrum  
 Exercebat atrox. at longis anxia curis 275  
 Argolis Alcmena, questus ubi ponat aniles,  
 Cui referat nati testatos orbe labores,  
 Cuive suos casus, Iolen habet. Herculis illam  
 Imperiis, thalamoque animoque receperat Hyllus:  
 Implêratque uterum generoso germine. cui sic 280  
 Incipit Alcmena: Faveant tibi numina saltem;  
 Corripiantque moras, tum cum matura vocabis  
 Præpositam timidis parientibus Ilithyiam;  
 Quam mihi difficilem Junonis gratia fecit.  
 Namque laboriferi cum jam natalis adesset 285  
 Herculis, & decimum premeretur sidere signum:  
 Tendebat gravitas uterum mihi: quodque ferebam,  
 Tantum erat, ut posses auctorem dicere tecti  
 Ponderis esse Jovem. nec jam tolerare labores 289  
 Ulterius poteram: quin nunc quoque frigidus artus,  
 Dum lequor, horror habet; parique est meminisse doloris.  
 Septem ego per noctes, totidem cruciata diebus,  
 Fessa malis, tendensque ad cælum brachia, magno  
 Lucinam Nixosque pares clamore vocabam.  
 Illa quidem venit, sed præcorrupta, meumque 295  
 Quæ donare caput Junoni vellet iniquæ.

Utque

Utque meos audit gemitus ; subfedit in illâ  
 Ante fores arâ : dextroque à poplite lævum  
 Pressa genu, digitis inter se pectine junctis,  
 Sustinuit (1) partus. tacitâ quoque carmina voce 300  
 Dixit : & inceptos tenuerunt carmina partus.  
 Nitor, & ingrato facio convicia demens  
 Vana Jovi : cupioque mori ; moturaque duos  
 Verba queror filices. matres Cadmeïdes adsunt ;  
 Votaque suscipiunt ; exhortanturque (2) dolentem. 305  
 Una ministrarum, mediâ de plebe, Galanthis,  
 Flava comas, aderat, faciendis strenua jussis :  
 Officiis dilecta suis. ea sensit iniquâ  
 Nescio quid Junone geri : dumque exit, & intrat  
 Sæpe fores ; Divam residentem vidit in arâ ; 310  
 Brachiaque in genibus digitis connexa tenentem :  
 Et, Quæcunque es, ait, dominæ gratare ; levata est  
 Argolis Alcmena : potiturque puerpera (3) voto.  
 Exsiluit, junctasque manus patefacta remisit  
 Diva potens uteri. vinclis levor ipsa remissis. 315  
 Numine decepto risisse Galanthida fama est.  
 Ridentem, prensamque ipsis Dea sæva capillis  
 Traxit : & è terrâ corpus relevare volentem  
 Arcuit : inque pedes mutavit brachia primos.  
 Strenuitas antiqua manet : nec terga colorem 320  
 Amisere suum : forma est diversa priori.  
 Quæ, quia mendaci parientem juverat ore,  
 Ore parit : nostrasque domos, ut & antè, frequentat.

(1) *nixus.* (2) *timentem.* (3) *nato.*

EXPLANATION OF FAB. V, & VI.

THE Birth of Hercules, the Subject of the present Fable, contains Circumstances, which require to be insisted on at some length, in order to their being easily understood. According to Diodorus Siculus (1), and Apollodorus (2), Amphitryon was the Son of Alceus, the Son

of Perseus ; and Alcmena his Wife, was the Daughter of Electryon, the Son of the same Hero ; thus they were Cousin-Germans. When their Marriage was near being concluded, an unforeseen Accident put a stop to it. Electryon, King of *Mycenæ*, being obliged to revenge

(1) Lib. iv. (2) Lib. ii.

revenge the Death of his Children, whom the Sons of Taphius had killed in a Combat ; returned victorious, and brought back with him his Flocks, which he had retaken from the Taphians. Amphitryon, who went to meet his Uncle, to congratulate him upon the happy Success of that Expedition ; throwing his Club at a Cow, that straggled from the rest, unfortunately killed him. That Death, tho' involuntary, lost him the Kingdom of *Mycenæ*, which should have been the Dowry of Alcmena. Sthenelus, the Brother of Electryon, taking advantage of the public Aversion, which that Accident had drawn upon the Prince, drove him out of the Country of *Argos*, and made himself Master of his Brother's Dominions ; which he left at his Death, to his Son Eurytheus, the great Persecutor of Hercules. Amphitryon, obliged thus to retire to *Thebes*, was expiated there by Creon ; but when he thought to marry Alcmena, who went along with him to that Prince's Court, she publicly declared, that not being satisfied with the Revenge which her Father had taken on the \* *Teleboæ*, she would yet consent to be the Prize of him, who should declare War against them. Amphitryon accepted the Conditions, and, making an Alliance with Creon, Cephalus, and some other Princes, went to ravage the Islands which his Enemies possessed ; and making himself

Master of them, gave one to Cephalus, as I have already remark'd, in Cephalus's History.

It was during this War, that Hercules came into the World ; and whether Amphitryon had consummated his Marriage, before his Departure ; whether he returned to *Thebes* Incognito, or to *Tyrintha*, where it was thought he was born ; it was published that Jupiter, to deceive Alcmena, had taken the Form of her Husband, and was the Father of the young Prince : A Fable, that was spread abroad, to cover some Intrigue which Alcmena had ; or perhaps it was only said, in Process of Time, that Jupiter, instead of Amphitryon, was the Father of Alcides, upon Account of the extraordinary Valour of that Prince. And it is very probable, the Thing was taken in this Sense, since Seneca makes Hercules himself, in speaking of his Birth, say, " Whether all that has been published upon this Subject, be held as an undoubted Truth, or whether it proves to be but a Fable, and that my Father was no more, in reality, than a Mortal ; my Mother's Fault is sufficiently effaced by my Valour ; I have Merit enough to have Jupiter for my Father." It was for the same Reason published, that Jupiter made the Night, in which he enjoyed Alcmena, in the Form of Amphitryon, as long as three Nights : Some assert it to have been

\* Taphius had given his Subjects the Name of *Teleboës*, because of their settling in a Place, at a great distance from their Native Country.



been lengthen'd to nine. Hygin and Seneca adopt this Fable, as well as Plautus in his Amphitryon. Some Authors say, that Alcmena was brought to bed of Twins, one of which was the Son of Amphitryon, and the other acknowledged Jupiter for his Father.

As to what regards the Metamorphosis of Galanthis, it is but an Episode, introduced to give greater Credit to the Fable, which I have just explained; to which I must add, that the Resemblance of the Name of that Slave, to that of a Weasel, which the Greeks called *γαλῆ*, has not a little contributed to it. However, *Ælian* (3) says, the Thebans honoured that little Animal, because it had helped Alcmena in her Labour. The ancient Poets added, that Juno kept back the Birth of Hercules, 'till the Mother of Eurystheus was delivered; which was the Cause of his being subject, and almost a Slave to that King; tho' others pretend, that the Matter was decided by the Oracle at *Delphi*. However that be, here is the Source of the Heroism of Hercules, whom the King of *Mycenæ* obliged to purge *Greece*, from the Robbers and wild Beasts that infested it. This Service he performed at the Head of Eurystheus's Troops, which he commanded, as we read in *Dionysius of Halicarnassus* (4). Here is then the Explanation of all those pretended Persecutions, attributed to the Jealousy of Juno, but which ought to be ascribed

to the Policy of the Court of *Mycenæ*. Tho' Ovid only speaks *en passant*, of all the Labours and other Actions, which merited Immortality for Hercules; I must here give an Account of them in a few Words, after having taken notice, that the History of that Hero is embellished with the Adventures of all those, who have had the same Name. Cicero (5) reckons Six of them, and should we undertake to count them all, we might still find a much greater Number; each Nation having given the Name of Hercules, to such Great Men, as had rendered themselves famous by their Actions. Thus we find one of them in *Ægypt* in the Time of Osiris; in *Phœnicia*; amongst the Gauls; in *Spain*, and almost every where: But as this Fable regards only the Grecian Hercules, surnamed Alcides, it is of him only that I am going to speak. The History of all his Exploits, has been commonly included in those twelve Labours, so often sung by the Poets; but when we enter into the Detail, we find a much greater number of them; and the Ancients differ very much among themselves upon that Subject.

*Explication of Hercules's Labours.*

Alcides, in his tenderest Youth, killed some Serpents, and it was published, to embellish that Action with the *Marvellous*, that he was then but in his Cradle, and that they were sent by Juno to devour him.

(3) *De Animal.*

(4) *Lib. i.*

(5) *De Nat. Deorum, Lib. ii.*

him. The Forest of *Nemea*, served as a Retreat for a great Number of Lions, that ravaged the Country; our Hero hunted them, killed, with his own Hand, the most furious one of them, and always wore his Spoils. Several Thieves, as M. Nafeas reports, kept about the Lake *Stymphale* in *Arcadia*, Hercules freed the Country of them. The Nails and Wings, which the Poets gave them, in representing them as Birds, shew their Cruelty and Agility. The Marshes of *Lerna*, near *Argos*, were infested by a great Number of Serpents, which increased as fast as they were destroyed; he put Fire to the Place and destroyed them all. This was the Hydra of *Lerna*, with it's Heads, which grew as fast as they were cut off. The Forest of *Erymanthus*, was full of wild Boars, which laid waste the Country round about; he destroyed them all, and brought one with him to the Court of *Eurystheus*, of so monstrous a size, that the King affrighted at it, was obliged to run and hide himself. The Stables, of *Augias* King of *Elis*, were so filled with Dung, by the great Quantity of Oxen that Prince kept, that Hercules, being forced to cleanse them, was obliged to bring the River *Alpheus* thro' them. Having pursued for a whole Year, a Hind which *Eurystheus* had commanded him to take, it was published, that she had Feet of Brass. The River *Achelous* often overflowed the Country; he raised Banks to it, as I have said already. Theseus

was a Prisoner in *Epirus*, where he had been with *Pirithous* to bring away the Daughter of *Aidoneus*; Hercules delivered him; and that is the Foundation of the Fable, which says, he went down to Hell. In the Cavern of *Tænarus*, was a Monstrous Serpent; he had Orders to kill it; and this is the *Cerberus* chained by our Hero. *Pelias* having been killed by his Daughters, his Son *Acastus* pursued them, as far as the Court of *Admetus*, who refusing to deliver up *Alcestis*, with whom he was in Love, was taken Prisoner in an Engagement, and delivered by that generous Princess, who would, herself, be his Ransom. Hercules was then in *Theffaly*, he took her away from *Acastus*, who was going to put her to Death, and returned her to *Admetus*: This is the Foundation of the Fable, which says, he recovered her from Hell, after having vanquished Death, and bound him in Chains. The Amazons were in great Reputation, in the Time of *Alcides*, and their frequent Conquests, had rendered them very formidable to their Neighbours. *Eurystheus* order'd that Prince, to go and bring away *Hippolita's* Girdle; that is to say, make War against them, and pillage their Treasure. Hercules embarked on the *Euxin-Sea*, arrived on the Banks of the *Thermodon*, and giving Battle to those Heroins, defeated them; he killed part, and put the rest to flight: He took *Hippolita*, or *Antiope* Prisoner, whom he gave to *Theseus*; but their Queen *Menallippa*

lippe redeemed herself, by giving up the famous Girdle, that is to say, by paying her Ransom. It was, very probably, in that Voyage, that he killed Diomedes King of *Thrace*, and brought away his Mares, which it was said he fed with human Flesh. In returning by *Thessaly*, he embarked with the Argonauts; but leaving them afterwards, went to *Troy*, delivered Hesiōne from the Monster that was to have devoured her; and not receiving from Laomedon the Recompence, which had been promised him, he killed that Prince, sacked the Town, and brought away Hesiōne, whom he gave to Telamon, who had accompanied him in that Expedition.

These, as near as can be, are the Labours of Hercules in *Greece*, in *Thrace* and in *Troas*. The Poets make him perform several others, in distant Countries, which I have designedly separated, because there is a great deal of likelihood, that they ought not to be attributed to the *Grecian* Hercules. But whether that be so or not, it is said, that having set out to fight with Geryon, he was so incommoded by the Sun, that he flew into a Rage against that Star, and shot his Arrows at it. The Sun admiring his Courage, made him a Present of a Golden Goblet; in which, as Pherecydes reports, he embarked, and arriving in *Spain*, defeated Geryon, a Prince so famous for his three Heads: Which is to say, that he either reigned over three Islands,

supposed to be *Majorca*, *Minorca*, and *Ebusa*; or else, that Hercules defeated three Princes, who were strictly allied. Having from thence passed the Straits of *Gibraltar*, to go to *Africa*, he fought with Antæus who opposed his landing. That Prince, it is said, a Son of the Earth, recovered new Strength, every Time that he was thrown to the Ground; and Hercules was obliged to hold him in his Arms, 'till he had squeezed him to Death: Which is as much as to say, without doubt, that Antæus finding always new Succours in a Country where he reigned, our Hero knew how to shut up the Way from him, and engaging him in a Sea-Fight, defeated him without much trouble; as also the Pygmies who came to his Assistance: Which ought to be understood of some Africans, of a low Stature, who were his Allies; as I have explained at large, in a Dissertation which I have made, upon that Subject. Hercules returning home by Land, from those two Expeditions, passed thro' *Gaul*, with the Flocks of Geryon, and went into *Italy*; where Cacus, a famous Robber, who had retired into the Caverns of Mount *Aventin*, having stolen some Oxen from him, our Hero, with the Assistance of Evander and Faunus, as Dionysius of *Halicarnassus* tells us (6), destroyed him, and shared his Spoils with his Allies. In his Journey from *Africa*, Hercules delivered Atlas, from the Persecution of Búfiris, whom he killed;

(6) Lib. i.



killed; and gave such good Counsel to the *Mauritanian* King, that it was published, he supported the Heavens some Time, upon his own Shoulders, to ease him. Atlas, to acknowledge the important Services, he had received from that Hero, made him a present of several fine Sheep, or rather of some Orange and Lemon Trees, which he carried with him into *Greece* (7). These are the Golden Apples, watched by a Dragon, in the Gardens of the *Hyperides*. As the Ocean put a Stop there, to the Conquests of our Hero, it was said, that he raised two Pillars upon those Shores, which shewed it was impossible to go any farther, *nec plus ultra*.

The Deliverance of *Prometheus*, which I have explained, in the History of that Prince; the Death of the two Brothers the *Cercopes*, those two famous Robbers of whom the Ancients speak; the Defeat of the Bull of *Marathon*; the Death of *Lygis*, who disputed the Passage of the *Alps* with him; that of the Giant *Alcyaneus*, who threw so great a Stone at him, that it crushed 24 Men to Death; that of *Eryx*, King of *Sicily*, whom he killed with one blow of a *Cestus*, for refusing to deliver him the Oxen, which he had stolen from him; the Combat, with *Cycnus*, which was ended by a Clap of Thunder, that separated the two Combatants; another

Combat against the Giants, in the Plain of *La Craux*, in *Provence*, during which, Jupiter rained that great Quantity of Stones, which remain there to this Day; all these are attributed to *Hercules*. He is also said, to be the Father of a prodigious number of Children, and we are assured that he got 50 in one Night, by the 50 Daughters of *Thespius*.

For fear of tiring my Readers, I have been obliged to abridge the History of that Hero, of which I could have made a large Volume, had I collected all that the Mythologists have said of him. Those who desire to know more of his History, may read *Diodorus Siculus* (8), *Dionysius Halicarnassensis* (9), *Palæphatus* (10); and amongst the Moderns, *Vossius* (11), *Lylio Giraldi* (12), my *Explication of Fables* (13), and *Father Montfaucon*, who has collected, in the first Tome of his *Antiquity Explained*, almost all the Figures which represent the Labours of that Hero, and the great Actions by which he has deserved Immortality; with the Temples and Altars, raised to him, in all those Places, in which he signalized himself.

I should now have finished this Explication, if *Monsieur Freret* had not communicated to me, a Chronological Abridgment, which I thought deserved a Place here.

(7) *Diod. Sicul. Lib. iv.* furnishes these two Explications, of which the last seems truest.

(8) *Lib. iv.*

(9) *Lib. i.*

(10) *De Incredib.*

(11) *De Idolol.*

(12) *Synt. de Hercule.*

(13) *Tom. III.*

A CHRONOLOGICAL ABRIDGMENT of  
the LIFE of HERCULES.

Age of  
Hercu-  
les. Years be-  
fore the  
War of  
Troy.

**T**HE Birth of Hercules, descended from Per- 101  
seus, by his Mother Alcmena, the Daughter  
of Electryon, Son in Law of Pelops. Eurystheus al- or  
so, Grandson of Perseus, came into the World at the 102  
same Time with Hercules. The Mother of Eury-  
stheus, was the Daughter of Pelops.

Expedition of the Argonauts, according to Thra- 13 - - 89  
syllus, the Astronomer.

The Murder of Androgeus, the Son of Minos, 16 - - 86  
killed at *Athens*, when he went to combat in the Fu-  
neral Games of Laïus, King of *Thebes*; whom his  
Son Oedipus had killed, without knowing him.

The Murder of Androgeus caused a War, be-  
tween Minos and Ægeus. That War, having last-  
ed several Years, was ended by a Treaty, in which,  
the Athenians submitted to send a certain Number of  
Children to Minos, every nine Years.

Creon, the Brother of Jocasta, the Widow of  
Laïus, reigned at *Thebes* after the Death of his  
Brother in Law.

The Birth of Theseus, the Son of Ægeus, and of 17 - - 85  
Oethra, the Daughter of Pittheus, King of *Træ-*  
*sen*.

Hercules, the Son of Alcmena, brought up at 18 - - 84  
*Thebes*, begins to signalize himself, by the Death of  
the Lion, of Mount Cithæron; the same Year, he  
obtains a Victory over the Minyans, of *Orchomenus*.  
That Exploit delivered the Thebans from the Tri-  
bute which they paid them, and acquired him the  
Favour of Creon, who gave him his Daughter Me-  
gara in Marriage.

Sthenelus dies at *Argos*, and the Crown passed to 19 - - 83  
Eurystheus; but as his Father had usurped it, the  
Right of Succession to Sthenelus, was thought to be  
in Hercules; and, accordingly, Apollodorus makes  
his Reign at *Argos*, begin this Year. The same  
Author, in his Chronology, cited by *Clemens Ale-*  
*xandrinus*, places the Expedition of the Argonauts in  
this Year 13. The ancient Chronologists differ very  
much about the Time of that Voyage but, accord-  
ing to the ablest amongst the Greeks, Hercules had  
no share in it; for having embarked with them, he  
caused himself to be set a shore in *Thessaly*.

Hercules

Age of  
Hercu-  
les.Years be-  
fore the  
War of  
Troy.

23 - - 79 Hercules falls into a Fit of Madness, during which he killed the Son he had by Megara. According to Diodorus, he was cured of that Distemper by Medea, who came to *Thebes*, to seek his Protection; immediately after having revenged the Infidelity of Jason, by killing the King of *Corinth*, and the Princess his Daughter, whom Jason had married. This proves, that the Expedition to *Colchis*, happened several Years before the Madness, into which Hercules fell. Eusebius, in his Chronology, gives four different Dates of the Voyage of the Argonauts, to wit, the Years 98, 88, 83 and 77, before the Taking of *Troy*.

Hercules having recover'd his Senses, goes to consult the Oracle, which bid him submit himself to the Orders of Eurystheus, who sent for him to his Court. He obeyed, and Eurystheus promised to restore him the City of *Tyrintha*, which had belonged to Amphitryon, by the Partition of the Dominions of Perseus.

24 - - 78 Hercules at the Age of 24, begins his *Twelve Labours*. The Ancients are not agreed about the Order in which he performed them, nor even, about some of the Labours themselves. Apollodorus only tells us, that the first Ten of them employed him Eight Years and one Month.

32 - - 70 Hercules accomplishes the last two of his Labours; and thus freed from his Ingagement to Eurystheus, he returned to *Thebes*.

33 - - 69 He repudiates Megara the Daughter of Creon: That Prince had been obliged some Years before, to resign the Crown to Oedipus, towards the Year 73, or 74.

That same Year, Hercules courts Iole, the Daughter of Eurytus, King of *Oechalia*; but that Prince refusing him, he fell into a second Fit of Madness, and killed Iphitus the Brother of Iole. As no Body would expiate him for that Murder, tho' he had been with most of the Princes of the *Peloponnesus*, he went to consult the Oracle, which order'd him, to cause himself to be conducted into *Lydia*, and sold as a Slave to the Queen Omphale, the Widow of Tmolus who reigned in that Country. This Slavery must have lasted three years.

34 - - 68 Hercules, before he went into *Lydia*, is expiated by Theseus, who at that Time was 17 Years of Age, according to Apollodorus\*, and had just left *Træzen* to

\* Apollodorus tells us, in his fabulous History, that, according



# METAMORPHOSEΩN LIB. IX. 353

to seek Adventures, that he might render himself famous in *Greece*, before he presented himself to his Father *Ægeus*, to whom he was then unknown.

First Year of the Slavery of Hercules. That Hero's Amours with *Malis*, the Slave of *Omphale*, produced a Son, to whom he gave the Name of his Grand-Father *Alceus*. It was from this second *Alceus* that the *Heraclides* descended, who reigned in *Lydia* 505 Years, until the Time of *Gyges* who dethroned *Candaules*.

The Expeditions of Hercules against the *Ceropes*.

The Birth of *Alceus*. The Amours of Hercules 35 - - 67 and *Omphale*.

The Third and last Year of the Slavery of Hercules. The Birth of *Agelaus* the Son of *Omphale*: It was from him, according to *Apollodorus*, that the Family of *Cræsus* descended.

Hercules, after the End of his Slavery, returned to *Greece*, and put himself at the Head of a Squadron of six Ships, according to some Authors, and of eighteen, according to others; to go and attack *Troy*, and punish *Laomedon*, for some Breach of his Word to the *Argonauts*, upon which Historians are not agreed.

Hercules surprized the City of *Troy*, killed *Laomedon*, brought away *Hesione* Captive, and married her to *Telamon*, who, by a former Wife, was Father to one of the two *Ajaxes*. He set *Priam*, or *Podarces* on the Throne, who was then very young.

Hercules, on his Return from that Expedition, made a Descent on the Isle of *Cos*, of which he made himself Master; and during his stay there, fell in Love with *Chalciope* the Daughter of *Eurypylus*, by whom he had *Thesalus*, whose Sons were afterwards at the Siege of *Troy*.

Being returned to *Peloponnesus*, Hercules prepares 38 - - 64 for a War against *Augias* King of *Elis*. But a Wound, he had received at the Taking of *Cos*, breaking out again, he fell sick; and made a Treaty with *Augias*, the Son of *Molion*, to whom that Prince had given the Command of his Troops: Having broken that Treaty, Hercules attacked them as they went to the *Isthmian* Games, vanquished, and killed them. That

A a was

ing to the common Opinion, the Expedition of the *Argonauts*, and the Hunting the wild Bear in *Calydon*, happened while Hercules was in *Lydia*.

Age of  
Hercu-  
Years be-  
fore the  
War of  
*Troy*.

Age of  
Hercu-  
es.Years be-  
fore the  
War of  
Troy.

was the third Time of solemnizing those Games, since Hercules had been expiated by Theseus; and as those Games were celebrated every two Years, that was the fifth Year since the beginning of the Slavery of Hercules.

After the Death of the Molionides, Hercules marched against Augias, defeated and killed him. From thence he went to *Olympus*, where he assisted at the Funeral Games, that were celebrated there in Memory of Pelops, who had been dead 18 or 20 Years before. As he changed a great many Things in the Ceremonies of that Feast, and regulated the Laws of the Combats, that were performed there, he was taken for the Institutor of those Games, altho' they were of a much earlier Date, and as Ancient as the *Idæan* Dactyls; near 200 Years before the taking of *Troy*.

Polybius assures us, that Hercules pronounced there a sort of Apology to justify his Conduct, and to shew, that he never undertook any War, without having had lawful Reasons to do so.

39 - - 63 Hercules, after those Games were ended, marched to *Pylos* where Neleus was King; and as that Prince had refused to expiate him for the Murder of Iphitus, he in revenge made War against him. It was in that War, that eleven of the Sons of Neleus were killed: Nestor who was then but a Child, being the only one that escaped.

From *Pylos*, Hercules went to *Lacedæmon*, which Kingdom Hypocoon had usurped from Tyndarus, the Husband of Leda. In that War Hercules lost his Brother Iphicles. He reinthroned Tyndarus. After that, he thought to make himself Master of *Tyrintha*, but Eurytheus opposed it, and obliged him to retire to *Pheneum*, a Town of *Arcadia*, where he staid four whole Years.

44 - - 58 Hercules being 44 Years old, left *Pheneum* in the fifth Year of his Exile: Eurytheus who could not with Quiet suffer him so near him, obliged him to leave the *Peloponnesus*, and go to *Ætolia*, at the Head of a Troop of Adventurers, who went to seek their Fortune. Oeneus, King of *Calydon*, resolved to secure him to himself, and gave him his Daughter Dejanira in Marriage. Oeneus's Son, Meleager, was dead, and he had married Peribœa, by whom he had Tydeus, who was at the first War of *Thebes*. Diomedes, the Son of that Tydeus, assisted at the War of *Troy*. Tydeus was born when his Sister Dejanira married

married Hercules. The famous Hunting of the Boar, happened in the Time of the first Exploits of Hercules: Phoenix relates it to Achilles in Homer, as a very ancient Event. Besides, Tydeus was a full grown Man at the first War of *Thebes*; and he was born after that Hunting; for which Reason, I believe it ought to be placed later, during the Slavery of Hercules with Omphale, towards the Year 68 or 67, according to the Opinion related by Apollodorus.

Age of  
Hercu-  
Years be-  
fore the  
War of  
Troy.

The Birth of Hyllus, the Son of Hercules and Dejanira. The War of Hercules against the King of the *Thesprotæ*. The taking of the Town of *Ephyra*, where there was an Oracle of the Dead. Theseus delivered from Prison, where he was kept, for endeavouring to carry off the Daughter of *Aidoneus*, King of the *Molossi*.

Theseus went that same Year to *Athens*, and made himself known to his Father *Ægeus*. Medea, who was still at the Court of that Prince, having endeavoured in vain to destroy Theseus, quits *Greece*.

The Birth of Tlepolemus, and Astyoche, the Daughter, of the King of the *Thesprotæ*. Tlepolemus was at the War of *Troy*, and killed there by *Sarpedon*.

The same Year, Hercules was obliged to leave the Court of *Calydon*, for an involuntary Murder. He went with his Wife Dejanira, and his Son Hyllus, to seek a Retreat with Ceyx, King of *Trachinia*. In that Journey happened the Story of *Nessus*.

Hercules being with Ceyx, undertook a War against the *Dryopes*, and the *Lapithæ*, in favour of a King of the *Dorians*, who had yielded to him the third Part of his Kingdom. Hercules settled himself there with his Soldiers, and from thence came the Name of *Dorians*, which was given to the *Heraclides*, after they returned into the *Peloponnesus*.

Hercules demands *Astydamia* in Marriage, from Ormenius, King of the *Pelasgi*, of Mount *Pelion*; and declares War against him, to be revenged on him for his Refusal. That Ormenius was the Grandfather of Phoenix and Eurypylus, who were at the War of *Troy*.

Hercules could not pardon Eurytus, King of *Oechalia*, for having formerly refused him his Daughter *Iole*. To be revenged on him, he declared War against him, cut his Army in Pieces, killed him and his Children, and carried off *Iole* Prisoner. Tho'



Age of  
Hercu-  
les.Years be-  
fore the  
War of  
Troy.

that Princess had lost the Charms of Youth, it being fifteen Years, since Hercules had first been her Sui-  
tor ; his Love rekindled, and Dejanira feared to be  
repudiated by her Husband, who had reaped no  
Advantage by his Marriage with her, since his Exile  
from the Court of *Calydon* ; whereas that with Iole,  
would invest him with a Right, to the Kingdom of  
*Oechalia*.

Thus Dejanira thought it high Time to make use  
of the Robe, that had been wet with the Blood of  
the Centaur Nessus, and which she thought was a  
Philtre, powerful enough to revive Conjugal Love,  
almost extinguished in the Heart of her Husband.

49 - - 53

Hercules poisoned by the Blood of the Centaur  
Nessus, in which that Robe had been dipt, fell into  
a long and racking Distemper. After having tryed  
all sorts of Remedies in vain, he took a Resolution  
to put an end to those Pains, which no Medicine  
could assuage, by a voluntary Death ; and accord-  
ingly burned himself on Mount *Oeta*, as I have al-  
ready said in the Beginning of this Book.

F A B. VII, VIII, & IX. Dryope in arborem  
Loton. Ioläus in adolescentem. Callirhoës  
filii in juvenes.

## A R G U M E N T.

*The Nymph Lotis pursued by Priapus, in her  
Flight is changed into a Tree. Dryope, going  
to sacrifice to the Naiads in that place, without  
knowing any thing of the matter, breaks off a  
Branch for her Child, which she carried along  
with her, and passes through the same Metamor-  
phosis. While Iole relates this Accident to Alc-  
mena, she is surpris'd to see her Brother Ioläus,  
restored to Youth again. The Poet introduces  
upon this Occasion Themis's Prediction concerning  
the Children of Callirrhoë.*

DIXIT :

**D**IXIT : &, admonitu veteris commota ministræ,  
 Ingemuit, quam sic nurus est affata dolentem :  
 Te tamen, ô genitrix, alienæ sanguine vestro 326  
 Rapta movet facies. quid si tibi mira sororis  
 Fata meæ referam ? quanquam lacrymæque dolorque  
 Impediunt, prohibentque loqui. fuit unica matri  
 (Me pater ex aliâ genuit) notissima formâ 330  
 Oechalidum Dryope : quam virginitate carentem,  
 Vimque Dei passam, Delphos Delonque tenentis,  
 Excipit Andræmon ; & habetur conjuge felix.  
 Est lacus, acclivi devexo margine formam  
 Littoris efficiens : summum myrteta coronant. 335  
 Venerat huc Dryope fatorum nescia ; quôque  
 Indignere magis, Nymphis latura coronas.  
 Inque sinu puerum, qui nondum impleverat annum,  
 Dulce ferebat onus : tepidique ope lactis alebat.  
 Haud procul à stagno, Tyrios imitata colores, 340  
 In spem baccarum florebat aquatica lotos.  
 Carpserat hinc Dryope, quos oblectamina nato  
 Porrigeret flores : & idem factura videbar ;  
 Namque aderam. vidi guttas è flore cruentas  
 Decidere ; & tremulo ramos horrore moveri. 345  
 Scilicet, ut referunt tardi nunc denique agrestes,  
 Lotis in hanc Nymphæ, fugiens obscœna Priapi,  
 Contulerat versos, servato nomine, vultus.  
 Nescierat soror hoc ; quæ cùm perterrita retro  
 Ire & adoratis vellet discedere Nymphis ; 350  
 Hæserunt radice pedes. convellere pugnat :  
 Nec quicquam, nisi summa, movet. succrescit ab imo,  
 Totaque paulatim lentus (1) premit inguina cortex.  
 Ut vidit ; conata manu laniare capillos,  
 Fronde manum implevit : frondes caput omne tenebant.  
 At puer Amphissos (namque hoc avus Eurytus illi 356  
 Addiderat nomen) materna rigescere sentit  
 Ubra : nec sequitur ducentem lacteus humor.

(1) *subit*

A a 3

Spectatrix

358 P. OVIDII NASONIS

Spectatrix aderam fati crudelis ; opemque  
 Non poteram tibi ferre, soror : quantumque valebam,  
 Crescentem truncum ramosque amplexa, morabar : 361  
 Et (fateor) volui sub eodem cortice condi.  
 Ecce vir Andræmon, genitorque miserrimus, adsunt :  
 Et quærunt Dryopen : Dryopen quærentibus illis  
 Ostendi loton. tepido dant oscula ligno : 365  
 Affusique suæ radicibus arboris hærent.  
 Nil nisi jam faciem, quod non foret arbor, habebas,  
 Cara soror. lacrymæ (2) verso de corpore factis  
 Irrorant foliis : ac, dum licet, oraque præstant  
 Vocis iter, tales effundit in aëra quæstus : 370  
 Siqua fides miseris, hoc me per numina juro  
 Non meruisse nefas. patior sine crimine pœnam.  
 Viximus innocuæ : si mentior, arida perdam,  
 Quas habeo, frondes ; & cæsa securibus urar.  
 Hunc tamen infantem maternis demite ramis ; 375  
 Et date nutrici : nostrâque sub arbore sæpe  
 Lac facitote bibat ; nostrâque sub arbore ludat.  
 Cumque loqui poterit, matrem facitote salutet.  
 Et tristis dicat, Latet hîc sub stipite mater.  
 Stagna tamen timeat ; nec carpat ab arbore flores : 380  
 Et frutices omnes corpus putet esset Dearum.  
 Care, vale, conjux, & tu germana, paterque.  
 Quis si qua est pietas, ab acutæ vulnere falcis  
 A pecoris morsu frondes defendite nostras.  
 Et quoniam mihi fas ad vos incumbere non est ; 385  
 Erigite huc artus, & ad oscula nostra venite,  
 Dum tangi (3) possunt, parvumque attollite natum.  
 Plura loqui nequeo. nam jam per candida mollis  
 Colla liber serpit : summoque cacumine condor.  
 Ex oculis removete manus. sine munere vestro 390  
 Contegat inductus morientia lumina cortex.  
 Desierant simul ora loqui, simul esse : diuque  
 Corpore mutato rami caluere recentes.  
 Dumque refert Iole fatum (4) miserabile, dumque  
 Eurytidos lacrymas admoto pollice siccatur 395

(2) misero

(3) possum,

(4) mirabile,



# METAMORPHOSEΩN LIB. IX. 359

Alcmene, flet & ipsa tamen : compescuit omnem  
 Res nova tristitiam. nam limine constitit alto  
 Penè puer, dubiâque tegens lanugine malas  
 Ora reformatus primos Iolaus in annos.  
 Hoc illi dederat Junonia muneris Hebe, 400  
 Victa viri precibus. quæ cum jurare pararet  
 Dona tributuram posthac se talia nulli ;  
 Non est passa Themis. Nam jam discordia Thebæ  
 Bella movent, dixit : Capaneusque nisi ab Jove vinci  
 Haud poterit : ibuntque pares in vulnera fratres : 405  
 Seductâque suos manes tellure videbit  
 Vivus adhuc vates : ultusque parente parentem  
 Natus erit factò pius & sceleratus eodem :  
 Attonitusque malis, exul mentisque domûsque,  
 Vultibus Eumenidum, matrisque agitabitur umbris ; 410  
 Donec eum conjux fatale poposcerit aurum :  
 Cognatumque latus Phegeius hauserit ensis.  
 Tum demum magno petet hos Acheloïa supplex  
 Ab Jove Callirhoë natis infantibus annos.  
 Jupiter his motus, privignæ dona nurûsque 415  
 Præcipiet : facietque viros impubibus annis.

## EXPLANATION of FAB. VII, VIII, & IX.

THE Adventure of Dryope, is one of those Facts, which has no Connection with the main Story ; and of which, the Knowledge is of very little Importance. The Name of Dryope comes, very probably, from *Δρυς*, which signifies an Oak, a Tree that has a great deal of resemblance to the Lotos ; and it was that, perhaps, which gave rise to the Fable ; or, if we will make it relate to History, it is probable, that Dryope was punished, for attempting to profane a Tree, consecrated to the Gods ; as Erisichthon was : who, for having cut down one that

was under the Protection of Diana, was attacked by so insatiable an Appetite, that all the Care his Daughter Metra could possibly take, to provide Food for him, could not prevent his devouring his own Flesh at last, for want of Meat to appease his voracious Stomach. All that we know of this Dryope is, that she was the Daughter of Eurytus, and Sister of Iole, the Wife of Hercules ; and that she was married to Andramon. Ovid says, that while Iole related this Adventure to Alcmene, Iolaus, whom Hercules had by Hebe, after his Apotheosis, be-

came young at the Prayer of that Goddess, who appeased Juno.

Our Poet relates the surprising Change in the Children of Callirrhoe, of which this is the History. Amphiaraus, foreseeing by the Principles of his Art, as is related by Homer, Diodorus Siculus, Pliny and Statius, that the War of *Thebes*, his Country, would prove fatal to him; returned from the Court of Adrastus, King of *Argos*, whose Sister he had married, to go hide himself in some Place, where he might be safe. The Argives, to whom the Oracles had declared, that *Thebes* should not be taken, unless they had Amphiaraus in their Troops, searched for him every where; but all their Labour had been in Vain, if Eriphyle his Wife, gained by a Necklace of great Value, which her Brother Adrastus gave her, had not discovered where he was. Amphiaraus, forced from his Retreat, went with the Argives; and while he was observing a Flight of Birds, to draw an Augury from it, his Horses tumbled down a Precipice, and he lost his Life (1). Statius, to describe this Event in a Poetical Manner, says (2), that the Earth opened to swallow up him and his Chariot. Amphiaraus had engaged his Son Alcmaeon, in Case that he lost his Life in that War, to kill Eriphyle; this he executed as soon

as he heard of the Death of his Father. Alcmaeon, being obliged to go to the Court of Phegeus, to be expiated from his Crime, and to deliver himself at the same Time from the Furies, who persecuted him like another Orestes (that is to say, to calm, by the Ceremonies of Expiation, his Conscience, which reproached him with his Crime), that Prince received him into his Friendship, and gave him his Daughter Alphesibœa in Marriage. Alcmaeon made her a Present, of his Mother Eriphyle's Necklace; but having afterwards repudiated her to marry Callirrhoe, or Arfinoë, the Daughter of Achelous, he went to demand the Necklace from his Brothers in Law, who assassinated him. Amphiterus and Acarnanus, whom he had by Callirrhoe, revenged the Death of their Father, when they were very young; and that is the Reason why our Poet says, the Goddess Hebe had augmented the Number of their Years, to put them speedily in a Condition to take that Revenge. Thus, the *Marvellous* laid aside, Æson and Iolæus renewing their Youth, are two Persons, who, in their old Age gave some marks of Vigour: Amphiterus and Acarnanus, to whom Hebe added Years, shew us two young Princes, who revenged their Father's Death, at a Time, when they were only looked upon as two Children.

(1) See *Strabo*, Lib. ix. *Paus.* in *Atticis*, *Plutarch*, *Apollod.* &c.

(2) *Theb.* Lib. iv.

F A B. X. Byblidis lacrymæ in fontem.

## A R G U M E N T.

*Byblis falls in Love with her Brother Caunus, and her Passion arises to such a height, that he is obliged to fly his native Country, to avoid the Extravagances of her incestuous Flame. She follows him; and in her Way through Caria, is changed into a Fountain.*

**H**ÆC ubi (1) faticano venturi præscia dixit  
 Ore Themis; vario Superi sermone fremebant:  
 Et, cur non aliis eadem dare dona liceret,  
 Murmur erat. queritur veteres Pallantias annos 420  
 Conjugis esse sui: queritur canescere mitis  
 Iasiona Ceres: repetitum Mulciber ævum  
 Poscit Erichthonio. Venerem quoque cura futuri  
 Tangit, & Anchisæ renovare paciscitur annos.  
 Cui studeat, Deus omnis habet: crescitque favore 425  
 Turbida seditio: donec sua Jupiter ora  
 Solvit: &, O, nostri si qua est reverentia, dixit,  
 Quò ruitis? tantumne sibi quis posse videtur,  
 Fata quoque ut superet? fati Iolæus in annos,  
 Quos egit, rediit: fati juvenescere debent 430  
 Callirhoë geniti; non ambitione, nec armis.  
 Vos etiam, quòque hoc animo meliore feratis,  
 Me quoque fata regunt: quæ si mutare valerem,  
 Nec nostrum feri curvarent Æacon anni:  
 Perpetuumque ævi florem Rhadamanthus haberet 435  
 Cum Minoë meo: qui propter amara senectæ  
 Pondera despicitur; nec, quo priùs, ordine regnat.  
 Dicta Jovis movere Deos. nec sustinet ullus  
 (Cum videant fessos Rhadamanthon & Æacon annis,  
 Et Minoa) queri. qui, dum fuit integer ævi, 440  
 Terruerat magnas, (2) ipso quoque nomine, gentes.

(1) faticino vel vaticino

(2) audito nomine,

Tunc



Tunc erat invalidus ; Deïonidenque juventæ  
 Robore Miletum, Phœboque parente superbum,  
 Pertimuit : credensque suis insurgere regnis,  
 Haud tamen est patriis arcere penatibus ausus. 445  
 Sponte fugis, Milete, tuâ ; celerique carinâ  
 Ægæas metiris aquas ; & in Afide terrâ  
 Moenia constituis, positoris habentia nomen.  
 Hic tibi, dum sequitur patriæ curvamina ripæ,  
 Filia Mæandri toties redeuntis eodem, 450  
 Cognita Cyanæe, præstanti corpora formâ,  
 Byblida cum Cauno prolem est enixa gemellam.  
 Byblis in exemplo est, ut ament concessa puellæ :  
 Byblis Apollinei correpta cupidine fratris,  
 Non soror ut fratrem, nec quâ debebat, amavit. 455  
 Illa quidem primò nullos intelligit ignes :  
 Nec peccare putat, quòd sæpius oscula jungat :  
 Quòd sua fraterno circumdet brachia collo :  
 Mendacique diu pietatis fallitur umbrâ.  
 Paulatim declinat amor ; visuraque fratrem 460  
 Culta venit ; nimiumque cupit formosa videri :  
 Et, si qua est illic formosior, invidet illi.  
 Sed nondum manifesta sibi est ; nullumque sub illo  
 Igne (3) facit votum : veruntamen æstuat intus. 464  
 Jam dominum appellat : jam nomina sanguinis odit :  
 Byblida jam mavult, quàm se vocet ille sororem.  
 Spes tamen obscœnas animo dimittere non est  
 Ausa suo vigilans. placidâ resoluta quiete  
 Sæpe videt, quod amat. visa est quoque jungere fratri  
 Corpus ; & erubuit, quamvis sopita jacebat. 470  
 Somnus abît : filet illa diu ; repetitque quietis  
 Ipsa suæ speciem ; dubiâque ita mente profatur :  
 Me miseram ! tacitæ quid vult sibi noctis imago ?  
 Quàm nolim rata sit. cur hæc ego somnia vidi ?  
 Ille quidem est oculis quamvis formosus iniquis : 475  
 Et placet, & possum, si non sit frater, amare :  
 Et me dignus erat. verùm nocet esse sororem.  
 Dummodo tale nihil vigilans committere tentem ;

(3) fuit

Sæpe

METAMORPHOSEΩN LIB. IX. 363

Sæpe licet simili redeat sub imagine somnus.  
 Testis abest somno ; nec abest imitata voluptas, 480  
 Prô Venus, & tenerâ volucer cum matre Cupido,  
 Gaudia quanta tuli ! quàm me manifesta libido  
 Contigit ! ut jacui totis resoluta medullis !  
 Ut meminisse juvat ! quamvis brevis illa voluptas,  
 Noxque fuit præceps, & cœptis invida nostris. 485  
 O ego, si liceat mutato nomine jungi,  
 Quàm bene, Caune, tuo poteram nurus esse parenti !  
 Quàm bene, Caune, meo poteras gener esse parenti !  
 Omnia, Dî facerent, essent communia nobis ;  
 Præter avos. tu me vellem generosior esses. 490  
 Nescio quam facies igitur, pulcherrime, matrem :  
 At mihi, quæ malè sum, quos tu, fortita parentes,  
 Nil nisi frater eris. quod obest, id habebimus unum.  
 Quid mihi significant (4) ergo mea visa ? quod autem  
 Somnia pondus habent ? an habent & somnia pondus ?  
 Dî melius ! Dî nempe suas habuere sorores. 496  
 Sic Saturnus Opim junctam sibi sanguine duxit,  
 Oceanus Tethyn, Junonem rector Olympi.  
 Sunt Superis sua jura. quid ad cœlestia ritus  
 Exigere humanos, diversaque fœdera tento ? 500  
 Aut nostro vetitus de corde fugabitur ardor :  
 Aut, hoc si nequeo, peream precor ante ; toroque  
 Mortua componar : positæque det oscula frater.  
 Et tamen arbitrium quærit res ista duorum.  
 Finge placere mihi : scelus esse videbitur illi. 505  
 At non Æolidæ thalamos timuere sororum.  
 Unde sed hos novi ? cur hæc exempla paravi ?  
 Quò feror ? obscœnæ procul hinc discedite flammæ :  
 Nec, nisi quâ fas est germanæ, frater ametur.  
 Si tamen ipse mei captus prior esset amore, 510  
 Forsitan illius possem indulgere furori.  
 Ergo ego, quem fueram non rejectura petentem,  
 Ipsa petam ? poterisne loqui ? poterisne fateri ?  
 Coget amor ; potero, vel, si pudor ora tenebit,  
 Littera celatos arcana fatebitur ignes. 515

(4) *agræ*

Hæc

Hæc placet, hæc dubiam vincit sententia mentem.  
 In latus erigitur; cubitoque innixa sinistro,  
 (5) Viderit: insanos, inquit, fateamur amores.  
 Hei mihi! quò labor? quem mens mea concipit ignem?  
 Et meditata manu componit verba trementi. 520  
 Dextra tenet ferrum: vacuam tenet altera ceram.  
 (6) Incipit; & dubitat: scribit, damnatque tabellas:  
 Et notat; & delet: mutat; culpatque, probatque:  
 Inque vicem sumtas ponit, positasque resumit.  
 Quid velit, ignorat: quicquid factura videtur, 525  
 Displicet. in vultu est audacia mista pudori.  
 Scripta soror fuerat: visum est delere sororem,  
 Verbaque correctis incidere talia ceris:  
 Quam, nisi tu dederis, non est habitura salutem,  
 Hanc tibi mittit amans: pudet ah, pudet edere nomen!  
 Et si, quid cupiam, quæris; sine nomine vellem 531  
 Possset agi mea causa meo: nec cognita Byblis  
 Ante forem, quam spes votorum certa fuisset.  
 Esse quidem læsi poterant tibi pectoris index,  
 Et color, & macies, & vultus, & humida sæpe 535  
 Lumina, nec causâ suspiria mota patenti;  
 Et crebri amplexus; & quæ, si fortè notâsti,  
 Oscula sentiri non esse sororia possent.  
 Ipsa tamen, quamvis animo grave vulnus habebam,  
 Quamvis intus erat furor igneus, omnia feci, 540  
 (Sunt mihi Dî testes) ut tandem sanior essem:  
 Pugnavique diu violenta Cupidinis arma  
 Effugere infelix; & plûs, quàm ferre puellam  
 Posse putes, ego dura tuli. superata fateri  
 Cogor, opemque tuam timidis exposcere votis. 545  
 Tu servare potes, tu perdere solus amantem.  
 Elige, utrum facias, non hoc inimica precatur:  
 Sed quæ, cum tibi sit junctissima, junctior esse  
 Expetit; & vinclo tecum propiore ligari.  
 Jura fenes nôrint: & quid liceatque, nefasque 550

(5) *Sedit; &c.*

(6) *Incipit & dubitat; scribit damnatque: tabellas  
Et notat, &c.*



Fasque fit, inquirent; legumque examina servant:  
 Conveniens Venus est annis temeraria nostris.  
 Quid liceat, nescimus adhuc: & cuncta licere  
 Credimus: & sequimur magnorum exempla Deorum.  
 Nec nos aut durus pater, aut reverentia famæ, 555  
 Aut timor impediunt; tantum absit causa timendi.  
 Dulcia fraterno sub nomine furta tegemus.  
 Est mihi libertas tecum (7) secreta loquendi;  
 Et damus amplexus; & jungimus oscula coram.  
 Quantum est, quod desit! miserere fatentis amorem, 560  
 Et non fassuræ, nisi cogeret ultimus ardor:  
 [Neve merere, meo subscribi causa sepulcro.]  
 Talia nequicquam perarantem plena reliquit  
 Cera manum: summusque in margine versus adhæsit.  
 Protinus impressâ signat sua crimina gemmâ; 565  
 Quam tinxit lacrymis: linguam defecerat humor.  
 Deque suis unum famulis pudibunda vocavit:  
 Et pavidum blandita, Fer has, fidissime, nostro,  
 Dixit, & adjecit post longo tempore, fratri.  
 Cum daret; elapsæ manibus cecidere tabellæ. 570  
 Omine turbata est: misit tamen. apta minister  
 Tempora nactus adit; traditque latentia verba.  
 Attonitus subitâ juvenis Mæandrius irâ,  
 Projicit acceptas, lectâ (8) sibi parte, tabellas:  
 Vixque manus retinens trepidantis ab ore ministri, 575  
 Dum licet, ô vetitæ scelerate libidinis auctor,  
 Effuge, ait: qui, si nostrum tua fata pudorem  
 Non traherent secum, pœnas mihi morte dedisses.  
 Ille fugit pavidus: dominæque ferocia Cauni  
 Dicta refert. palles auditâ, Bybli, repulsâ: 580  
 Et pavet obseffum glaciali frigore pectus.  
 Mens tamen ut rediit; pariter rediere furores:  
 Linguaque vix tales ic̃to dedit aëre voces:  
 Et meritò; quid enim temeraria vulneris hujus  
 Indicium feci? quid, quæ celanda fuerunt, 585  
 Tam citò commisi properatis verba tabellis?  
 Antè erat ambiguus animi sententia dictis?

(7) *secura*(8) *vix*

Prætentanda mihi. ne non sequeretur euntem,  
 Parte aliquâ veli, qualis foret aura, notare  
 Debueram ; tutoque mari decurrere : quæ nunc 590  
 Non exploratis implevi lintea ventis.  
 Auferor in scopulos igitur, submersaque toto  
 Obruor Oceano : neque habent mea vela recursus.  
 Quid quod & ominibus certis prohibebar amori  
 Indulgere meo, tum cùm mihi ferre jubenti 595  
 Excidit, & fecit spes nostras cera caducas ?  
 Nonne vel illa dies fuerat, vel tota voluntas,  
 Sed potius mutanda dies ? Deus ipse monebat ;  
 Signaque certa dabat : si non malè sana fuisset.  
 Et tamen ipsa loqui, nec me committere ceræ 620  
 Debueram ; præsensque meos aperire furores.  
 Vidisset lacrymas : vultus vidisset amantis.  
 Plura loqui poteram, quàm quæ cepere tabellæ.  
 Invito potui circumdare brachia collo :  
 Amplectique pedes : affusaque poscere vitam : 605  
 Et, si rejicerer, potui moritura videri.  
 Omnia fecissem. quorum si singula duram  
 Flectere non poterant, potuissent omnia, mentem.  
 Forsitan & missi sit quædam culpa ministri ;  
 Non adiit aptè : non legit idonea, credo, 610  
 Tempora : nec petiit horamque animumque vacantem.  
 Hæc nocuere mihi. neque enim de tigride natus ;  
 Nec rigidas filices, solidumve in pectore ferrum,  
 Aut adamanta gerit. nec lac bibit ille lænæ.  
 Vincetur. repetendus erit. nec tædia cœpti 615  
 Ulla mei capiam ; dum spiritus iste manebit.  
 Nam primum (si (9) fata mihi revocare liceret)  
 Non cœpisse fuit : cœpta expugnare, secundum est.  
 Quippe nec ille potest (ut jam mea vota relinquam)  
 Non tamen ausorum semper memor esse meorum. 620  
 Et, quia desierim, leviter voluisse videbor :  
 Aut etiam tentâsse illum, insidiisque petisse.  
 Vel certè non hōc, qui plurimus urit & uffit  
 Pectora nostra, Deo, sed victa libidine credar.

(9) *facta*

Denique

METAMORPHOSEΩN LIB. IX. 367

Denique jam nequeo nil commisisse nefandum, 625  
 Et scripsi, & petii : temerata est nostra voluntas.  
 Ut nihil adjiciam, non possum innoxia dici.  
 Quod superest, multum est in vota, in crimina parvum.  
 Dixit : & (10) (incertæ tanta est discordia mentis)  
 Cùm pigeat tentasse, libet tentare : modumque 630  
 Exit : & infelix committit sæpe repelli.  
 Mox ubi finis abest ; patriam fugit ille, nefasque :  
 Inque peregrinâ ponit nova mœnia terrâ.  
 Tum verò mœstam totâ Miletida mente  
 Defecisse ferunt, tum verò à pectore vestem 635  
 Deripuit, planxitque suos furibunda lacertos.  
 Jamque palàm est demens ; inconcessamque fatetur  
 Spem Veneris, finè quâ patriam, invisosque penates  
 Deferit ; & profugi sequitur vestigia fratris.  
 Utque tuo motæ, proles Semeleïa, thyrsos 640  
 Ismariaë celebrant repetita triennia Bacchæ ;  
 Byblida non aliter latos ululasse per agros  
 Bubasides videre nurus : quibus illa relictis  
 Caras ; & armiferos Lelegas, Lyciamque pererrat.  
 Jam Cragon, & Lymiren, Xanthique reliquerat undas,  
 Quoque Chimæra jugo mediis in partibus ignem, 646  
 Pectus & ora leæ, caudam serpentis habebat.  
 Deficiunt sylvæ : cùm tu lassata sequendo  
 Procidis ; &, durâ positis tellure capillis,  
 Bybli, taces ; frondesque tuo premis ore caducas. 650  
 Sæpe etiam Nymphæ teneris Lelegeïdes ulnis  
 Tollere conantur : sæpe, ut moderetur amori,  
 Præcipiunt ; furdæque adhibent solatia menti.  
 Muta jacet ; viridesque suis terit unguibus herbas  
 Byblis ; & humectat lacrymarum gramina rivo. 655  
 Naidas his venam, quæ nunquam arescere posset,  
 Supposuisse ferunt, quid enim dare majus habebant ?  
 Protinus, ut secto piceæ de cortice guttæ,  
 Utve tenax gravidâ manat tellure bitumen ;  
 Utve sub adventum spirantis lene Favonî 660  
 Sole remollefcit, quæ frigore constitit unda,

(10) *inceste*



Sic lacrymis consumpta suis Phœbeia Byblis  
 Vertitur in fontem, qui nunc quoque vallibus illis  
 Nomen habet dominæ ; nigrâque sub ilice manat.

## EXPLANATION.

ANTONINUS Liberalis (1), and Ovid, have writ the History of the extravagant Passion, which Byblis had for her Brother Caunus ; and embellished it with one Circumstance, which is merely the Fruit of their Imagination. They make her travel over several Countries, in search of her Brother, who flies from her, and lead her at last into *Caria* ; where, according to the first Author, she was changed into a Hamadryad, just as she went to throw herself from the Top of a Mountain ; And, according to the Second, into a Fountain ; which has since born her Name. They ought, on the contrary, to have told us, that this Adventure happened in *Caria* it self ; since it is certain, according to the Testimony of Apollodorus (2), and Pausanias (3), that Miletus her Father, went from the Island of *Crete*, to lead a Colony into *Caria*, where he conquered a City, to which he gave his Name. Pausanias adds, that all the Men of that City, being killed during the Siege, the Conquerors married their Wives and Daughters. Miletus had for his Share, *Cyanea*, the Daughter of *Mæander* ; and of that Marriage, *Caunus*

and *Byblis* were born. That Princess, having conceived a criminal Passion for her Brother, obliged him to quit his Father's Court, that he might avoid the Importunities of her Passion, upon which she died with Grief. As she often went to weep by a Fountain, which was without the Town ; those who writ of that Adventure, published, that she was changed into a Fountain, which in reality had her Name afterwards. Pausanias says (4) only, that in the Country of the *Milesians*, was the Fountain *Byblis*, near which happened the famous Adventure, of the Amours of that Princess. *Conon*, in *Photius*, says, that it was *Caunus* that fell in Love with *Byblis*, and that she hanged herself upon a Walnut-Tree. *Ovid*, who followed the common Tradition, in his *Metamorphoses*, allows in his *Art of Love*, that she hanged herself ;

*Arsit, & est laqueo fortiter ultia  
 nefas.*

*Miletus* lived in the Time of *Minos* the First, and, according to some Authors, married his Daughter *Acallis* ; but being embroiled with his Father in Law, was obliged to leave the Island

(1) *Met. Cap. xxx.*

(2) *Lib. iii.*

(3) *In Achaicis. Strabo, Lib. x.* says, that the Colony of *Cretans* was commanded by *Sarpedon*, who built the old *Miletus* ; and according to him, the Founder of the new City, of that Name, was called *Néleus*.

(4) *In Achaicis.*

METAMORPHOSEON LIB. IX. 369

Island of *Crete*, and retire into the *Foible* of the Fair-Sex; but *Caria*. Thus, the Epoch of he enters into Details, too delicate for Chastity to follow him through. Happy are those, who have marked in the foregoing Book, will serve to fix the in reading them, can make use of the Instructions he gives young Women, in warning them to regulate their Passions. Time, to which we should refer the History, I have just related. Ovid has writ this Fable, with all the Art of a Man, who was perfectly acquainted with

F A B. XI. Iphis ex virgine in Puerum.

ARGUMENT.

*Lygdus commands his Wife Telethusa, who is with Child, to destroy the Infant, if it should happen to be a Girl; Isis appears to her in a Dream, forbids her to obey, and promises her Protection. Telethusa is delivered of a Daughter, that was called Iphis, and passed for a Son, who afterwards marries Ianthe; and Isis, to reward her Mother's Piety, transforms her into a Man.*

FAMA novi centum Cretæas forsitan urbes 665  
 Implèffet monstri; si non miracula nuper  
 Iphide mutatâ Crete propiora tulisset.  
 Proxima Gnosfiaco nam quondam Phœstia regno  
 Progeniit tellus. ignoto nomine Lygdum;  
 Ingenuâ de plebe virum. nec census in illo 670  
 Nobilitate sua major: sed vita fidesque  
 Inculpata fuit. gravidæ qui conjugis aures  
 Vocibus his movit: cum jam prope partus adesset:  
 Quæ voveam duo sunt: minimo ut relevare labore;  
 Utque marem parias. onerosior altera fors est: 675  
 Et vires (1) Natura negat. quod abominor, ergo  
 Edita fortè tuo fuerit si foemina partu;  
 (Invitus mando: pietas, ignosce) necetur.  
 Dixerat: & lacrymis vultum lavere profusus,

(1) *Fortuna*

Tam qui mandabat, quàm cui mandata dabantur. 680  
 Sed tamen usque suum vanis Telethusa maritum  
 Sollicitat precibus ; ne spem sibi ponat in arcto.  
 Certa sua est Lygdo sententia. jamque ferendo  
 Vix erat illa gravem maturo pondere ventrem ;  
 Cum medio noctis spatio, sub imagine somni, 685  
 Inachis ante torum, pompâ comitata suorum,  
 Aut stetit, aut visa est. inerant lunaria fronti  
 Cornua, cum spicis nitido flaventibus auro,  
 Et regale decus ; cum quâ latrator Anubis,  
 Sanctaque Bubastis, variusque coloribus Apis : 690  
 Quique premit vocem, digitoque silentia suadet ;  
 Sistraque erant, nunquamque latis quæsitus Osiris,  
 Plenaque somniferi serpens peregrina veneni.  
 Cum velut excussam somno, & manifesta videntem  
 Sic affata Dea est : Pars ô Telethusa mearum, 695  
 Pone graves curas ; mandataque falle mariti.  
 Nec dubita, cum te partu Lucina levârit,  
 Tollere quicquid erit. Dea sum auxiliaris, opemque  
 Exorata fero. nec te coluisse quereris.  
 Ingratum numen. monuit, thalamoque recessit. 700  
 Læta toro surgit, purasque ad sidera supplex  
 Cressa manus tollens, rata sint sua visa precatur.  
 Ut dolor increvit ; seque ipsum pondus in auras  
 Expulit, & nata est ignaro scœmina patri ;  
 Jussit ali mater, puerum mentita : fidemque 705  
 Res habuit : neque erat facti nisi conscia nutrix.  
 Vota pater solvit, nomenque imponit avitum.  
 Iphis avus fuerat. gavisa est nomine mater,  
 Quod commune foret, nec quenquam falleret illo.  
 Impercepta piâ mendacia fraude latebant. 710  
 Cultus erat pueri : facies, quam sive puellæ,  
 Sive dares puero, fieret formosus uterque.  
 Tertius interea decimo successerat annus ;  
 Cum pater, Iphi, tibi flavam despondet Ianthen,  
 Inter Phœstiasdas quæ laudatissima formæ 715  
 Dote fuit virgo, Dictæo nata Teleste.  
 Par ætas, par forma fuit : primasque magistris  
 Accipere



Accepere artes, elementa ætatis, ab iisdem.  
 Hinc amor ambarum tetigit rude pectus : & æquum  
 Vulnus utrique tulit. sed erat fiducia dispar. 720  
 Conjugii pactæque exspectat tempora tædæ,  
 Quamque virum putat esse, suum fore credit Ianthæ.  
 Iphis amat, quâ posse frui desperat, & auget  
 Hoc ipsum flammæ : ardetque in virgine virgo.  
 Vixque tenens lacrymas, Quis me manet exitus, inquit,  
 Cognita quam nulli, quam prodigiosa, novæque 726  
 Cura tenet Veneris ? si Dî mihi parcere vellent ;  
 [Perdere debuerant : si non (2) & perdere vellent ;]  
 Naturale malum saltē, & de more dedissent.  
 Nec vaccam vaccæ, nec equas amor urit equarum. 730  
 Urit oves aries : sequitur sua fœmina cervum.  
 Sic & aves coeunt : interque animalia cuncta  
 Fœmina fœmineo correpta cupidine nulla est.  
 Vellem nulla forem. ne non tamen omnia Crete  
 Monstra ferat ; taurum dilexit filia Solis, 735  
 Fœmina nempe mærem. meus est furiosior illo,  
 Si verum profiteamur, amor. tamen illa secuta est  
 Spem Veneris : tamen illa dolis & imagine vaccæ  
 Passa bovem est : & erat, qui deciperetur, adulter.  
 Huc licet è toto solertia confluat orbe, 740  
 Ipse licet revolet ceratis Dædalus alis ;  
 Quid faciet ? num me puerum de virgine doctis  
 Artibus efficiet ? num te mutabit Ianthæ ?  
 Quin animum firmas, teque ipsa recolligis, Iphi :  
 Consilii que inopes & stultos excutis ignes ? 745  
 Quid sis nata vide : (nisi te quoque decipis ipsam)  
 Et pete quod fas est : & ama, quod fœmina debes,  
 [Spes est quæ (3) capiat : spes est quæ pascat amorem,]  
 Hanc tibi res adimit : non te custodia caro  
 Arcet ab amplexu, nec cauti cura (4) mariti, 750  
 Non patris asperitas, non se negat ipsa roganti.  
 Nec ramen est potiunda tibi : nec, ut omnia fiant,  
 Esse potes felix ; ut Dique hominesque laborent.  
 [Nunc quoque votorum pars (5) nulla est vana meorum :

(2) me

(3) faciat :

(4) magistri,

(5) una

B b 2

Dique

Disque mihi faciles, quidquid valuer, dederunt.] 755  
 Quodque ego, vult genitor, vult ipsa, focerque futurus :  
 At non vult Natura, potentior omnibus istis ;  
 Quæ mihi sola nocet. venit ecce optabile tempus :  
 Luxque jugalis adest : ut jam mea fiat Ianthe ;  
 Nec mihi continget. mediis sitiemus in undis. 760  
 Pronuba quid Juno, quid ad hæc, Hymenæe, venitis  
 Sacra ; quibus qui ducat abest, ubi nubimus ambæ ?  
 Pressit ab his vocem. nec lenius altera virgo  
 Æstuat : utque celer venias, Hymenæe, precatur.  
 Quod petit hæc, Telethusa timens, modò tempora differt :  
 Nunc ficto languore moram trahit. (6) omnia sæpe, 766  
 Visaque causatur. sed jam consumserat omnem  
 Materiam ficti : dilataque tempora tædæ  
 Institerant ; unusque dies restabat : at illa  
 Crinalem capiti vittam natæque sibi 770  
 Detrahit : & passis aram complexa capillis,  
 Isi, Parætonium, Mareoticaque arva, Pharonque  
 Quæ colis, & septem digestum in cornua Nilum ;  
 Fer, precor, inquit, opem : nostroque medere timori.  
 Te Dea, te quondam, tuæque hæc insignia vidi : 775  
 Cunctaque cognovi ; comitesque, facesque, sonumque  
 Sistrorum : memorique animo tua jussa notavi.  
 Quòd videt hæc lucem, quòd non ego punior ipsa ;  
 Consilium, monitumque tuum est. miserere duarum,  
 Auxilioque juva. lacrymæ sunt verba secutæ. 780  
 Visa Dea est movisse suas (& moverat) aras.  
 Et templi tremuere fores, imitataque Lunam  
 Cornua fulserunt ; crepuitque sonabile sistrum.  
 Non secura quidem, fausto tamen omine læta  
 Mater abit templo. sequitur comes Iphis euntem, 785  
 Quàm solita est, majore gradu : nec candor in ore  
 Permanet ; & vires augentur ; & acrior ipse est  
 Vultus : & incomtis brevior mensura capillis.  
 Plusque vigoris adest, habuit quàm fœmina. jam, quæ  
 Fœmina nuper eras, puer es. date munera templis : 790  
 Nec timidâ gaudete fide. dant munera templis.

# METAMORPHOSEΩN LIB. IX. 373

Addunt & titulum : titulus breve carmen habebat :  
 Dona puer solvit, quæ fœmina voverat, Iphis.  
 Postera lux radiis latum patefecerat orbem :  
 Cum Venus, & Juno, sociosque Hymenæus ad ignes  
 Conveniunt : potiturque sua puer Iphis Ianthæ. 796

## EXPLANATION.

THE Fable of Iphis, changed from a young Woman to a Man, of which Ovid lays the Scene in *Crete*, is one of those Facts, upon which History is entirely silent. Had the Poet a mind, to shew us by it, a Disguise carried on, even to the Point of Marriage? Or one of those extraordinary Appearan-

ces, mentioned in the Books of Physic? Or did he only intend to let us know, that the Gods recompense Piety? Whatever it be, this Fable may have it's Foundation in Nature itself: Sexes have often been hard to distinguish, 'till several Years after Birth.





P. OVIDII NASONIS  
METAMORPHOSEON

LIBER X.

FAB. I. Eurydices mors.

ARGUMENT.

*Eurydice, the Wife of Orpheus, sporting in a Field one day, with some other Nymphs, is bit by a Serpent, of which she immediately dies.*

**I**NDE per immensum croceo velatus amictu  
Aëra digreditur, Ciconumque Hymenæus ad oras  
Tendit; & Orpheâ nequicquam voce vocatur.  
Adfuit ille quidem: sed nec sollennia verba,  
Nec lætos vultus, nec felix attulit omen.  
Fax quoque, quam tenuit, lacrymoso stridula fumo,  
(1) Utque fuit, nullos invenit motibus ignes.  
Exitus auspicio gravior: nam nupta, per herbas  
Occidit, in talum serpentis dente recepto.

( ) Usque fuit, nullosque &c.

FAB. II. Orpheus apud Inferos. Anonymus  
quidam, item Olenus & Lethæa in Lapides.

ARGUMENT.

*Orpheus, after having mourned for Eurydice, re-  
solv'd to go down to Hell in Quest of her. Pluto  
and the Fates consent to her Return, on Condi-  
tion that Orpheus should not look at her, 'till he  
were*

were out of their Dominions. His Curiosity gets the better of him, he takes one Look of her, and she is immediately snatched away from him for ever. Ovid relates upon this Occasion, the Story of a Shepherd, who was turned into a Rock, with a Look of Cerberus; and the Fable of Olenus and Lethæa, who were transformed into Stones.

QUAM fatis ad superas postquam Rhodopeius auras  
 Deflevit vates; ne non tentaret & umbras,  
 Ad Styga Tænariâ est ausus descendere portâ.  
 Perque leves populos simulacraque functa sepulcris  
 Persephonen adiit, inamœnaque regna tenentem 15  
 Umbrarum dominum: pulsisque ad carmina nervis,  
 Sic ait: O positi sub terrâ numina mundi,  
 In quem recidimus, quicquid mortale creamur;  
 Si licet, &, falsi positis ambagibus oris,  
 Vera loqui sinitis; non huc, ut opaca viderem 20  
 Tartara, descendi; nec uti villosa colubris  
 Terna Medusæi vincirem guttura monstri.  
 Causa viæ conjux: in quam calcata venenum  
 Vipera diffudit; crescentesque abstulit annos.  
 Possè pati volui: nec me tentasse negabo. 25  
 Vicit Amor. superâ Deus hic bene notus in orâ est.  
 An sit & hîc, dubito: sed & hîc tamen auguror esse.  
 (1) Famaque si veteris non est mentita rapinæ,  
 Vos quoque junxit Amor, per ego hæc loca plena timoris,  
 Per Chaos hoc ingens, vâstique silentia regni, 30  
 Eurydices oro properata retexite fila.  
 Omnia debemur vobis: paulumque morati,  
 Seriùs aut citiùs sedem properamus ad unam.  
 Tendimus huc omnes. hæc est domus ultima: vosque  
 Humani generis longissima regna tenetis. 35  
 Hæc quoque, cùm justos matura peregerit annos,

(1) Famaque si veterem non est mentita rapinam,  
 Vos quoque vicit Amor.

## 376 P. OVIDII NASONIS

Juris erit vestri. pro munere poscimus usum.  
 Quodd si fata negant veniam pro conjuge, certum est  
 Nolle redire mihi. letho gaudete duorum.  
 Talia dicentem, nervosque ad verba moventem, 40  
 Exsangues flebant animæ. nec Tantalus undam  
 Captavit refugam: stupuitque Ixionis orbis.  
 Nec carpere jecur volucres, urnisque vacarunt  
 Belides: inque tuo sedisti, Sisyphæ, saxo.  
 Tum primùm lacrymis victarum carmine fama est 45  
 Eumenidum maduisse genas: nec regia conjux  
 Sustinet oranti, nec qui regit ima, negare:  
 Eurydicenque vocant. umbras erat illa recentes  
 Inter: & incessit passu de vulnere tardo.  
 Hanc simul, & legem Rhodopeius accipit heros, 50  
 Ne flectat retro sua lumina; donec Avernas  
 Exierit valles: aut irrita dona futura.  
 Carpitur acclivus per muta silentia trames,  
 Arduus, obscurus, caligine densus opacâ.  
 Nec procul absuerunt telluris margine summæ. 55  
 Hic, ne deficeret, metuens, avidusque videndi,  
 Flexit amans oculos: & protinus illa relapsa est.  
 Brachiaque intendens, prendique & prendere (2) certans,  
 Nil nisi cedentes infelix arripit auras. 60  
 Jamque iterum moriens non est de conjuge quicquam  
 Quæstæ suo: quid enim (3) sese quereretur amatam?  
 Supremumque vale, quod jam vix auribus ille  
 Acciperet, dixit: revolutaque rursus eodem est.  
 Non aliter stupuit geminâ nece conjugis Orpheus;  
 Quàm tria qui timidus, medio portante catenas, 65  
 Colla canis vidit: quem non pavor antè reliquit,  
 Quàm natura prior, saxo per corpus oborto:  
 Quique in se crimen traxit; voluitque videri  
 Olenos esse nocens: tuque ô confisa figuræ,  
 Infelix Lethæa, tuæ; junctissima quondam 70  
 Pectora, nunc lapides, quos humida sustinet Ide.  
 Orantem, frustra iterum transire volentem,  
 Portitor arcuerat. septem tamen ille diebus

(2) *certans,*(3) *nisi se.*



Squalidus in ripâ, Cereris sine munere, sedit.  
 Cura dolorque animi, lacrymæque alimenta fuere. 75  
 Esse Deos Erebi crudeles questus, in altam  
 Se recipit Rhodopen, pulsumque Aquilonibus Hæmon,  
 Tertius æquoreis inclusum Piscibus annum  
 Finierat Titan : omnemque refugerat Orpheus  
 Fœmineam Venerem ; seu quodd male cesserat illi ; 50  
 Sive fidem dederat. multas tamen ardor habebat  
 Jungere se vati ; multæ doliere repulsæ.  
 Ille etiam Thracum populis fuit auctor, amorem  
 In teneros transferre mares : citraque juventam  
 Ætatis breve ver, & primos carpere flores.

EXPLANATION.

THO' Ovid has separated the Adventures of Orpheus, whose Death he does not relate, till the Beginning of the Eleventh Book ; I thought proper to collect here, what History furnishes us with upon that Subject.

Orpheus is one of the most celebrated Persons of Antiquity, yet there is not any, about whom Authors are more divided : Let us endeavour, however, to relate what seems most likely to be true, in his History, by freeing it from the Fables, with which it has been mixed.

As Poetry and Music were, in his Time, but in a very low Degree of Perfection in Greece, and as he excelled in both those Arts ; it was therefore said, that he was the Son of Apollo and the Muse Calliope : It was added, that he charmed Lyons and Tygers, and made even the Trees sensible of the Harmony

of his Lyre: Hyperboles, which denote the Charms of his Eloquence, which he employ'd to cultivate the Genius of an ignorant People ; and the Beauty of his Poetry, which, according to Diodorus Siculus (1), and Horace (2), gave rise to the Fable:

*Silvestres homines, sacer, interpresque Deorum,  
 Cædibus & victu sædo deterruit  
 Orpheus,  
 Dictus ob hoc, lenire Tygres rabidosque Leones.*

Mr. Loercher brings him from Asia into Thrace ; and pretends, that it was Orpheus, who, with Eumolpus and Linus, carried Poetry and Music into Greece, the Use of which was 'till then, unknown in that Country ; and that this was the Occasion, that so many Fables were published concerning them : He adds, that they introduced there, the Worship of Ceres, of Mars, and

(1) Lib. iv.

(2) Horat. Art. Poet.

and the Orgies, and other Feasts of Bacchus; which from their Institutor, took the Name of *Orphica*. Orpheus joined the Office of High Priest, to the Quality of King; thus Horace gives him the Title, of *Interpreter of the Gods*: It was he that made public Vows, for the Deliverance of the Argonauts from a dangerous Tempest. He had learned in *Ægypt*, where he travelled, the Mysteries and Ceremonies of the ancient Religion of the *Ægyptians*; and he ought to be regarded, as the Father of the Theology, of the ancient Greeks. If we believe St. Justin in the Case, he had learned from the Hebrews, who were then in *Ægypt*, the knowledge of the true God.

Queen Eurydice, his Wife, dying very young, he was inconsolable for the Loss of her. We have just seen in what manner Ovid describes his Grief, and we may read what Virgil says of it, in the fourth Book of his *Georgics*;

*Te, dulcis conjux, te, solo in lit-*  
*toꝛe secum,*  
*Te, veniente die, te, decedente*  
*canebat.*

To alleviate his Grief, he went into *Thesprotia*, where they had Incantations, to raise the Ghosts of the Dead. Deceived by a Phantom, which appeared to him, he died of Grief; or at least, according to some Authors, renounced the Society of Mankind for ever, and retired to the Mountains of *Thrace*.

This Journey gave Occasion to feign, that he descended into Hell. He gave the same Idea of that Voyage himself, in his Poem on the Argonauts (3), which is not the Work that we have at present under that Name. Pausanias (4) confirms what I have said of that Voyage, which has given Rise to so many Fables. "There are Writers, says that Author, who pretend that Orpheus, having lost his wife, went into *Thesprotia*, where there was an Oracle of the Dead." Diodorus Siculus says, that he had learned from the *Ægyptians*, the System of the Internal World. However Tzetzes (5) affirms, that the History is founded on this Circumstance, that Orpheus cured his Wife, of the Bite of a Serpent, which was thought mortal. The Poets only gave an ingenious Turn to the Story, in saying, that he had delivered her from Hell. The same Author adds, that Orpheus had also learned in *Ægypt*, the unlucky Art called Magic, which was there very much in Vogue; and especially, the Art of charming Serpents.

Orpheus, after this Misfortune, retiring to Mount *Rhodope*, endeavoured to calm his Grief; when the Bacchants, to be revenged for his Contempt of them, went to seek him in his Retreat, and tore him in Pieces, just as Ovid relates it: And this is what gave rise to the Fable, which says, that Venus, exasperated against Calliope, the

(3) That Poem on the Argonauts, was written by Onomacritus, who lived in the Time of Pisistratus.

(4) In *Bæot.*

(5) *Cbil. l. Hist. V.*

the Mother of Orpheus, for having adjudged to Proserpine, the Possession of Adonis, made the Women of *Thrace*, so much in Love with the Son, that each of them striving to pull him to herself, they tore him in Pieces amongst them. If we believe an ancient Author in the Matter, cited by Hygin (6), Orpheus was killed by the Stroke of a Thunder-Bolt, as he accompanied the Argonauts; Apollodorus (7) tells us the same Thing. It is easy, after what I have said, concerning that Expedition, to know the Time in which he reigned; for Diodorus Siculus (8) pretends, that he was one of the Kings of *Thrace*. In spite of these Authorities, there are ancient Authors, amongst whom are Aristotle and Cicero (9), who pretend, that there never was any such Man as Orpheus. Vossius (10) assures us, that the Phœnician Word *Ariph*, which signifies *learned*, gave rise to the Fable of Orpheus; or else, according to Mr. Furrer, the Hebrew Word *Rapha*, which is as much as to say, *to cure*, is what made that pretended Orpheus, pass for a great Physician. Monsieur Le Clerc pretends, that by confounding two Greek Words, it was said, that Orpheus was an able Singer, instead of saying,

that he was an Enchanter, or Magician; and the Hymns, which are attributed to him, resemble rather Conjurations, than Divine Odes. Whatever stress may be laid on these Etymologies, it is certain, if we believe the Ancients in the Case; that it was Orpheus, who first established the Worship of the Gods, especially that of Bacchus, as we read in Apollodorus (11). It was he, that introduced the Expiation of Crimes, the Conjuring up of Ghosts, and brought Magic into request in *Greece*. It was he, also, according to Lucian, who taught the first Elements of Astronomy. And, in a Word, Music is indebted to him, for the great Progress it made afterwards. Several Works are likewise attributed to him, which are now no longer in being; amongst which are reckoned, a Poem upon the War of the Giants, another, upon the Rape of Proserpine, and one upon the Labours of Hercules; without mentioning several others. It was even believed, that Orpheus, after his Death, was put in the Rank of Demi-Gods and Heroes; and, if we can give Credit to Philostratus (12) in the Affair, his Head gave Responses at *Lesbos*.

(6) *Astron. Poet. Chap. VII.*

(7) *Lib. I.*

(8) *Lib. IV.*

(9) *De Nat. Deorum Lib. I.*

(10) *De Poet. Cap. III. § 3.*

(11) *Lib. I.*

(12) *In his Philoſophis.*



## F A B. III. Attis in Pinum.

## A R G U M E N T.

*Orpheus retiring to Mount Rhodope, draws after him all kinds of Creatures, Rocks and Trees, by the Charms of his Music. The Pine, only known, since the Transformation of Attis into that Tree, was also among his Train.*

**C**OLLIS erat, collemque super (1) planissima campi  
 Area : quam viridem faciebant graminis herbæ.  
 Umbra loco deerat. quâ postquam parte refedit  
 Dīs genitus vates, & fila sonantia movit ;  
 Umbra loco venit. non Chaonis abfuit arbos, 90  
 Non nemus Heliadum, non frondibus esculus altis,  
 Nec tiliæ molles, nec fagus, & innuba laurus.  
 Et coryli fragiles, & fraxinus utilis hastis,  
 Enodisque abies, curvataque glandibus ilex,  
 Et platanus genialis, acerque coloribus impar, 95  
 Amnicolæque simul salices, & aquatica lotos,  
 Perpetuoque virens buxus, (2) tenuisque myricæ,  
 Et bicolor myrtus, & baccis cœrula tinus :  
 Vos quoque flexipedes hederæ venistis, (3) & unâ  
 Pampineæ vites, & amictæ vitibus ulmi : 100  
 Ornique, & piceæ, pomoque onerata rubenti  
 Arbutus, & lentæ victoris præmia palmæ :  
 Et succincta comas, hirsutaque vertice pinus ;  
 Grata Deūm matri ; siquidem Cybeleius Attis  
 Exiit hâc hominem, truncoque induruit illo. 105

(1) *placidissima*(2) *humilesque*(3) *— & unâ**Amictæ vites, & amicæ vitibus ulmi :*

## E X P L A N A T I O N.

THE History of Attis, is related by the Ancients, in so many different Ways, that it is not possible to reconcile them.

To avoid the Confusion and Difficulty, into which I should run myself, by a Discussion, equally disagreeable and useless ;

less; I thought it better to confine myself to two Traditions. The first, is that related by Di-  
odorus Siculus (1), the Sub-  
stance of which is this. Cy-  
bele falling in Love, with a  
young Shepherd named Attis,  
Meon King of *Phrygia*, and  
Father to that Princess, fearing  
this Intrigue would bring  
dishonour upon his Family, or-  
dered him to be put to Death.  
Cybele in despair, at the Loss  
of her Lover, left her Father's  
Palace; and, accompanied by  
Marfyas, crossed the Mountains  
of *Phrygia*. Apollo, that is  
to say, as the learned Vossius  
with a great deal of Reason pre-  
tends (2), some Priest of that  
God, touched with the Mis-  
fortunes, perhaps also, sensible  
of the Charms of that young  
Princess, took her with him  
into the Country of the Hyper-  
boreans, where she died. The  
Plague, some time after, ra-  
vaged all *Phrygia*, and the  
Oracle being consulted, re-  
turned Answer; that to make  
the Contagion cease, they must  
look for the Body of Attis, and  
give it funeral Rites, and also  
render Cybele, the same Ho-  
nours and Worship which they  
paid to the Gods: All which  
was performed with so much  
exactness, that in Process of  
Time, she became one of the  
greatest Divinities of Paga-  
nism.

Arnobius, Author of the se-  
cond Tradition (3), pretends,  
that Attis was a youth who kept  
Sheep; with whom Cybele,  
tho' in a very advanced Age,

fell in Love. But he, no more  
moved with her Rank and  
Quality, than with her wither-  
ed Charms, received her Ad-  
vances very coldly. Midas,  
King of *Pessinus*, observing  
the Pride and Haughtiness,  
with which that young Shep-  
herd treated Cybele, conceived  
great Hopes from it, and de-  
stined his Daughter Agdistis for  
him. As he feared the Resent-  
ment of the Queen, he had  
the Precaution, to cause the  
Gates of the City to be shut,  
the Day that the Marriage was  
to be solemnized. But Cybele,  
being advertised of the Matter,  
hasted away to *Pessinus*, and  
forcing open the Gates, which  
the Fable expresses, by saying  
she shattered them to Pieces  
with one Blow of her Head,  
she entered the City with her  
Troops, made a great De-  
struction there, and meeting  
with Attis, who had hid him-  
self behind a Pine Tree, caused  
him to be castrated. Agdis-  
tis, not being able to outlive  
the Disgrace of her Lover,  
killed herself in Despair.

Servius (4), Lactantius, and  
St. Augustin, give us this Histo-  
ry, after another Manner; but  
it always appears, that it re-  
lates to the Love of a Queen,  
for a young Man, who despised  
her. Other Authors, cited by  
Arnobius, have mixed Circum-  
stances with this History, which  
are altogether impenetrable.  
Nana, say they, by touching a  
Pomegranate, or an Almond  
Tree, which grew from the Blood  
of Agdistis, whom Bacchus had  
killed

(1) Lib. I. (2) *De Orig. Idol.* Lib. I. Cap. XX. (3) Lib. IV. *Adv. Gent.*

(4) On the IX, Book of the *Æneid*.

killed, conceived Attis; who was afterwards so dear to Cybele, that she committed for his Sake, all those Follies which I have just mentioned.

All that can be concluded, from so intricate a Fable, is, that the Worship of Cybele, being introduced into *Phrygia*, Attis was one of her Priests; and as he castrated himself, the other Priests of that Goddess, who had the Name of *Galli*, and their chief Priest *Archigallus*, submitted to the same Operation. I will not

enter here, into a Detail of the Feasts of Cybele, whose Priests became extremely contemptible by their Debaucheries, and went begging from Town to Town, carrying upon their Breasts, the Image of that Goddess; as may be seen in some of their Statues, which Antiquity has preserved: especially in the *Archigallus*, in the Cabinet of Monsieur de Boze, which Father Montfaucon has had engraved, in the first Tome of his *Antiquity Explained*.

#### F A B. IV. Cyparissus in Cupressum.

##### ARGUMENT.

*Cyparissus is going to dispatch himself, for having killed by accident a Favourite Deer he had, but before he can execute his Design, Apollo transforms him into a Cypress.*

**A**DFUIT huic turbæ metas imitata cupressus,  
Nunc arbor, puer ante Deo dilectus ab illo,  
Qui citharam nervis, & nervis temperat arcus.  
Namque sacer Nymphis Carthæa tenentibus arva  
Ingens cervus erat: lateque patentibus altas 110  
Ipse suo capiti præbebat cornibus umbras:  
Cornua fulgebant auro: demissaque in armos  
Pendebant tereti gemmata monilia collo.  
Bulla super frontem parvis argentea loris  
Vineta movebatur: parilique ex ære nitebant 115  
Auribus in geminis circum cava tempora baccae.  
Isque metu vacuus, naturalique pavore  
Deposito, celebrare domos, mulcendaque colla,  
Quamlibet ignotis manibus, præbere solebat.  
Sed tamen ante alios, Cææ pulcherrime gentis, 120  
Gratus



Gratus erat ; Cyparisse, tibi. tu pabula cervum  
 Ad nova, tu liquidi ducebas fontis ad undam :  
 Tu modo texebas varios per cornua flores :  
 Nunc eques in tergo residens, huc latus & illuc  
 Mollia purpureis frænabas ora capistris. 125  
 Æstus erat, mediisque dies : Solisque vapore  
 Concava littorei fervebant brachia Cancri.  
 Fessus in herbosâ posuit sua corpora terrâ  
 Cervus : & arboreâ ducebat frigus ab umbrâ.  
 Hunc puer imprudens jaculo Cyparissus acuto 130  
 Fixit : &, ut sævo morientem vulnere vidit,  
 Velle mori statuit, quæ non solatia Phœbus  
 Dixit ? &, ut leviter, pro materiaque doleret,  
 Admonuit. gemit ille tamen : munusque supremum  
 Hoc petit à Superis ; ut tempore lugeat omni. 105  
 Jamque, per immensos egesto sanguine fletus,  
 In viridem verti cœperunt membra colorem ;  
 Et modò, qui niveâ pendebant fronte capilli,  
 Horrîda cælarîes fieri : sumtoque rigore  
 Sidereum gracili spectare cacumine cœlum. 140  
 Ingemuit, tristisque Deus, Lugebere nobis,  
 Lugebisque alios, aderisque dolentibus, inquit.

EXPLANATION.

CYPARISSUS, who, according to Ovid, was born at *Carthæa*, a Town in the Isle of *Cos* ; was a young Man, endued with great Talents for Poetry and the Polite Arts ; which made him pass for the Favorite of Apollo. His Metamorphosis into a Cypress, is founded on the resemblance of the Names, that Tree, being called by the Greeks, *Κυπάρισσος*. It was added to the Fable, that Apollo, to console himself, decreed the Cypress Tree should be the Sym-

bol of Sorrow ; that it should be at Funerals, and that it should not be planted any where, but about Graves and Tombs : Circumstances, which are only founded upon the Nature of that Tree, whose Branches, destitute of Leaves, have nothing in them, but what is doleful and melancholy. There are ancient Authors who pretend, that Cyparissus was also beloved, by the God Sylvanus ; for which Reason, we often see that God, with Branches of Cypress in his Hand.

## F A B. V. Jupiter in Aquillam.

## A R G U M E N T.

*Jupiter, charmed with the Beauty of Ganymede, transforms himself into an Eagle, to carry him off. He is taken up into Heaven, and made Cup-bearer to the Gods.*

**T**ALE nemus vates attraxerat: inque ferarum  
 Concilio medius, turbæ volucrumque sedebat.  
 Ut satis impulsas tentavit pollice chordas; 145  
 Et sensit varios, quamvis diversa sonarent,  
 Concordare modos; hōc vocem carmine (1) movit:  
 Ab Jove, Musa parens, (cedunt Jovis omnia regno)  
 Carmina nostra move. Jovis est mihi sæpe potestas  
 Dicta prius. cecini plectro graviore Gigantas, 150  
 Sparsaque Phlegræis victricia fulmina campis.  
 Nunc opus est levioꝛe lyrâ: puerosque canamus  
 Dilectos Superis; inconcessisq; puellas  
 Ignibus attonitas meruisse libidine pœnam. 154  
 Rex Superûm Phrygii quondam Ganymedis amore  
 Arsit: & inventum est aliquid, quod Jupiter esse,  
 Quàm quod erat, mallet. nullâ tamen alite verti  
 Dignatur; nisi quæ possit sua fulmina ferre.  
 Nec mora: percussis mendacibus aëre pennis  
 Abripit Iliaden. qui nunc quoque pocula miscet, 160  
 Invitâque Jovi nectar Junone ministrat.

(1) *rupit:*

## E X P L A N A T I O N.

THE Rape of Ganymede contains an Event, which may be thus explained. Trōs, King of Troy, having made several Conquests on his Neighbours, as Eusebius, Cedrenus, and Suidas relate; sent his Son Ganymede into Lydia, accompanied by several Lords of his Court, to offer Sacrifices in the Temple dedicated to Jupiter: Tantalus\*, who, was ignorant of the Trojan King's Designs, took his Men for Spies, and arresting

\* See Tantalus's Genealogy, Book xii. Exp. 4 & 5.

arresting young Ganymede, put him in Prison; so that what gave rise to the Fable, of Jupiter's carrying away Ganymede, in the Shape of an Eagle, was the arresting of him, in a Temple of Jupiter, by Order of a Prince, who carried an Eagle in his Colours. As to the rest, I can't tell for what Reason, Homer says, Jupiter made young Ganymede serve him as his Cup-Bearer; unless we suppose the Fable is founded on that young Prince's having served in that Employ, in the King of *Lydia's* Court: From which Circumstance, the Poets took Occasion to publish, that the Gods had placed him amongst the Stars; where, according to some Ancients, he forms the Sign *Aquarius*. However, it occasioned a long and bloody War, between those

two Kings; and, after their Death, *Ilus*, the Son of *Tros*, continued it against *Pelops*, the Son of *Tantalus*, and obliged him to quit his Kingdom, and retire to *Oenomaus* King of *Pisa*, whose Daughter he married, and had a Son by her, named *Atreus*. Thus we may say, *Paris*, the Great-Grandson of *Tros*, who was Brother of *Ganymede*, carried off *Helen*, by way of Reprizals on *Mene-laus*, the Great-Grandson of the Ravisher of *Ganymede*: and that *Agamemnon* made use of that Event, with great Address, to ingage the Greeks in a Quarrel, in which the Nation was but very little concerned; by putting them in mind of the Evils, his Family had suffered from the Kings of *Troy*.

F A B. VI. Hyacinthus in Florem.

ARGUMENT.

*Apollo playing with Hyacinthus, Boreas turns one of the Quoits out of its Course, which strikes the Youth on the Head, and kills him. His Blood is turned into the Flower which bears his Name.*

**T**E quoque, Amyclide, posuisset in æthere Phœbus;  
Tristia si spatium ponendi fata dedissent.  
Quâ licet, æternus tamen es: quotiesque repellit  
Ver hyemem, Piscique Aries succedit aquoso; 165  
Tu toties oreris: viridique in cespite flores.  
Te meus ante alios genitor dilexit: & orbis  
In medio positi caruerunt præside Delphi;

C c

Dum



## 386 P. OVIDII NASONIS

Dum Deus Eurotan, immunitamque frequentat  
 Sparten; nec citharæ, nec sunt in honore sagittæ. 170  
 Immemor ipse fui, non retia ferre recusat;  
 Non tenuisse canes; non per juga montis iniqui  
 Ipse comes: longaque alit assuetudine flammæ.  
 Jamque ferè medius Titan venientis & actæ  
 Noctis erat, spatioque pari distabat utrimque; 175  
 Corpora veste levant, & succo pinguis olivi  
 Splendescunt, latique ineunt certamina disci.  
 Quem prius ærias libratum Phœbus in auras  
 Misit, & oppositas disjecit pondere nubes.  
 Recidit in solidam longo post tempore terram 180  
 Pondus: & exhibuit junctam cum viribus artem.  
 Protinus imprudens, actusque cupidine ludi,  
 Tollere Tænarides orbem properabat: at illum  
 (1) Dura percussum subjecit in æra tellus  
 In vultus, Hyacinthe, tuos: expalluit æquè, 185  
 Ac puer, ipse Deus; collapsosque excipit artus:  
 Et modò te refovet; modò tristia vulnera siccant:  
 Nunc animam admotis fugientem sustinet herbis.  
 Nil profunt artes. erat immedicabile vulnus.  
 Ut si quis violas, riguove papaver in horto, 190  
 Liliaque infringat, fulvis hærentia virgis;  
 Marcida demittant subitò caput illa gravatum;  
 Nec se sustineant; spectentque cacumine terram.  
 Sic vultus moriens jacet; & defecta vigore  
 Ipsa sibi est oneri cervix; humeroque recumbit. 195  
 Laberis, Oebalide, primâ fraudate juventâ,  
 Phœbus ait: videoque tuum mea crimina vulnus.  
 Tu dolor es, facinusque meum. mea dextera leto  
 Inscribenda tuo est. ego sum tibi funeris auctor.  
 Quæ mea culpa tamen? nisi si luisse, vocari 200  
 Culpa potest. nisi culpa potest, & amâsse, vocari.  
 Atque utinam pro te vitam, tecumve liceret  
 Reddere! sed quoniam fatali lege tenemur;  
 Semper eris mecum, memorique hærebis in ore.  
 Te lyra pulsa manu, te carmina nostra sonabunt: 205

(1) *Dura percusso subjecit ab ære tellus &c.*

Flosque novus scripto gemitus imitabere nostros.  
 Tempus & illud erit, quo se fortissimus heros  
 Addat in hunc florem; folioque legatur eodem.  
 Talia dum vero memorantur Apollinis ore,  
 Ecce cruor, qui fusus humi signaverat herbam, 210  
 Desinit esse cruor: Tyrioque nitentior ostro  
 Flos oritur; formamque capit, quam lilia: si non  
 Purpureus color huic, argenteus esset in illis.  
 Non satis hoc Phœbo est; is enim fuit auctor honoris;  
 Ipse suos gemitus foliis inscribit: & ai ai 215  
 Flos habet inscriptum: funestaque littera ducta est.  
 Nec genuisse pudet Sparten Hyacinthon: honorque  
 Durat in hoc ævi: celebrandaque more priorum  
 Annua prælatâ redeunt Hyacinthia pompâ.

EXPLANATION.

HYACINTHUS, as Pausanias relates (1), was a young Prince, of the City *Amyclæ*, in *Laconia*. His Father Oebalus, whom the Author just cited, names Amycles, educated him with so much Care, that he was looked upon as the Favourite of Apollo, and the Muses. As he was one Day playing with his Companions, he unfortunately received a Stroke of a Quoit, on his Head, of which he died some time after. Some Poem, was very probably composed, on that Adventure; in which, it was said, to comfort his Parents and Relations, that Boreas, jealous of the Inclination which Apollo had for that young Prince, turned aside the Quoit, with which they played; and, it must be confessed, the Fiction is ingenious enough. The Lacedæmonians celebrated a solemn Feast every Year, near the Tomb of that Prince,

where they offered Sacrifices to him; nay, they instituted Games in Honour of him, which were called after his Name, and celebrated three Days successively, as we are told by Athenæus, who wrote a Description of them (2.) Pausanias speaks of the Tomb of that young Prince, upon which, he says, was the Figure of Apollo. His Metamorphosis into a Flower, of the same Name, is only a Romantic Episode. We are not very certain what the Hyacinth is. Dioscorides believes it to be the *Vaccinium*, which has a Flower of a Purple Colour, upon which are seen, tho' very imperfectly, the two Letters mentioned by Ovid. Whether it be so or not, this Fable shews us, what Idea the Pagans had of their Gods; since they did not scruple to attribute to them, the most infamous Vices. The Complaints

C c 2

of

(1) In *Lacœ*.

(2) Lib. iv.

of Apollo at the Death of the Subject of the most piquant  
Hyacinthus, have often been, Railleries against that God.  
amongst the Pagans themselves,

F A B. VII, & VIII. Cypri incolæ in Boves.  
Propætides in Lapides.

## A R G U M E N T.

*Venus incensed at the Ceraštæ for polluting the  
Island Cyprus, which was sacred to her, with  
the inhuman Sacrifices they offered to their Gods,  
transforms them into Bulls; and the Propætides,  
as a Punishment for their extravagant De-  
baucheries, are metamorphosed into Rocks.*

**A**T si fortè roges fœcundam Amathunta metalli,  
An genuisse velit Propætidas; abnuat æquè, 221  
Atque illos, gemino quondam quibus aspera cornu  
Frons erat; unde etiam nomen traxere Ceraštæ.  
Ante fores horum stabat Jovis hospitis ara,  
(1) Lugubris sceleris: quam si quis sanguine tinctam  
Advena vidisset; mactatos crederet illic 226  
Lactentes vitulos, Amathusiacasve bidentes:  
Hospes erat cæsus. sacris offensa nefandis,  
Ipsa suas urbes, Ophiustique arva parabat  
Deferere alma Venus. Sed quid loca grata, quid urbes  
Peccavere meæ? quod crimen, dixit, in illis? 231  
Exsilio pœnam potius gens impia pendat,  
Vel nece; vel si quid medium mortisque fugæque.  
Idque quid esse potest, nisi versæ pœna figuræ?  
Dum dubitat, quo mutet eos; ad cornua vultum 235  
Flexit: & admonita est hæc illis posse relinqui:  
Grandiaque in torvos transformat membra juvencos.  
Sunt tamen obscœnæ Venerem Propætides ausæ  
Esse negare Deam: pro quo sua, numinis irâ,  
Corpora cum formâ primæ vulgasse feruntur. 240

(1) *Illicibus celebris:*

Utque



Utque pudor cessit, sanguisque induruit oris,  
In rigidum parvo filicem discrimine versæ.

## EXPLANATION of FAB. VII, &amp; VIII.

THE Cerastræ, a People of the Island of *Cyprus*, were only said to have been changed into Bulls, to shew us the barbarous Nature and rustic Manners of those Islanders, who stained their Altars with the Blood of Strangers, whom they sacrificed to their Gods. A single Equivocation gave beginning to the Fable. The Island of *Cyprus*, as Bochart remarks (1), is surrounded with Promontories, which rise out of the Sea, and whose pointed Rocks appear at a Distance, like Horns, from whence it had the Name of *Cerastris*; the Greek Word *κέρας* signifying a Horn. Thus it was not, as Ovid pretends, for having been metamorphosed into Bulls, that

the Inhabitants of *Amathus* were called *Cerastræ*; but because they inhabited an Island, which had that Name.

The Propætidæ, who inhabited the same Island, were Women, who were very lewd and debauched. Justin, and several other Authors, say astonishing Things of a Custom in that Island, of prostituting young Virgins, in the very Temple of the Goddess *Venus*. Could they chuse a more suitable Manner of honouring a married Goddess, whom the whole Assembly of Gods had surprized in Adultery? It was, very probably, the unconcernedness of those Women for their Honour, that occasioned the Poets to change them into Rocks.

(1) *Chan. Lib. I. Cap. iii.*

F A B. IX. Pygmalionis statua eburnea in Virginem.

## A R G U M E N T.

*Pygmalion a famous Statuary, provoked by the dissolute Lives of the Propætidæ, throws off all Fondness for the Sex, and resolves on a perpetual Celibacy. He afterwards falls in Love with a Statue he had made. Venus, at his Request, animates it; he marries his newly inspired Mistress, and has a Son by her, who built the City of Paphos, which bears the Name of its Founder.*

**Q**UÆ quia Pygmalion ævum per crimen agentes  
 Viderat, offensus vitiis, quæ plurima menti  
 Fœmineæ Natura dedit, sine conjuge cœlebs 245  
 Vivebat : thalamique diu consorte carebat.  
 Interea niveum mirâ feliciter arte  
 Sculpsit ebur ; formamque dedit, quâ fœmina nasci  
 Nulla potest : operisque sui concepit amorem.  
 Virginis est veræ facies ; quam vivere credas : 250  
 Et, si non obftet reverentia, velle moveri.  
 Ars adeò latet arte suâ. miratur, & haurit  
 Pectore Pygmalion simulati corporis ignes.  
 Sæpe manus operi tentantes admovet, an sit  
 Corpus, an illud ebur : nec ebur tamen esse fatetur. 255  
 Oscula dat, reddique putat : loquiturque ; tenetque :  
 Et credit tactis digitos insidere membris :  
 Et metuit, pressos veniat ne livor in artus.  
 Et modò blanditias adhibet : modò grata puellis  
 Munera fert illi conchas, teretesque lapillos, 260  
 Et parvas volucres, & flores mille colorum,  
 Liliaque, pictasque pilas, & ab arbore lapsas  
 Heliadum lacrymas. ornat quoque vestibis artus :  
 Dat digitis gemmas ; (1) dat longa monilia collo.  
 Aure leves baccæ, redimicula pectore pendent. 265  
 Cuncta decent : nec nuda minùs formosa videtur.  
 Collocat hanc stratis conchâ Sidonide tinctis :  
 Appellatque tori sociam : acclinataque colla  
 Mollibus in plumis, tanquam sensura, reponit.  
 Festa dies Veneri, totâ celeberrima Cyprio, 270  
 Venerat : & pandis inductæ cornibus aurum  
 Conciderant ictæ niveâ cervice juvencæ ;  
 Thuraque fumabant : cum munere functus ad aras  
 Constitit ; & timidè, Si Di dare cuncta potestis ;  
 Sit conjux opto, (non ausus, eburnea virgo, 275  
 Dicere Pygmalion,) similis mea, dixit, eburnæ.  
 Sensit, ut ipsa suis aderat Venus aurea festis,  
 Vota quid illa velint : & amici numinis omen

(1) ——— *longoque &c.*

Flamma ter accensa est ; apicemque per aëra duxit.  
 Ut rediit ; simulacta suæ petit ille puellæ : 280  
 Incumbensque toro dedit oscula : visa tepere est.  
 Admovet os iterum : manibus quoque pectora tentat :  
 Tentatum mollescit ebur : positoque rigore  
 Subsidit digitis, ceditque : ut Hymettia sole  
 Cera remollescit, tractataque pollice multas 285  
 Flectitur in facies, ipsoque fit utilis usu.  
 Dum stupet ; & timidè gaudet ; fallique veretur ;  
 Rursus amans, rursusque manu sua vota retractat.  
 Corpus erat : saliunt tentatæ pollice venæ.  
 Tum vero Paphius plenissima concipit heros 290  
 Verba ; quibus Veneri grates agat : oraque tandem  
 Ore suo non falsa premit : dataque oscula virgo  
 Sensit ; & erubuit : timidumque ad (2) limina lumen  
 Attollens, pariter cum cœlo vidit amantem.  
 Conjugio, quod fecit, adest Dea. jamque coactis 295  
 Cornibus in plenum novies lunaribus orbem,  
 Illa Paphon genuit : de quo tenet insula nomen.

(2) *lumina*

EXPLANATION.

OVID seems here, to confound that Pygmalion, who fell in Love with a Statue of Marble, which he had made, with a King of *Tyre*, of the same Name ; yet, they were two very different Persons, as I shall shew in the History of Dido. The Person this Fable treats of, was a famous Statuary, who detesting the Women of *Cyprus*, for their infamous Debaucheries ; fell in Love with a Statue, which he himself had made. It was added, that Venus animated it, and that he had a Son by

it, named Paphus : who, in process of Time, built the City of *Paphos*, and caused a Temple, to be raised to the Goddess, to whom he owed his Being : Which, the *Marvellous* aside, is as much as to say ; Pygmalion having taken a great deal of Care, to form the Understanding and Mind of a young Person, whom an austere Retreat had kept at a Distance, from the Disorders that reigned in the Island, married her afterwards, and had a Son by her, named Paphus.



F A B. X. Myrrha in arborem sui nominis.  
Adonis ex illâ nascitur.

ARGUMENT.

*Myrrha, Daughter of Cinyras and Cenchris, having conceived an incestuous Passion for her own Father, and despairing of ever getting it satisfied, attempts to hang herself. Her Nurse surprises her, and prevents her Death. Myrrha, after repeated Intreaties, and Assurances of her Assistance, discovers to her the Cause of her Despair. The Nurse procures her, by a Stratagem, the desired Enjoyment of her Father; which he discovers, and pursues his Daughter with a Design to kill her. She flies her Father's Dominions, is delivered of Adonis, and transformed into a Tree.*

**E**DITUS hâc ille est, qui, si sine prole fuisset,  
Inter felices Cinyras potuisset haberi.  
Dira canam. procul hinc natæ, procul este parentes: 300  
Aut, mea si vestras mulcebunt carmina mentes,  
Desit in hâc mihi parte fides; nec credite factum:  
Vel, si credetis, facti quoque credite pœnam.  
Si tamen admissum finit hoc Natura videri;  
Gentibus Ismariis, & nostro gratulor orbi: 305  
Gratulor huic terræ, quòd abest regionibus illis,  
Quæ tantum genuere nefas. sit dives amomo,  
Cinnamaque, costumque suam, sudataque ligno,  
Thura ferat, floresque alios Panchaïa tellus;  
Dum ferat & Myrrham. tanti nova non fuit arbor. 310  
Ipse negat nocuisse tibi sua tela Cupido,  
Myrrha: facesque suas à crimine vindicat isto.  
Stipite te Stygio tumidisque adflavit Echidnis  
E. tribus una foror, scelus est odisse parentem:

Hic

Hic amor est odio majus scelus. undique lecti 315  
 Te cupiunt proceres; totoque Oriente juventus  
 Ad thalami certamen adest. ex omnibus unum  
 Elige, Myrrha, tibi; dum ne sit in omnibus unus.  
 Illa quidem sentit; foedoque repugnat amor:  
 Et secum, Quò mente feror? quid molior? inquit. 320  
 Dî, precor, & Pietas, sacrataque jura parentum,  
 Hoc prohibete nefas: scelerique resistite tanto;  
 Si tamen hoc scelus est. sed enim damnare negatur  
 Hanc Venerem pietas: coeuntque animalia nullo  
 Cætera (1) dilectu. nec habetur turpe juvencæ 325  
 Ferre patrem tergo: sit equo sua filia conjux;  
 Quasque creavit, init pecudes, caper: ipsaque cujus  
 Semine concepta est, ex illo concipit ales.  
 Felices, quibus ista licent! humana malignas  
 Cura dedit leges: & quod Natura remittit, 330  
 Invida jura negant. gentes tamen esse feruntur,  
 In quibus & nato genitrix, & nata parenti  
 Jungitur; (2) & pietas geminato crescit amore.  
 Me miseram, quòd non nasci mihi contigit illic,  
 Fortunæque loci lædor! quid in ista revolvor? 335  
 Spes interdictæ discedite. dignus amari  
 Ille, sed ut pater, est. ergo si filia magni  
 Non essem Cinyræ; Cinyræ concumbere possem.  
 Nunc quia tam meus est, non est meus; ipsaque damno  
 Est mihi proximitas. aliena potentior essem. 340  
 Ire libet procul hinc, patriosque relinquere fines,  
 Dum scelus effugiam. retinet malus error amantem;  
 Ut præsens spectem Cinyram; tangamque, loquarque,  
 Osculaque admoveam, si nil conceditur ultrà.  
 Ultrà autem sperare aliquid potes, impia virgo?  
 Nec, quot confundas & jura & nomina, sentis?  
 Tune eris & matris pellex, & adultera patris?  
 Tune soror gnati, genitrixque vocabere fratris?  
 Nec metues atro crinitas angue sorores,  
 Quas facibus sævis oculos atque ora petentes 350  
 Noxia corda vident? at tu, dum corpore non es

(1) dilectu.

(2) — ut pietas gemino concreseat amore.

Passa, nefas animo ne concipe : neve (3) potentis  
 Concubitu vetito Naturæ pollue fœdus.  
 Velle puta : res ipsa vetat. pius ille, memorque  
 Juris. &, ô vellem similis furor esset in illo! 355  
 Dixerat : at Cinyras, quem copia digna procorum,  
 Quid faciat, dubitare facit, scitatur ab ipsâ,  
 Nominibus dictis, cujus velit esse mariti.  
 Illa filet primò ; patriisque in vultibus hærens,  
 Æstuat : & tepido suffundit lumina rore. 360  
 Virginei Cinyras hæc credens esse timoris,  
 Flere vetat ; siccaturque genas ; atque oscula jungit.  
 Myrrha datis nimium gaudet : consultaque qualem  
 Optet habere virum ; Similem tibi, dixit. at ille  
 Non intellectam vocem collaudat ; &, Esto 365  
 Tam pia semper, ait. pietatis nomine dicto  
 Demisit vultus, sceleris sibi conscia, virgo.  
 Noctis erat medium ; curasque, & (4) pectora somnus  
 Solverat. at virgo Cinyreia pervigil igni  
 Carpitur indomito ; furiosaque vota retractat. 370  
 Et modò desperat ; modò vult tentare ; pudetque,  
 Et cupit ; &, quod agat, non invenit. utque securi  
 Saucia trabs ingens, ubi plaga novissima restat,  
 Quò cadat, in dubio est ; omnique à parte (5) timetur :  
 Sic animus vario labefactus vulnere nutat 375  
 Huc levis, atque illuc ; momentaque sumit utroque.  
 Nec modus aut requies, nisi mors, reperitur amoris.  
 Mors placet. erigitur : laqueoque innectere fauces  
 Destinat : &, zonâ summo de poste revinctâ,  
 Care vale Cinyra, causamque intellige mortis, 380  
 Dixit : & aptabat pallenti vincula collo.  
 Murmura verborum fidas nutricis ad aures  
 Pervenisse ferunt, limen servantis alumnæ.  
 Surgit anus, referatque fores : mortisque paratæ  
 Instrumenta videns, spatio conclamat eodem, 385  
 Seque ferit, scinditque sinus, ereptaque collo  
 Vincula dilaniat. tum denique flere vacavit ;  
 Tum dare complexus, laqueique requirere causam.

(3) parentis

(4) corpora

(5) minatur :



Muta filet virgo, terramque immota tuetur :  
 Et deprensa dolet tardæ conamina mortis. 390  
 Instat anus ; canosque suos, & inania nudans  
 Ubera, per cunas alimentaque prima precatur,  
 Ut sibi committat, quicquid dolet. illa rogantem  
 Adversata gemit. certa est exquirere nutrix :  
 Nec solam spondere fidem. Dic, inquit ; operumque 395  
 Me sine ferre tibi. non est mea pigra senectus.  
 Seu furor est ; habeo quæ carmine sanet, & herbis.  
 Sive aliquis nocuit ; magico lustrabere ritu.  
 Sive est ira Deum, sacris placabilis ira.  
 Quid rear ulterius ? certè fortuna domusque 400  
 Sospes, & in cursu est : vivunt genitrixque, paterque.  
 Myrrha, patre audito, suspiria duxit ab imo  
 Pectore. nec nutrix etiamnum concipit ullum  
 Mente nefas : aliquemque tamen præsentit amorem.  
 Propositique tenax, quodcunque sit, orat, ut ipsi 405  
 Indicet : & gremio lacrymantem tollit anili :  
 Atque ita complectens infirmis colla lacertis,  
 Sensimus, inquit ; amas : & in hóc mea (pone timorem)  
 Sedulitas erit apta tibi : nec sentiet unquam  
 Hoc pater. exsiluit gremio furibunda, torumque 410  
 Ore premens, Discede, precor ; miseroque pudori  
 Parce, ait. instanti, Discede, aut desine, dixit,  
 Quærere quid doleam. scelus est, quod scire laboras.  
 Horret anus ; tremulasque manus annisque metuque  
 Tendit : & ante pedes supplex procumbitumnæ. 415  
 Et modò blanditur ; modò, si non conscia fiat,  
 Terret : & indicium laquei, cœptæque minatur  
 Mortis : & officium (6) commissio spondet amori.  
 Extulit illa caput, lacrymisque implevit obortis  
 Pectora nutricis : conataque sæpe fateri, 420  
 Sæpe tenet vocem : pudibundaque vestibus ora  
 Textit : &, O, dixit, felicem conjugem matrem !  
 Hactenus : & gemit. gelidos nutricis in artus,  
 Ossaque (sensit enim) penetrat tremor : albaque toto  
 Vertice canities rigidis stetit hirta capillis. 425

(6) *confesso*

Multaque, ut excuteret diros, si posset, amores,  
 Addidit. (7) at virgo scit se non falsa moneri,  
 Certa mori tamen est; si non potiat amorato.  
 Vive, ait hæc; potiere tuo; non ausa, parente,  
 Dicere, conticuit: promissaque numine firmat. 430  
 Festa piæ Cereris celebrabant annua matres  
 Illa, quibus niveâ velatæ corpora veste  
 Primitias frugum dant, spicea ferta, suarum:  
 Perque novem noctes Venerem tactusque viriles  
 In vetitis numerant. turbâ Cenchreis in illâ 435  
 Regis abest conjux: arcanaque sacra frequentat.  
 Ergo legitimâ vacuus dum conjuge lectus;  
 Nacta gravem vino Cinyram malè sedula nutrix,  
 Nomine mentito, veros exponit amores:  
 Et faciem laudat. quæsitis virginis annis, 440  
 Par, ait, est Myrrhæ. quam postquam adducere jussa est,  
 Utque domum rediit, Gaude mea, dixit, alumna:  
 Vicinus. infelix non toto corpore sentit  
 Lætitiâ virgo; præsagaque pectora mœrent.  
 Sed tamen & gaudet. tanta est discordia mentis. 445  
 Tempus erat quo cuncta silent; interque Triones  
 Flexerat obliquo plaustrum temone Bootes.  
 Ad facinus venit illa suum. fugit aurea cœlo  
 Luna: regunt nigræ latitantia sidera nubes;  
 Nox caret igne suo. primos tegis Icare, vultus; 450  
 Erigoneque pio sacrata parentis amore.  
 Ter pedis offensi signo est revocata: ter omen  
 Funereus bubo letali carmine fecit.  
 It tamen: & tenebræ minuunt, noxque atra pudorem.  
 Nutricisque manum lævâ tenet; altera motu 455  
 Cæcum iter explorat. thalami jam limina tangit;  
 Jamque fores aperit; jam ducitur intus: at illi  
 Poplite succiduo genua intremuere: fugitque  
 Et color, & sanguis: animusque relinquit euntem.  
 Quoque suo propior sceleri, magis horret, & ausi 460  
 Pœnitet; & vellet non cognita posse reverti.  
 Cunctantem longæva manu deducit: & alto

(7) et

Admotam

Admotam lecto cum traderet, Accipe, dixit;  
 Ista tua est, Cinyra, devotaque corpora junxit.  
 Accipit obsceno genitor sua viscera lecto; 465  
 Virgineosque metus levat; hortaturque timentem.  
 Forsitan ætatis quoque nomine, Filia, dicat:  
 Dicat & illa, Pater; sceleri ne nomina desint.  
 Plena patris thalamis excedit: & impia diro  
 Semina fert utero; conceptaque crimina portat. 470  
 Postera nox facinus geminat. nec finis in illâ est.  
 Cum tandem Cinyras, avidus cognoscere amantem  
 Post tot concubitus, illato lumine vidit  
 Et scelus, & natam. verbisque dolore retentis,  
 Pendenti nitidum vaginâ deripit ensem. 475  
 Myrrha fugit, tenebris & cæcæ munere noctis  
 Intercepta neci: latosque vagata per agros,  
 Palmiferos Arabas, Panchæaque rura relinquit.  
 Perque novem erravit redeuntis cornua Lunæ,  
 Cum tandem terrâ requievit fessa Sabæâ. 480  
 Vixque uteri portabat onus. tum nescia voti,  
 Atque inter mortisque metus, & tædia vitæ,  
 Est tales (7) complexa preces: O si qua patetis  
 Numina confessis; merui, nec triste recuso  
 Supplicium. sed, ne violem vivosque superstes, 485  
 Mortuaque extinctos, ambobus pellite regnis:  
 Mutatæque mihi vitamque necemque negate.  
 Numen confessis aliquod patet. ultima certè  
 Vota suos habuere Deos: nam crura loquentis  
 Terra supervenit; ruptosque obliqua per ungues 490  
 Porrigitur radix longi firmamina trunci:  
 Ossaque robur agunt; mediâque manente medullâ  
 Sanguis it in succos; in magnos brachia ramos;  
 In parvos digiti: duratur cortice pellis.  
 Jamque gravem crescens uterum perstrinxerat arbor;  
 Pectoraque obruerat; collumque operire parabat; 496  
 Non tulit illa moram: venientique obvia ligno  
 Subfedit: mersitque suos in cortice vultus.  
 Quæ, quanquam amisit veteres cum corpore sensus,



398 P. OVIDII NASONIS

Flet tamen : & tepidæ manant ex arbore guttæ. 500  
Est honor & lacrymis : stillataque cortice Myrrha  
Nomen herile tenet, nullique tacebitur ævo.

At malè conceptus sub robore creverat infans :  
Quærebatque viam, quâ se, genitrice relictâ,  
Exereret. mediâ gravidus tumet arbore venter. 505  
Tendit onus matrem ; nec habent sua verba dolores :  
Nec Lucina potest parientis voce vocari.  
Nitenti tamen est similis ; curvataque crebros  
Dat gemitus arbor : lacrymisque cadentibus humet.  
Constitit ad ramos mitis Lucina dolentes : 510  
Admovitque manus : & verba puerpera dixit.  
Arbor agit rimas ; & fissâ cortice vivum  
Reddit onus ; vagitque puer : quem mollibus herbis  
Naiðes impositum lacrymis unxere parentis.  
Laudaret faciem Livor quoque. qualia namque 515  
Corpora nudorum tabulâ pinguntur Amorum,  
Talis erat ; sed, ne faciat discrimina cultus,  
Aut huic adde leves, aut illis deme pharetras.

F A B. XI. Adonidem diligit Venus.

ARGUMENT.

*Adonis is educated by the Naiðs. His Beauty is almost as fatal to Venus, as Cinyras's imagined Charms were to Myrrha ; and the Goddess's Passion, makes her traverse the same Wilds, in Pursuit of the Youth's Love, as his Mother had done, in flying her Father's Fury.*

**L** A B I T U R occultè, fallitque volatilis ætas :  
Et nihil est annis velocius. ille sorore 520  
Natus avoque suo, qui conditus arbore nuper,  
Nuper erat genitus ; modò formosissimus infans ;  
Jam juvenis, jam vir, jam se formosior ipso est :  
Jam placet & Veneri, matrisque ulciscitur ignes.  
Namque pharetratus dum dat puer oscula matri, 525  
Infcius

Inscius exstanti destrinxit arundine pectus.  
 Læsa manu natum Dea reppulit, altius actum  
 Vulnus erat specie : primoque fefellerat ipsam.  
 Capta viri formâ non jam Cythereia curat  
 Littora : non alto repetit Paphon æquore cinctam, 530  
 Piscosamque Chidon, gravidamve Amathunta metalli.  
 Abstinet & cœlo : cœlo præfertur Adonis.  
 Hunc tenet : huic comês est : assuetaque semper in umbrâ  
 Indulgere sibi, formamque augere colendo.  
 Per juga, per sylvas, dumosaque saxa vagatur 535  
 Nuda genu, vestem ritu succincta Dianæ ;  
 Hortaturque canes ; tutæque animalia prædæ,  
 Aut (1) pronos lepores, aut celsum in cornua cervum,  
 Aut agitat damas : à fortibus abstinet apris,  
 Raptoresque lupos, armatosque unguibus urfos 540  
 Vitat, & armenti saturatos cæde leones.  
 Te quoque, ut hos timeas, (si quid prodesse monendo  
 Possit,) Adoni, monet. Fortisque fugacibus esto,  
 Inquit : in audaces non est audacia tuta.

(1) *pavidos*

EXPLANATION of F A B. X, & XI.

MONSIEUR le Clerc (1), after Stephanus, Lucian, Phurnutus and several other Authors, explains the Fable of Myrrha and her Son Adonis, in this Manner. Cynnor or Cinyras, Grandfather of Adonis, having drunk one Day to Excess, fell asleep in a very indecent Posture. Mor or Myrrha, his Daughter-in-Law, and Wife of Ammon, seeing him in that Condition, with her Son Adonis, acquainted her Husband with it ; who telling it to Cinyras, that good Man was so full of Indignation, that he loaded Myrrha and Adonis with Curses. See at once the Foundation of the pretended

Incest of Myrrha, under which, Ovid has couched the indiscreet Curiosity of that young Princess. He also tells us, in the same Place, that Myrrha's Nurse, who favoured her, took Advantage of the Drunkenness of Cinyras. Myrrha, loaded with the Execrations of her Father, retired immediately into *Arabia*, where she remained some Time ; and because Adonis was educated there, our Poet took Occasion from thence to say, she was brought to bed of him in that Country. Her Metamorphosis into a Tree, was only invented, on Account of the Equivocation of her Name :

*Mor*

(1) *Bibl. Univers. Tom. III.*

*Mor*, in Arabic signifies Myrrh. from whom they were descended, by the very one, It is very probable, this Fable has no other Foundation, than of that Patriarch's three Sons, what Tradition had taught the who had drawn upon himself the Phœnicians, concerning Noah; his Father's Curse.

## F A B. XII. Venus &amp; Adonis.

## A R G U M E N T.

*After the Chase, Venus invites Adonis to a Poplar Shade, where she warns him of his Danger in hunting Lions, Wild-Boars, and such formidable Creatures: She relates upon this Occasion, her Revenge on Hippomenes and Atalanta, who were transformed into Lions.*

**P**ARCE meo, juvenis, temerarius esse periclo: 545  
 Néve feras, quibus arma dedit Natura, laceffe:  
 Stet mihi ne magno tua gloria. non movet ætas,  
 Nec facies, nec quæ Venerem movere, leones,  
 Setigerosque fues, oculosque, animosque ferarum.  
 Fulmen habent acres in aduncis dentibus apri: 550  
 Impetus est fulvis & vasta leonibus ira:  
 Invisumque mihi genus est. Quæ causa, roganti;  
 Dicam, ait; & veteris monstrum mirabere culpæ.  
 Sed labor insolitus jam me lassavit: & ecce  
 Opportuna suâ blanditur populus umbrâ: 555  
 Datque torum cespes. libet hâc requiescere tecum,  
 Et requievit, humo: pressitque & gramen, & ipsum.  
 Inque sinu juvenis positâ cervice renidens  
 Sic ait: ac mediis interfert oscula verbis.

## F A B. XIII. Hippomenes &amp; Atalanta in Leones.

## A R G U M E N T.

*Atalanta, Daughter of Schæneus, was so beautiful, that her Charms daily drew new Crowds of Suitors.*



*Suitors. Having consulted the Oracle, whether she should marry, she was answered, that a Husband would certainly be fatal to her. This made her offer to run with her Lovers, promising, that she herself would be the Victor's Prize; but on Condition, that immediate Death should be the Fate of the Vanquished. As she excelled in Running, her Design succeeded, and several young Heroes died in the Attempt. Hippomenes, fired with her Beauty, was not at all daunted at their ill Success; but boldly entered the Lists, after imploring the Aid of Venus. Atalanta is struck with his Beauty, and extremely embarrassed, whether she should yield to the Charms of the Youth, or the Dissuasions of the Oracle. Hippomenes diverts her in the race, by throwing down some golden Apples, Venus had given him, reaches the Goal before her, and carries off his beauteous Prize. Venus, to revenge his Ingratitude to her, raises his Desire so violently, that he pollutes one of Cybele's Groves, with the Embraces of his newly won Mistress; and they are both metamorphosed into the Lions, which draw that Goddess's Carr.*

**F**ORSITAN audieris aliquam certamine cursûs  
 Veloces superâsse viros. non fabula rumor  
 Ille fuit : superabat enim. nec dicere posses,  
 Laude pedum, formæne bono præstantior esset.  
 Scitanti Deus huic de conjuge, Conjuge, dixit,  
 Nil opus est, Atalanta, tibi. fuge conjugis usum. 565  
 Nec tamen effugies : teque ipsâ viva carebis.  
 Territa sorte Dei per opacas innuba sylvas  
 Vivit : & instantem turbam violenta procorum  
 Conditione fugat : Nec sum potiunda, nisi, inquit,

Victa prius cursu. pedibus contendite mecum. 570  
 Præmia veloci conjux thalamique dabuntur ;  
 Mors pretium tardis. ea lex certaminis esto.  
 Illa quidem immitis : sed (tanta potentia formæ est)  
 Venit ad hanc legem temeraria turba procorum.  
 Sederat Hippomenes cursûs spectator iniqui : 575  
 Et, Petitur cuiquam per tanta pericula conjux ?  
 Dixerat : ac nimios juvenum damnârat amores.  
 Ut faciem, & posito corpus velamine vidit,  
 Quale meum, vel quale tuum, si fœmina fias ;  
 Obstupuit : tollensque manus, Ignoscite, dixit, 580  
 Quos modò culpavi : nondum mihi præmia nota,  
 Quæ peteretis, erant. laudando concipit ignem ;  
 Et, ne quis juvenum currat velocius, optat :  
 Invidiâque timet. Sed cur certaminis hujus  
 Intentata mihi fortuna relinquitur ? inquit. 585  
 Audentes Deus ipse juvat. dum talia secum  
 Exigit Hippomenes ; passu volat alite virgo.  
 Quæ quanquam Scythicâ non fecius ire sagittâ  
 Aonio visâ est juveni ; tamen ille decorem  
 Miratur magis ; & cursus facit ipse (1) decorem. 590  
 Aura refert oblata citis talaria plantis :  
 Tergaque jactantur crines per eburnea, quæque  
 Poplitibus suberant picto genualia limbo :  
 Inque puellari corpus candore ruborem  
 Traxerat, haud aliter, quàm cùm super atria velum 595  
 Candida purpureum similatas inficit umbras.  
 Dum notat hæc hospes ; decursa novissima meta est :  
 Et tegitur festâ victrix Atalanta coronâ.  
 Dant gemitum victi ; penduntque ex fœdere pœnas.  
 Non tamen eventu juvenum deterritus horum 600  
 Constitit in medio ; vultuque in virgine fixo,  
 Quid facilem titulum superando quæris inertes ?  
 Meeum confer, ait. seu me fortuna potentem  
 Fecerit ; à tanto non indignabere vinci.  
 Namque mihi genitor Megareus, Onchestius illi ; 605  
 Est Neptunus avus ; pronepos ego regis aquarum.

(1) decoram.

Nec virtus citra genus est. seu vincar, habebis  
 Hippomene victo magnum & memorabile nomen.  
 Talia dicentem molli Schœneïa vultu  
 Aspicit : & dubitat, superari an vincere malit. 610  
 Atque ita ; quis Deus hunc, formosis, inquit, iniquus,  
 Perdere vult ? caræque jubet discrimine vitæ  
 Conjugium petere hoc ? non sum, me iudice, tanti,  
 Nec formâ tangor. poteram tamen hâc quoque tangi.  
 (2) Sed quod adhuc puer est. non me movet ipse, sed  
 ætas. 615  
 Quid, quod inest virtus, & mens interrita leti ?  
 Quid, quod ab æquoreâ numeratur origine quartus ?  
 Quid, quod amat, tantique putat connubia nostra,  
 Ut pereat ; si me Fors illi dura negârit ?  
 Dum licet, hospēs, abi ; thalamosque relinque cruentos.  
 Conjugium crudele meum est. tibi nubere nulla 621  
 Nolet : & optari potes à sapiente puellâ.  
 Cur tamen est mihi cura tui, tot jam ante peremtis ?  
 Viderit : intereat : quoniam tot cæde procorum  
 Admonitus non est ; agiturque in tædia vitæ. 625  
 Occidet hic igitur, voluit quia vivere mecum ?  
 Indignamque necem pretium patietur amoris ?  
 Non erit invidiæ victoria nostra ferendæ.  
 Sed non culpa mea est. utinam desistere velles !  
 Aut, quoniam es demens, utinam velocior esses ! 630  
 (3) At quàm virgineus puerili vultus in ore est !  
 Ah, miser Hippomene, nollem tibi visa fuissē !  
 Vivere dignus eras. quod si felicior essem ;  
 Nec mihi conjugium fata importuna negarent ;  
 Unus eras, cum quo sociare cubilia possem. 635  
 Dixerat : utque rudis, primoque Cupidine tacta,  
 Quid facit ignorans, amat, & non sentit amorem.  
 Jam solitos poscunt cursus populusque paterque ;  
 Cùm me sollicitâ proles Neptunia voce  
 Invocat Hippomenes. Cythereïa comprecor, ausis 640  
 Adsit, ait, nostris ; &, quos dedit, adjuvet ignes.  
 Detulit aura preces ad me non invida blandas :

(2) Quid ? quod puer adhuc est ? non &amp;c.

(3) Ah,



Motaque sum, fateor. nec opis mora longa dabatur.  
 Est ager, indigenæ Tamafenum nomine dicunt;  
 Telluris Cypriæ pars optima : quem mihi prisca 645  
 Sacravere senes : templisque accedere dotem  
 Hanc jussere meis. medio nitet arbor in arvo;  
 Fulva comam, fulvo ramis crepitantibus auro.  
 Hinc tria fortè meâ veniens decerpta ferebam  
 Aurea poma manu : nullique videnda, nisi ipsi, 650  
 Hippomenen adii; docuique, quis usus in illis.  
 Signa tubæ dederant; cum carcere pronus uterque  
 Emicat, & summam celeri pede libat arenam.  
 Possè putes illos sicco freta radere passu,  
 Et segetis canæ stantes percurrere aristas. 655  
 Adjiciunt animos juveni clamorque favorque,  
 Verbaque dicentum, Nunc, nunc incumbere tempus,  
 Hippomene : propera. nunc viribus utere totis.  
 Pelle moram : vinces. dubium Megareïus heros  
 Gaudeat, an virgo magis his Schoeneïa dictis. 660  
 O quoties, cum jam posset transire, morata est;  
 Spectatosque diu vultus invita reliquit!  
 Aridus è lassò veniebat anhelitus ore :  
 Metaque erat longè. tum denique de tribus unum 665  
 Fœtibus arboreis proles Neptunia misit.  
 Obstupuit virgo; nitidique cupidine pomi  
 Declinat cursus; aurumque volubile tollit.  
 Præterit Hippomenes. resonant spectacula plausu.  
 Illa moram celeri, cessataque tempora cursu  
 Corrigit : atque iterum juvenem post terga relinquit. 670  
 Et rursus pomi jactu remorata secundi,  
 Consequitur transitque virum. pars ultima cursûs  
 Restabat : Nunc, inquit, ades, Dea muneris auctor :  
 Inque latus campi, quò tardiùs illa rediret,  
 Jecit ab obliquo nitidum juveniliter aurum. 675  
 An peteret, virgo visa est dubitare : coëgi  
 Tollere; & adjeci sublato pondera malo :  
 Impediique oneris pariter gravitate morâque.  
 Neve meus sermo cursu sit tardior illo;  
 Præterita est virgo : duxit sua præmia victor. 680  
 Dignane,

Dignane, cui grates ageret, cui thuris honorem  
 Ferret, Adoni, fui? nec grates immemor egit:  
 Nec mihi thura dedit. subitam convertor in iram:  
 Contemnique dolens, ne sim spernenda futuris,  
 Exemplo caveo: meque ipsam exhortor in ambos. 685  
 Templa Deūm Matri, quæ quondam clarus Echion  
 Fecerat ex voto, nemorosis abdita sylvis  
 Transibant: & iter longum requiescere suasit.  
 Illic concubitūs intempestiva cupido  
 Occupat Hippomenen, à numine concita nostro. 690  
 Luminis exigui fuerat prope templa recessus,  
 Speluncæ similis, nativo pumice tectus;  
 Relligione facer priscâ: quò multa sacerdos  
 Ligna contulerat veterum simulacra Deorum.  
 Hunc init; & vetito temerat sacraria probro. 695  
 Sacra retorserunt oculos: turritaque Mater,  
 An Stygiâ fontes, dubitavit, mergeret undâ.  
 Poena levis visa est. ergo modò lævia fulvæ  
 Colla jubæ velant: digiti curvantur in ungues:  
 Ex humeris armi fiunt: in pectora totum 700  
 Pondus abit: summæ caudâ verruntur arenæ.  
 Iram vultus habet: pro verbis murmura reddunt:  
 Pro thalamis celebrant sylvas: aliisque timendi  
 Dente premunt domito Cybeleïa fræna leones.  
 Hos tu, care mihi, cumque his genus omne ferarum, 705  
 Quæ non terga fugæ, sed pugnæ pectora præbent,  
 Effuge: ne virtus tua sit damnosa duobus.

EXPLANATION of FAB. XII, & XIII.

THE Atalanta this Fable treats of, was the Daughter of Schœneus, and Grand-Daughter of Athamas, whose Misfortunes obliged him to retire into a Corner of *Bœotia*, where he built a little Town which was called after his Name, as we learn from Pausanias (1), and Eustathius (2). It was there,

that Atalanta was born; she was the fairest Princess of her Time; and, upon Account of her extraordinary Beauty, was sought in Marriage by several Princes. But as she feared entering into that State, which an Oracle had revealed would prove fatal to her; she proposed to such as pretended to her, that

D d 3

(1) In *Arcad.*

(2) On Book II. of the *Iliad.*

she would marry the Man who could overcome her in Running, an Exercise which she excelled in ; but put him to Death, if he happen'd to be vanquished in the Race. Hippomenes, the Son of Megareus, having received from Venus three Golden Apples, which she had gathered in the Garden of the Hesperides ; or, according to others, in the Island of *Cyprus* ; made use of a Stratagem, by which he became Victor. As the Lover, according to the Agreement, was to set out first, he dexterously dropt the Apples, at convenient Distances from one another ; and Atalanta losing Time to take them up, he won the Race, and married that Princess : But having afterwards prophaned a Temple of Cybele, or, according to others, a Wood that was sacred to her, he was changed into a Lion, and Atalanta into a Lioness. It appears, that this Fable is only founded upon the Presents, Hippomenes made his Mistress, by the Means of which, he found the Way to her Heart. Those Golden Apples, and the Shower of the same Metal, which Jupiter made use of, to procure him Entrance, to the Heart of Danaë ; are the ordinary Means made use of, to remove Obstacles in amorous Intrigues.

Apollodorus (3) relates the Fable of Atalanta, in this Manner: Her Father, who desired to have Sons, but no Daughters, caused her at her Birth to be exposed in a Desert, where she might perish. A She-Bear, pas-

sing that Way, found the Infant, and gave it the Teat, till some Hunters found it, and took care of it. Atalanta, thus preserved, began to hunt in the Desert, as she grew up ; having always a great Care of her Virginity. She killed two Centaurs with her Arrows, who offered her Violence : She was at the famous Hunting of the Boar, in *Calydon* ; and at the Games and Combats instituted in Honour of Pelias, where she wrestled with Peleus and won the Prize. She afterwards found out her Parents, and her Father pressing her to take a Husband, she consented to marry the Man that could outrun her ; but the Condition was hard for those who should be overcome : She was to kill all such as she left behind her in the Race. Several of her Lovers accepted so dangerous a Preliminary, but she outstript them all, and killed several of them. At last, Melanion, one of her Lovers, to whom Venus had made a Present of some Golden Apples, would also try his Fortune that way ; and when he perceived her gaining ground, and coming too near him, threw down an Apple : She ran after it, took it up, and returned to the Race. Melanion continued several Times that way of Management, and by Means of it, arrived at the End of the Race, before her, becoming at the same Time, both her Conqueror, and Husband ; but that Marriage proved extremely unfortunate : Having prophaned together the Temple of Jupiter, they

(3) Lib. iii.



they were both metamorphosed, Melanion into a Lion, and Atalanta into a Lioness. Hesiod and some Authors, continues Apollodorus, say, that she was not the Daughter of Jasus, but of Schoeneus. Euripides makes Mænalus her Father, and assures us, that she married Hippomenes, and not Melanion. Atalanta had by Melanion, others say by Mars, a Son named Parthenopæus, who made War against the Thebans. But, whether that be so or not, Apollodorus seems to contradict himself, since he says in the first Book, that the Atalanta, who assisted at the Hunting in *Calydon*, was the Daughter of Schoeneus; and in the third Book; that she, who is the Subject of the present Fable, was the Daughter of Jasus and Cly-

mene: unless we suppose some Copyer, remembering that Atalanta had been at the Hunting in *Calydon*, inserted in the Text, what related to that Event.

Ælian (4) makes a long Discourse upon Atalanta, her Parents, the Manner in which she was exposed, and upon some of the principal Actions of her Life; but as that Discourse, appears to be a sort of Declamation, which teaches us nothing new, after what I have just related from Apollodorus, I believe the Reader will easily pardon my not troubling him with a Copy of it here. We have in the Supplement of *Antiquity explained*, a fine Roman Groupe, representing Atalanta and Hippomenes, with each an Apple in their Hand.

(4) *Var. Hist.* Lib. III. Cap. ii.

F A B. XIV, & XV. Adonis cruor in Florem  
purpureum. Menthe nympha in herbam  
Menthum.

ARGUMENT.

*Adonis pursues a Wild-Boar too close. The Beast  
kills him, and Venus changes his Blood into a  
Crimson-coloured Flower.*

ILLA quidem monuit; junctisque per aëra cygnis  
I Carpit iter: sed stat monitis contraria virtus.  
Fortè suem latebris vestigia certa secuti  
Excivere canes; sylvisque exire parantem  
Fixerat obliquo juvenis Cinyreius ictu.  
Protinus excussit pando venabula rostro,  
Sanguine tincta suo: trepidamque, & tuta petentem

710

D d 4

TRUX

Trux aper insequitur : (1) totosque sub inguine dentes  
 Abdidit ; & fulvâ moribundum stravit arenâ. 716  
 Vecta levi curru medias Cythereâ per auras  
 Cypron olorinis nondum pervenerat alis.  
 Agnovit longè gemitum morientis : & albas  
 Flexit aves illuc. utque æthere vidit ab alto 720  
 (2) Exanimem, inque suo jactantem sanguine corpus ;  
 Desiluit : pariterque sinus, pariterque capillos  
 Rupit ; & indignis percussit pectora palmis.  
 Questaque cum fatis, At non tamen omnia vestri  
 Juris erunt, inquit, luctûs monumenta manebunt 725  
 Semper, Adoni, mei : repetitaque mortis imago  
 Annua plangoris peraget simulamina nostri.  
 At cruor in florem mutabitur. an tibi quondam  
 Fœmineos artus in olentes vertere menthas,  
 Persephone, licuit ? nobis Cinyreïus heros 730  
 Invidiæ mutatus erit ? sic fata, cruorem  
 Nectare odorato spargit : qui tactus ab illo  
 Intumuit ; sic, ut pluvio perlucida cœlo  
 Surgere bulla solet. nec plenâ longior horâ  
 Facta mora est ; cùm flos è sanguine concolor ortus,  
 Qualem, (3) quæ lento celant sub cortice granum, 736  
 Punica ferre solent : brevis est tamen usus in illo.  
 Namque malè hærentem, & nimiâ levitate caducum  
 Excutiunt idem, qui præstant nomina, venti.

(1) *totosque vel fixosque*(2) *Exanimem,*(3) *— quæ lento celantur cortice, grana*

## EXPLANATION of FAB. XIV, &amp; XV.

THEOCRITUS, Bion, Hygin, and Ant. Liberalis, not mention other Authors, relate the History of the Amours, of Venus and Adonis ; and Ovid, who has treated of the same Subject, has not taken Notice of all the Circumstances of it. He does not say, as these Authors have done ; that Mars, jealous of the Passion, which

Venus had for Adonis, implored the Help of Diana ; that this Goddess, to gratify his Revenge, sent the Boar that destroyed the Youth ; or, according to other Authors, that Apollo himself, took the Form of that Animal ; that the beautiful Adonis, going down to the Kingdom of Pluto, Proserpine fell in Love with him, and refused

refused to return him back, notwithstanding the repeated Orders of Jupiter ; That Jupiter, being apprehensive of displeasing both the Goddeses, referred the Decision of this Affair to Calliope, who thought to satisfy both Parties, by ordering that Adonis should spend one part of his Time, with the Queen of Hell, and the other with Venus : That it took up a Year, before so delicate an Affair could be determined ; and that the Hours, deputed to Pluto, brought Adonis at last to the Earth : And lastly, that Venus to be revenged on Calliope, instigated the Women of Thrace to kill her Son Orpheus, in the manner Ovid has related it. Almost all the Mythologists have applied this Fable, either to natural Philosophy, or Morality ; for my part, I believe the Foundation of it to be merely Historical. Cicero (1) tells us, that there were several Persons, who had the Name of Venus ; and that the Fourth surnamed Astarte, was of Syria, and had married Adonis. That young Prince, was the Son of Cinyras, who, according to Homer, reigned in the Island of Cyprus, about the Time of the Trojan War. The Ancients differ very much about his Genealogy, and we find all their Opinions in *Meziriac, on Ovid's Epistles* ; Tom. I. Pag. 357, &c. Apollodorus and Hygin may also be consulted upon this Fable, who mention several Circumstances of it, to which all other Authors were entirely strangers.

However this may be, Adonis was a passionate Lover of Hunting, and being one Day at that Exercise, in the Forest of Mount *Libanus*, a Wild-Boar wounded him in the Groin. The News of this Accident, threw Astarte into an insupportable Affliction. She made the City of *Byblos* echo to her Groans, and all Syria put on Mourning. To make the Memory of that young Prince immortal, Feasts were established in his Honour, which were to be renewed every Year. This Method was the common Resource of Courtiers, upon the like Occasions ; and Antiquity owes most of it's Gods, to the Care they took, to Honour the Dead, in order to make themselves more agreeable to the Living.

I will not speak here of those Feasts of Adonis, upon which I have made a Dissertation, printed in the Third Tome, of the *Memoirs of the Academie des Belles Lettres*. I shall only say, that the Syrians, after having mourned several Days for Adonis, rejoiced as if he had been raised again from the Dead ; whence I conclude, that he did not die of his Wound, and that the Physician Cocytus, cured him contrary to all Expectation : That this Cure was looked upon as a Prodigy : That the Syrians testified their Joy at it, by a second Feast which was named . . . *The Return* ; and that the double Solemnity was continued, during the rest of his Life, and even after his Death. In a Word, that from  
Syria

(1) *De Nat. Deor. Lib. iii.*



*Syria* and the *Isle of Cyprus*, where the Worship of *Adonis* began, it spread into *Judea*, into *Asia Minor*, and several other Countries.

Several learned Authors believe, that *Adonis* was the same Person with *Osiris*, and that the Affliction of *Venus*, represent-

ed that of *Isis*, at the Death of her Husband. But I have just mentioned the Difference there was, in the Feasts and Worship, of these two Princes ; and, not to repeat here, what I have already said upon that Subject, I desire the Reader to have Recourse to it.



# P. OVIDII NASONIS METAMORPHOSEON

## LIBER XI.

FAB. I, & II. Orpheus in Sacris Bacchicis  
dilaceratur. Thraciæ mulieres in Arbores.

### ARGUMENT.

*While Orpheus plays on Mount Rhodope, the Women of Thrace celebrate their Orgies. They take the Opportunity of that Ceremony, to revenge his Indifference for their Sex; and, in the Fury that such Rites inspire them with, beat him to Death. His Head and Lyre are carried down the Hebrus into the Sea, and thrown out on the Island Lesbos. A Serpent going to fall on his Head, just newly come ashore, is changed into a Stone; and the Bacchantes, who killed him, are transformed into Trees.*

CARMINE dum tali sylvas, animosque ferarum  
Threïcius vates, & faxa sequentia ducit;  
Ecce nurus Ciconum tectæ lymphata ferinis  
Pectora velleribus, tumuli de vertice cernunt  
Orphea, percussis sociantem carmina nervis. 5  
E quibus una, levem jactato crine per auram,  
En, ait, en hic est nostri contemtor: & hastam  
Vatis Apollinei vocalia misit in ora:  
Quæ foliis præfuta notam sine (1) vulnere fecit.  
Alterius telum lapis est: qui missus, in ipso 10  
Aëre concentu victus vocisque lyræque est;

(1) sanguine

Ac

Ac veluti supplex pro tam furialibus ausis,  
 Ante pedes jacuit. sed enim temeraria crescunt  
 Bella : modusque abiit : infanaque regnat Erinny.  
 Cunctaque tela forent cantu mollita : sed ingens 15  
 Clamor, & inflato Berecynthia tibia cornu,  
 Tympanaque, plaususque, & Bacchei ululatus  
 Obstrepuere sono citharæ. tum denique saxa  
 Non exauditi rubuerunt sanguine vatis.  
 Ac primùm attonitas etiamnum voce canentis 20  
 Innumeras volucres, anguesque, agmenque ferarum,  
 Mænades Orpheï titulum rapuere theatri :  
 Indè cruentatis vertuntur in Orphea dextris :  
 Et coëunt, ut aves ; si quando luce vagantem  
 Noctis avem cernunt : structoque utrimque theatro  
 Ceu matutinâ cervus periturus arenâ, 25  
 Præda canum est. vatemque petunt ; & fronde virenti  
 Conjiciunt thyrsos, non hæc in munera factos.  
 Hæ glebas, illæ dereptos arbore ramos,  
 Pars torquent filices. neu desint tela furori ; 30  
 Fortè boves presso subigebant vomere terram :  
 Nec procul hinc multo fructum sudore parantes  
 Dura lacertosi fodiebant arva coloni.  
 Agmine qui viso fugiunt, operisque relinquunt  
 Arma sui : vacuosque jacent dispersa per agros 35  
 Sarculaque, rastrique graves, (2) longique ligones.  
 Quæ postquam rapuere feræ, cornûque minaci  
 Divellere boves ; ad vatis fata recurrunt :  
 Tendentemque manus, atque illo tempore primùm  
 Irrita dicentem, nec quicquam voce moventem, 40  
 Sacrilegæ perimunt. perque os (prô Jupiter ! ) illud,  
 Auditum saxis, intellectumque ferarum  
 Sensibus, in ventos anima exhalata recessit.  
 Te mœstæ volucres, Orpheu, te turba ferarum  
 Te rigidi filices, tua carmina sæpe secutæ 45  
 Fleverunt sylvæ : positis te frondibus arbor  
 Tonfa comam luxit : lacrymis quoque flumina dicunt  
 Increvisse suis : obscuraque carbasa pullo

(2) *curvique*



METAMORPHOSEΩN LIB. XI. 413

Naïdes & Dryades, passosque habuere capillos.  
 Membra jacent diversa locis. caput, Hebre, lyramque  
 Excipis; & (mirum) medio dum labitur amne, 51  
 Flebile nescio quid queritur lyra, flebile lingua  
 Murmurat exanimis: respondent flebile ripæ.  
 Jamque mare invec̃tæ flumen popolare relinquunt;  
 Et Methymnææ potiuntur littore Lesbî. 55

Hic ferus expositum peregrinis anguis arenis  
 Os petit, & sparsos stillanti rore capillos.  
 Tandem Phoebus adest; morsusque inferre parantem  
 Arcet; & in lapidem rictus serpentis apertos  
 Congelat; & patulos (ut erant) indurat hiatus. 60  
 Umbra subit terras: &, quæ loca viderat ante,  
 Cuncta recognoscit. quærensque per arva piorum  
 Invenit Eurydicen, cupidisque amplectitur ulnis.  
 Hic modò conjunctis spatiantur passibus ambo:  
 Nunc præcedentem sequitur, nunc prævius anteit: 65  
 Eurydicenque suam jam tutò respicit Orpheus.

Non impune tamen scelus hoc finit esse Lyæus:  
 Amissoque dolens sacrorum vate suorum,  
 Protinus in sylvis matres Edonidas omnes,  
 Quæ fecere nefas, tortâ radice ligavit. 70  
 Quippe pedum digitos, in quantum quæque secuta est,  
 Traxit: & in solidam detrusit acumine terram.  
 Utque suum laqueis, quos callidus abdidit auceps,  
 Crus ubi commisit volucris, sensitque teneri,  
 Plangitur; ac trepidans adstringit vincula motu: 75  
 Sic, ut quæque solo defixa cohæserat harum,  
 Exsternata fugam frustra tentabat. at illam  
 Lenta tenet radix, exsultantemque coërcet.  
 Dumque ubi sint digiti, dum pes ubi, quærit, & ungues,  
 Aspicit in teretes lignum succedere furas. 80  
 Et conata femur mœrenti plangere dextrâ;  
 Robora percussit. pectus quoque robora fiunt:  
 Robora sunt humeri. porrectaque brachia veros  
 Esse putes ramos; & non fallare putando.

## EXPLANATION of FAB. I, &amp; II.

AFTER what I have said concerning Orpheus, and his Death, in the foregoing Book, I might dispense with myself from explaining the Fable of the Serpent; which going to lick off the Blood, that was on the Head of that great Poet, was turned into a Stone: for, in short, we may look upon it to be no more than an Epifode, which it was thought, would embellish the History, of so celebrated a Man. However, there are several Mythologists who pretend, that the Ancients have left us in this Fable, the History, of a certain Inhabitant of *Lesbos*, who was punished for attacking the Reputation of Orpheus. That Critic was despised as a mean ignorant Fellow, who endeavoured to ruin the Poet's Reputation, as a Means to acquire Fame to himself; and therefore, to expose his Stupidity, he was said to be changed into Stone.

As the Waves had carried Orpheus's Head to *Lesbos*, it was placed in the Temple of Apollo; and, according to public Fame, gave Responses. It is Philostratus tells us so, in his *Philoctetes*, where he says, that *Diomedes*, and *Neoptolemus* the Son of *Achilles*, brought the Hero to *Troy*, after having explained to him the Oracle, which that Head delivered to them, from the Bottom of a Cave at *Lesbos*.

His Harp was also preserved in the same Temple, and so

many Wonders were reported concerning it, that *Neanthus*, the Son of the Tyrant *Pytharus*, purchased it from the Priests of Apollo; believing, that the very Sound of it was sufficient, to put Trees and Rocks in Motion: But *Lucian*, who relates this History, says he succeeded so ill, that the Dogs of the neighbouring Villages, where he made Tryal of the Harp, ran upon him, and tore him in Pieces.

As to what regards the Metamorphosis of the Women of *Thrace*, who were changed into Trees, for the Murder of Orpheus; it is only an Emblem, to shew us, that the greatest part of those Bacchantes, were punished for that Action, and that the rest howled in the Woods and Caverns, where they had him themselves, to avoid the Chastisement they deserved.

Antiquity has preserved some Figures which represent Orpheus, and two of them are now, in the Marquis Maffei's Cabinet. In the first Figure, he is standing at the Mouth of the Cavern of *Tenarus*, near *Cerberus*, who seems very attentive to the Sound of his Harp; and in the second, he is sitting on a Rock, and playing upon an Instrument, which resembles our Violin; He is surrounded by several Animals, which he has drawn together, and they all seem very attentive to his Music.

F A B.

F A B. III. Contacta a Midâ & arena Pactoli  
in Aurum.

ARGUMENT.

*Bacchus, having punished the Thracian Women, for the Death of Orpheus, leaves Thrace. His old Tutor Silenus gets drunk, loses his Companions, and is brought by some Phrygian Peasants to Midas. He sends him back to Bacchus, and the God in Acknowledgment of this Kindness, promises him whatever Favour he should ask. Midas asks to turn every thing that he touched into Gold; which he obtains: But, soon convinced of his Folly, prays the God to be quit of that Power, who orders him to go bathe in the Pactolus. He communicates his Quality to the Stream; and hence that River has ever since had Golden Sands.*

**N**ec fatis hoc Baccho est. ipsos quoque deserit agros :  
Cumque choro meliore, sui vineta Tymoli, 86  
Pactolonque petit : quamvis non aureus illo  
Tempore, nec (1) caris erat invidiosus arenis.  
Hunc assueta cohors Satyri, Bacchæque frequentant :  
At Silenus abest. titubantem annisque meroque. 90  
Ruricolæ cepere Phryges : vinctumque (2) coronis  
Ad regem traxere Midan : cui Thracius Orpheus  
Orgia tradiderat cum Cecropio Eumolpo.  
Qui simul agnovit focium comitemque sacrorum,  
Hospitis adventu festum genialiter egit 95  
Per bis quinque dies, & junctas ordine noctes.  
Et jam stellarum sublime coëgerat agmen  
Lucifer undecimus, Lydos cum lætus in agros  
Rex venit ; & juveni Silenum reddit alumno.

(1) fulvis

(2) catenis



Huic Deus optandi gratum, sed inutile, fecit 100  
 Muneris arbitrium, gaudens altore recepto.  
 Ille malè usus donis, ait, Effice, quicquid  
 Corpore contigero, fulvum vertatur in aurum.  
 Annuit optatis: nocituraque munera solvit  
 Liber; at indoluit, quòd non meliora petisset. 105  
 Lætus abit; gaudetque malo Berecynthius heros:  
 Pollicitamque fidem tangendo singula tentat.  
 Vixque sibi credens, non altâ fronde virentem  
 Illice detraxit virgam: virga aurea facta est.  
 Tollit humo saxum: saxum quoque palluit auro. 110  
 Contigit & glebam: contactu gleba potenti  
 Massa fit. arentes Cereris decerpfit aristas:  
 Aurea messis erat. demtum tenet arbore pomum;  
 Hesperidas donâsse putes. si postibus altis  
 Admovit digitos: postes radiare videntur. 115  
 Ille etiam liquidis palmas ubi laverat undis,  
 Unda fluens palmis Danaën eludere posset.  
 Vix spes ipse suas animo capit, aurea fingens  
 Omnia. gaudenti mensas posuere ministri,  
 Exstructas dapibus, nec tostæ frugis egentes. 120  
 Tum verò, sive ille suâ Cerealia dextrâ  
 Munera contigerat, Cerealia dona rigeabant:  
 Sive dapes avido convellere dente parabat,  
 Lamina fulva dapes admoto dente nitebant.  
 Miscuerat puris auctorem muneris undis, 125  
 Fusile per rictus aurum fluitare videres.  
 Attonitus novitate mali, divesque, miserque  
 Effugere optat opes: &, quæ modò voverat, odit.  
 Copia nulla famem relevat; sitis arida guttur  
 Urit, & invisio meritis torquetur ab auro; 130  
 Ad cœlumque manus, & splendida brachia tollens,  
 Da veniam, Lenæe pater; peccavimus, inquit:  
 Sed miserere, precor, speciosoque eripe damno.  
 Mite Deûm numen Bacchus peccâsse fatentem  
 Restituit, pactamque fidem, data munera, solvit. 135  
 Neve malè optato maneat circumlitus auro,  
 Vade, ait, ad magnis vicinum Sardibus amnem;  
 Perque

Perque jugum montis labentibus obviis undis  
 Carpe viam ; donec venias ad fluminis ortus.  
 Spumiferoque tuum fonti, quā plurimus exit, 140  
 Subde caput : corpusque simul, simul elue crimen.  
 Rex jussæ succedit aquæ. vis aurea tinxit  
 Flumen, & humano de corpore cessit in amnem.  
 Nunc quoque jam veteris percepto semine venæ  
 Arva rigent, auro madidis pallentia glebis. 145

EXPLANATION.

THE Pagans divided their Gods, into several Classes ; in the last Class, which Ovid names the Populace of the Gods, were the Satyrs and Silenes. The latter, as Pausanias remarks (1), were no other than Satyrs, advanced in Age. However, there was one amongst them, to whom the Name of Silenus was particularly given, by way of Preeminence ; and it is of him, this Fable treats : A mysterious Person, of whom the Ancients have reported several Fictions. If we believe Pindar and Pausanias (2) in the Case, he was born at *Malea*, and Theopompus, cited by *Ælian* (3), makes him the Son of a Nymph. He was inferior to the Gods, but superior to Man, not being, like him, subject to Mortality. The Descriptions which are left us of him, agree well enough. He was short, thick, and fleshy ; bald, flat-nosed, and red-faced ; and full of those Marks, which distinguish Drunkards, from other Men. He is often represented, either sitting on an Ass,

but so drunk, he can hardly keep himself from falling ; or else, reeling and staggering on Foot, with a Thyrsus, or Club in his Hand, to support him. There are many Pictures and Statues of Silenus ; we may find a large Number of them, in the first Tome of *Antiquity explained* (4) : But never did Painter or Sculptor represent him with so much Art, as Virgil has done in his Vith Eclogue. Some young People meet him drunk, according to his usual Custom, they dress him up with Garlands, and the beautiful Egle daws his Face, with the Juice of Mulberries. In this Condition they oblige him to Sing, and he entertains them with a Philosophy mysterious enough, notwithstanding the Criticism of one of our Modern Wits, who equally condemns the Eclogue of Virgil, and the Songs of Silenus (5). All the Ancients agree, that Silenus took Care of the Education of Bacchus, and he is for the most Part seen, either with that God, or in Company with the Bæc,

E c

chants.

(1) *In Attic.* (2) *Lib. iii.* (3) *Varia Histor. Lib. III. Cap. xviii.*  
 (4) *Pag. 264, &c.* (5) *Mr. de Fontenelle, in his Digression concerning the Ancients and Moderns.*

chants. If we give Credit to the Author, who goes under the Name of Orpheus, Silenus was very agreeable to the Gods, and went often to their Assemblies. And it was under this Notion, to touch the Matter cursorily, that the Emperor Julian, gives him the first Part in his *Cæsars*. Should we always look upon Silenus, as a drunken old Fellow, seldom or never sober, we should deceive ourselves very much; for he is often represented, as an able Philosopher, and great Captain. What I have said already, upon the Authority of Virgil, and what I shall say hereafter, upon the Authority of Theopompus, gives us room to form this Idea of him, which is agreeable to his Picture drawn by Lucian (6); where he says, that of the two Lieutenants of Bacchus, one was a trembling old Man, with large straight Ears, and a great Belly, wearing yellow Cloaths, and commonly either mounted on an Ass, or, supported by a Staff; but, nevertheless, a great Captain: The other, that is to say Pan, was a Satyr with Horns, &c.

In short, Ovid, and Hygin (7) say, some Phrygian Peasants finding Silenus, by the Side of a Fountain, into which, according to Xenophon (8), some body had put wine, that had made him drunk; they conducted him to Midas, who entertained him with great Magnificence and Distinction, and then sent him to Bacchus. It

was in this Interview, according to Theopompus, cited by Ælian (9), that he had a Conversation with Midas, concerning that unknown World, which Plato and some other Philosophers have spoken so much of. "Asia, Europe, and Libya, said he, are but three Islands surrounded by the Ocean; but beyond that Ocean, there is a vast Continent, whose Bounds are intirely unknown to us. "The Men, and the Animals of that Country, are much larger, and live much longer, than those of this Part of the World. Their Towns are fine and magnificent; their Customs are different from ours; and they are govern'd by quite different Laws. "They have two Cities, very particular; the one is called *Machimus*, that is, *The Warlike*; and the other, *Eusebes*, or *The Devout*. The Inhabitants of the first City, are extremely given to War, and make continual Attempts upon their Neighbours, whom they bring under Subjection. Those who inhabit the other City, are peaceable, and blessed with Plenty of every Thing, the Earth without Toil or Tillage, furnishing them with Abundance, of all the Necessaries of Life. Except their sick, they all live in the midst of Riches, and continual Feasting and Pleasure: "But withal so just and righteous, that the Gods themselves delight, to go often and pass their Time amongst them.

(6) In his *Treatise concerning Bacchus*.

(8) *Exped. Cyr.*

(9) *Lib. iii.*

(7) *Fab. exci.*



"them. The warlike People  
 "of the first City, having ex-  
 "tended their Conquests, in  
 "their own vast Continent,  
 "made an Irruption into ours,  
 "with a Million of Men, as  
 "far as the Country of the Hy-  
 "perboreans; but when they  
 "saw their way of living, they  
 "held them unworthy of their  
 "Notice, and retired home.  
 "Those Warriors very rarely  
 "die of Sickness; they delight  
 "in Battles, and, for the most  
 "part, lose their Lives there  
 "at last. There is in this New  
 "World, continues Silenus,  
 "another numerous People call-  
 "ed *Meropes*; and in the Coun-  
 "try which they inhabit, is a  
 "Place named *Anossus*, that is  
 "to say *Irrepassible*, because no  
 "Man ever comes back from  
 "thence. It is a dreadful A-  
 "byss, having no other than a  
 "reddish sort of Light. There  
 "are two rivers in that Place;  
 "one called the River of Sor-  
 "row, and the other the River  
 "of Mirth and Pleasure. Trees,  
 "as large as Planes, grow about  
 "these Rivers. Those, who  
 "eat of the Fruit of the Trees,  
 "growing near the River of  
 "Sorrow, lead their Lives in  
 "Affliction; weeping continu-  
 "ally, even to the last Breath  
 "they draw: But such as eat  
 "of the Fruit of the other  
 "Trees, forget the Time past;  
 "they lose their Inclinations,  
 "tread over again the different

"Stages of Life, back to their  
 "Infancy, and then die."

I make no difficulty in sub-  
 scribing to the Judgment of  
 Ælian, who looks upon this  
 Discourse, as a mere Fable; but  
 what Virgil puts in the Mouth  
 of this very Silenus, and what  
 Plutarch makes him say, upon  
 Death, and other Moral Sub-  
 jects, perswades me that he was  
 a very extraordinary Man.  
 Some Authors pretend that he  
 reigned in *Caria*, and that he  
 was the Cotemporary and Friend  
 of Midas; to whom the Coun-  
 sel of so wise, and learned a  
 Philosopher, was very useful in  
 governing his Dominions. In  
 all probability, Silenus was call-  
 ed the Foster-Father of Bac-  
 chus, for no other Reason, but  
 because he had introduced his  
 Worship into *Phrygia*, and the  
 Neighbouring Countries; and  
 thence it is, we commonly see  
 him accompanied by the Bac-  
 chants, and other Ministers of  
 the Orgies. However it was,  
 we also find added to the Fable,  
 which I have now explained;  
 that Bacchus, to acknowledge  
 the Obligation he had to Midas,  
 gave him the Power to turn  
 every Thing he touched, into  
 Gold; Which Gift proved so  
 troublesome, that he was ob-  
 liged to petition the same God,  
 to take it from him again: A  
 Circumstance, which is reserved  
 for the following Fable.

FAB. IV, V, & VI. Midæ aures in Afini aures. Cannæ vocales. Neptunus & Apollo in homines.

#### ARGUMENT.

*Pan is so elated with the Praises of some Nymphs, who had heard his Pipe, that he dares challenge Apollo to play with him. The Mountain-God Imolus, who is chosen Judge of their Performance, decides in favour of Apollo; and the whole Company approve his Judgment, except Midas, who, for his Stupidity in preferring Pan, gets a Pair of Asses Ears. He very carefully conceals them, till his Barber spy'd them out; and published his Deformity in a very singular manner. Apollo and Neptune build the Walls of Troy for Laomedon, who refuses the Gods the Reward he had agreed for; and Neptune punishes his Perjury, by an Inundation of the Country. Laomedon is obliged to expose his Daughter to a Sea-Monster, to appease the God. Hercules delivers her; and Laomedon defrauds him likewise, of a Set of Horses he had promised him. The Hero sacks Troy in Revenge, carries off Hesione, and marries her to his Companion Telamon.*

**I**LLE, perosus opes, sylvas & rura colebat,  
 Panaque montanis habitantem semper in antris.  
 Pingue sed ingenium mansit: nocituraque, ut ante,  
 Rursus erant domino stolidæ præcordia mentis.  
 Nam freta prospiciens, latè riget arduus alto  
 Imolus in adscensu: clivoque extentus utroque,  
 Sardibus hinc, illinc parvis finitur Hypæpis.

150

Pan

METAMORPHOSEON LIB. XI. 421

Pan ibi dum teneris jactat sua carmina Nymphis,  
 Et leve ceratâ modulatur arundine carmen ;  
 Ausus Apollineos præ se contemnere cantus, 155  
 Judice sub Tmolo certamen venit ad impar.  
 Monte suo senior judex confedit ; & aures  
 Liberat arboribus. quercu coma cœrula tantum  
 Cingitur ; & pendent circum cava tempora glandes.  
 Isque Deum pecoris spectans, In judice, dixit, 160  
 Nulla mora est. calamis agrestibus insonat ille :  
 Barbaricoque Midan (aderat nam fortè canenti)  
 Carmine delinit. post hunc sacer ora retorfit  
 Tmolus ad os Phœbi : vultum sua sylva secuta est.  
 Ille caput flavum lauro Parnasside vinctus 165  
 Verrit humum, Tyrio saturatâ murice pallâ :  
 Instructamque fidem gemmis & dentibus Indis  
 Sustinet à lævâ : tenuit manus altera plectrum.  
 Artificis status ipse fuit. tum stamina docto  
 Pollice sollicitat : quorum dulcedine captus 170  
 Pana jubet Tmolus citharæ submittere cannas.  
 Judicium sanctique placet sententia montis  
 Omnibus. arguitur tamen, atque injusta vocatur  
 Unius sermone Midæ. nec Delius aures  
 Humanam stolidas patitur retinere figuram ; 175  
 Sed trahit in spatium, villisque albentibus implet ;  
 Instabilesque imo facit ; & dat posse moveri.  
 Cætera sunt hominis. partem damnatur in unam :  
 Induiturque aures lentè gradientis aselli.  
 Ille quidem celat, turpique onerata pudore 180  
 Tempora purpureis tentat velare tiaris.  
 Sed, solitus longos ferro refecare capillos,  
 Viderat hoc famulus. qui, cum nec prodere visum  
 Dedecus auderet, cupiens efferre sub auras,  
 Nec posset reticere tamen, secedit ; humumque 185  
 Effodit : &, domini quales aspexerit aures,  
 Voce refert parvâ ; terræque immurmurat haustæ.  
 Indiciumque suæ vocis tellure regeßtâ  
 Obruit ; & scrobibus tacitus discedit opertis.  
 Creber arundinibus tremulis ibi surgere lucus 190



Cœpit : &, ut primùm pleno maturuit anno,  
 Prodidit (1) agricolam. leni nam motus ab Austro  
 Obruta verba refert ; dominique coarguit aures.  
 Ultus abit Timolo ; liquidumque per aëra vectus  
 Angustum circa pontum Nepheleïdos Helles 195  
 Laomedonteïs Latoïus adstitit arvis.  
 Dextera Sigæi, Rhœtæi læva profundi  
 Ara Panomphæo vetus est sacrata Tonanti.  
 Indè novæ primùm moliri mœnia Trojæ  
 Laomedonta videt ; susceptaque magna labore 200  
 Crescere difficili ; nec opes exposcere parvas.  
 Cumque tridentigero tumidi genitore profundi  
 Mortalem induitur formam ; Phrygioque tyranno  
 Ædificant muros, pacto pro mœnibus auro.  
 Stabat opus : pretium rex inficiatur ; & addit 205  
 Perfidie cumulum falsis perjuria verbis.  
 Non impune feres, rector maris inquit : & omnes  
 Inclinauit aquas ad avaræ littora Trojæ.  
 Inque freti formam terras convertit ; opesque  
 Abtulit agricolis ; & fluctibus obruit arva. 200  
 Pœna neque hæc satis est : Regis quoque filia monstro  
 Poscitur æquoreo. quam dura ad saxa revinctam  
 Vindicat Alcides : promissaque munera, dictos  
 Poscit equos : tantique operis mercede negatâ,  
 Bis perjura capit superatæ mœnia Trojæ. 215  
 Nec pars militiæ Telamon sine honore recessit :  
 Hefioneque datâ potitur. nam conjuge Peleus  
 Clarus erat Divâ. nec avi magis ille superbit  
 Nomine, quàm focerî. siquidem Jovis esse nepoti  
 Contigit haud uni : conjux Dea contigit uni. 220

(1) *arcanum.*

## EXPLANATION of FAB. IV, V, &amp; VI.

MIDAS, according to Pau-  
 sanias (1), was the Son of Gor-  
 dius and Cybele, and reigned  
 in the Greater Phrygia, as Stra-  
 bo (2), tells us. The first of

these Authors says, that he  
 built the City *Ancyra*, now  
 called *Angoura* ; and also *Pes-*  
*sinus*, on Mount *Agdistis*, which  
 became famous for the Tomb  
 of

(1) *In Atticis.*(2) *Lib. xii. Cap. 571.*

of Attis. The second, only says, that he and his Father Gordius, kept their Court near the River *Sangar*, in Cities, which in that Author's Time, were but poor sorry Villages. We are intirely ignorant of the Time, in which Midas lived; but if he was cotemporary with Tmolus, as appears by Ovid; what I shall say of that Prince, in the Conclusion of this Article, will direct us to fix the Epoch of his Reign. As Midas was very rich, and a great Oeconomist, it was reported, from thence, that whatever he touched, was immediately turned into Gold; and Bacchus seems to be introduced into this Fable, only because he was the God of Wine, and Midas honoured him with a particular Worship. We may still add, that Midas, was perhaps the first who discover'd Gold, in the River Pætolus; and that the Fable took it's Origin from this Accident. Strabo (3), speaking of those Places from whence some Princes had drawn their Riches, only says; that Midas found the Treasures he possessed, in the Mines of Mount *Bermius*. In his Infancy, some Ants were observed to creep about his Cradle, and put Grains of Wheat into his Mouth; and, from so remarkable a Circumstance, it was believed he would become extremely rich and frugal. As he was very stupid and ignorant, the Fable, of the Judgment he gave in favour of Pan, against Apollo, was invented; to which was added, that the God, to set a Mark upon his

Stupidity, gave him a Pair of Asses Ears. The Scholiast of Aristophanes; to explain this Fable, says; it was intended to shew, that, either Midas, like that Animal, was very quick of hearing, or else kept Spies, in all Parts of his Dominions; or because his usual Residence was in a Place, called *ὄρε ὄτα*, the Ears of an Ass. Strabo reports, he took a Draught of Bull's Blood, of which he died; and Plutarch (5) also says he did so, to deliver himself from the frightful Dreams, which he had been long tormented with. If we could but know when the Cimmerians enter'd *Phrygia*, it would be easy to fix the Epoch of Midas's Reign, since Strabo says, that they arrived there, at the Time of his Death. As Ovid speaks of the Judgment of Tmolus, which Midas disapproved, it is proper to say something of him, and his Genealogy.

Tmolus, King of *Lydia*, if we believe Clitophon, was Son of the God Mars, and the Nymph Theogene; or, according to Eustathius, of Supylus and Eptonia. That Prince, as he was hunting one Day, had a Sight of one of Diana's Nymphs, named Arriphe. She was perfectly beautiful; and Tmolus fell in Love with her, the Moment he saw her. The Passions of the Great, are most commonly violent. The King resolved to satisfy his, and briskly pursued the young Nymph; who, to avoid falling into his Hands, took Sanctuary

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(3) Lib. x. Cap. 68o.

(4) Lib. i. Cap. 6o.

(5) *De Superstit.*

in the Temple of her Goddess. But what Impression can the Fear of Heaven make upon the Hearts of Tyrants! Arriphe was violated at the Foot of the Altar. So outrageous an Affront, overwhelmed her with Grief, and she resolved, not to live a Moment, after the Misfortune that had befallen her. The Gods however, did not suffer her Death to go unpunished. Tmolus was tossed by a Bull, and, falling upon some sharp pointed Stakes, ended his Life in the most exquisite Pains. After this Manner that Prince perished, and was buried on the Mountain, which has since born his Name. Plutarch, and Tzetzes after him, place him in the Number of the Kings of *Lydia*. I believe him to be ancients than the Siege of *Troy*, by an Hundred and twenty Years, or thereabouts. For between Tmolus and Agamemnon, we find Tantalus, Pelops, and Atreus; which make just four Generations; and four Generations, according to the universally received Computation, answer to the Number of Years, I have fixed for them. Let us now examine, why Tantalus has a Place in this Genealogy. If we believe Diodorus, and several other of the most celebrated Historians, Tantalus was the Son of Jupiter; and could therefore have nothing in common, with the House of the Asyades. But Monsieur de Meziriac has already observed, that Authors are very much divided in their Opinions, concerning the Origin of that Prince. Indeed, the Scholast of Euripides, as well

as Tzetzes, says, that Tmolus was his Father; and Pluto, the Daughter of Theoclymene, his Mother. These two Compilers had, without doubt, consulted some Monuments, which are now quite lost; and their Testimony ought to be of some Weight, with Persons of Knowledge. According to Aristides, he laid the Foundation of the Town of *Sipylus*, which, for that Reason, Pliny, the Naturalist, calls *Tantalus*, in his Writings. Authors are as much divided about the Situation of that Town, as the Provinces, which made up the Dominions of Tantalus. Some confine them, within the narrow Bounds of *Lydia*: Some say, he reigned in *Phrygia*: And there are several others, who affirm that the Paphlagonians were subject to his Empire. For my part, I am persuaded that Opinions so different, may yet be reconciled. May it not be sufficient to say, that the Kings, the Predecessors of that Prince, conquer'd the Provinces in Question, tho' he himself possess'd only some Countries in *Phrygia*; the rest being, for the most part, under the Dominion of the Trojans? Powerful and ambitious Neighbours, very seldom live long in a good Understanding together. Tros enter'd the Dominions of Tantalus, at the Head of a numerous Army; but the Occasion of that War, is differently reported. If the Traditions, which have had most Credit in all Ages, were generally the best grounded; we ought to attribute the Desolation and  
Ruin



Ruin of the two Kingdoms, to the carrying away of Ganymede. But I am rather inclined to believe, with Herodian, that Tros and Tantalus quarrel'd about some Places, which they both pretended a Right to. These Princes often came to Blows, and abundance of Men perished on both Sides; but Victory declared at last, in favour of the Trojans. Pelops, the Successor of Tantalus, being defeated in several Engagements, retreated to *Greece*; where he and his Children, made considerable Settlements. And the ancient Quarrel between the Trojans and Descendants of Tantalus, was revived upon the Rape of Helen, as we shall see hereafter.

Dardanus having passed into *Phrygia*, where he married Batea the Daughter of Teucer, mounted the Throne, after the Death of his Father-in-Law, and reigned sixty two Years. His Son, and Successor, Erichthonius, was the Father of Tros; Ilus reigned after him, and left the Crown to Laomedon. *Troy* being as yet open and defenceless, that Prince undertook to inclose it with Walls; and succeeded so well, in that vast Work, that it was attributed to Apollo. The strong Banks, which he was obliged to raise, to keep out the Sea, and prevent Innundations, were regarded as the Work of Neptune. In process of Time, those Banks were broke down, and ruined by Tempests, upon which, it was reported the God of the Sea, had revenged him-

self upon the perfidious Laomedon, for refusing him the Salary, agreed upon between them. This Fable, received still greater Credit, from the following Circumstance; the King of *Troy*, if we believe Herodotus, and Eustathius, after him, made use of the Treasures, belonging to the Temple of Neptune, in raising those Banks, and building the Walls of his Town; with a Promise, however, to restore them, when he should be in a Condition to do so: which Promise was never performed. Homer does not say, that Neptune and Apollo served Laomedon in those Works, but only obliged themselves to take care of his Flocks, while every Body else was employed about them. This we may find in Pausanias, who besides the Authority of Homer, in some Verses, that are now lost, cites the Poet Alcæus, whose Testimony is of equal weight. Thus Horace had Reason to say, of this Prince, *Mercede pactâ destituit Deos* (6). When the Banks, I have mentioned, were broken, the Country laid under Water, and the Plague began to rage in the City; the Trojans went to consult the Oracle, and were answer'd: That, to appease the God of the Sea, they must expose a Virgin of the Royal Blood. The Lot fell upon Hesiônê, and she was exposed to the Fury of a Monster. Hercules, who was then upon that Coast, offer'd to deliver her, for a Set of six Horses; and succeeded in the Under-

Undertaking (7) : But the King, always perfidious, refusing him the promised Reward, he sacked the City, killed Laomedon, left his Kingdom to his Son Podarces, who took the Name of Priam ; and carrying away Hefione, married her to his Friend Telamon, who had assisted him in the Enterprize.

If we lay the *Marvellous* aside, this Fable is easily explained. By the Monster, that ravaged the Country, we are to understand, the Inundations that broke in from the Sea, against which the Trojans were obliged to make Banks ; and Hefione being made the Price of him, that could succeed in the Work, was said, to have been exposed to the Fury of a Monster. The six Horses, promised by Laomedon, were Vessels, which Hercules demanded for his Return ; and to shew, that I have not invented this Conjecture at random, the Ancients said, these Horses were so light and swift, that they ran upon the Water : which can only be understood, of a Gally, or a Ship under Sail. Besides, can we reasonably believe, that Hercules would have undertaken so long, and difficult a Work, for the simple Recompense, of a Set of six Horses ?

Lycophron (8), who has always sprinkled Mysteries among the clearest, and most natural Events, says, that the

Monster, to which Hefione was exposed, devoured Hercules ; that the Hero was three Days in it's Belly, and came out, after having lost all his Hair. These Circumstances shew us, that Hercules and his Companions, to raise the Banks I have mentioned, were obliged to go into the Water, which incommoded them very much. Or else, we may say with Palephatus (9), that Hefione having been exposed to a Rover, in a Vessel called, perhaps, the Whale ; Hercules, upon boarding it, was wounded, altho' victorious. This Event, which is attested by all the Ancients, happen'd about 55 Years before the last Destruction of *Troy*. In finishing this Explication, I must tell the Reader, that there is a fine Groupe in Boisfard, representing Hefione and Telamon, with this Inscription underneath ;

*Laomedon genuit ; rapuit Tirynthius Heros ;*

*Mi soboles Ajax ex Telamone satus.*

Besides Ajax, Hefione had another Son, by that Marriage, named Teucer ; and these two Princes went to the War of *Troy* : the principal Cause of which War, we may attribute to the Carrying away of the Mother ; as I shall shew upon another Occasion.

(7) See *Apollodorus*, Lib. iii. *Diod.* Lib. iii, &c.

(9) *De Incred.*

(8) *In Alex.*

F A B. VII, VIII, & IX. Thetis Nympha in varias formas. Dædalion in Volucrem. Lupus in Saxum.

ARGUMENT.

*Proteus foretels Thetis should have a Son, who would be more powerful than his Father, and exceed him in Valour. Jupiter, who was in Love with her, alarmed by this Prediction, yields her to Peleus. The Goddess flies his Addresses, by turning herself into various Shapes, till by the Advice of Proteus, he holds her fast, marries her, and has Achilles by her. Peleus goes afterwards to Ceyx King of Trachinia, to expiate the Death of his Brother Phocus, whom he had killed. Ceyx is in a deep Melancholy, and relates to him, how his Brother Dædalion, in the Transports of his Grief, for his Daughter Chione, who had been killed for vying with Diana, was transformed into a Hawk. During this Relation, Peleus is informed, that a Wolf, Psamathe had sent to revenge Phocus's Death, is making Havock of his Herds. He endeavours to avert the Goddess's Anger ; but she is deaf to all his Prayers, till by Thetis's Intercession, she is appeased, and turns the Wolf into Stone.*

**N**AMQUE senex Thetidi Proteus, (1) Dea, dixerat,  
undæ,  
Concipe : mater eris juveni, qui fortibus actis  
Acta patris vincet ; majorque vocabitur illo.  
Ergo, ne quicquam mundus Jove majus haberet,  
Quamvis haud tepidos sub pectore fenserat ignes, 225

(1) prædixerat uide,



Jupiter æquoreæ Thetidis connubia vitat :  
 In suaque Æaciden succedere vota nepotem  
 Iussit ; & amplexus in virginis ire marinæ.  
 Est sinus Hæmoniaë curvos falcatus in arcus :  
 Brachia procurrunt. ubi, si foret altior unda, 230  
 Portus erat : summis inductum est æquor arenis.  
 Littus habet solidum, quod nec vestigia servet ;  
 Nec remoretur iter ; nec opertum pendeat algâ.  
 Myrtea sylva subest bicoloribus oblita baccis.  
 Est specus in medio ; naturâ factus, an arte, 235  
 Ambiguum ; magis arte tamen : quò sæpe venire  
 Frænato delphine sedens, Theti nuda, solebas.  
 Illic te Peleus, ut somno vincta jacebas,  
 Occupat : & quoniam precibus tentata repugnas ;  
 Vim parat, innectens ambobus colla lacertis. 240  
 Quòd nisi venisses variatis sæpe figuris  
 Ad solitas artes ; auso foret ille potitus.  
 Sed modò tu volucris ; (volucrem tamen ille tenebat)  
 Nunc gravis arbor eras : hærebat in arbore Peleus.  
 Tertia forma fuit maculosæ tigridis : illâ 245  
 Territus Æacides à corpore brachia solvit.  
 Indè Deos pelagi, vino super æquora fuso,  
 Et pecoris fibris, & fumo thuris adorat.  
 Donec Carpathius medio de gurgite vates,  
 Æacide, dixit, thalamis potiere petitis. 250  
 Tu modo, cum gelido sopita quiescet in antro,  
 Ignaram laqueis vinclorque innecte tenaci.  
 Nec te decipiat centum mentita figuras :  
 Sed preme quicquid erit : dum, quod fuit ante, reformet.  
 Dixerat hæc Proteus : & condidit æquore vultum ; 255  
 Admisitque suos in verba novissima fluctus.  
 Pronus erat Titan, inclinatoque tenebat  
 Hesperium temone fretum : cum pulcra relicto  
 Nereis ingreditur consueta cubilia ponto.  
 Vix bene virgineos Peleus invaserat artus ; 260  
 Illa novat formas : donec sua membra teneri  
 Sentit : & in partes diversas brachia tendi.  
 Tum demum ingemuit : Neque, ait, sine numine vincis :  
 Exhibita

(2) Exhibita estque Thetis. confessam amplectitur heros,  
Et potitur votis; ingentique implet Achille. 265

Felix & nato, felix & conjuge Peleus;  
Et cui, si demas jugulati crimina Phoci,  
Omnia contigerant. fraterno sanguine fontem,  
Expulsumque domo patriâ Trachinia tellus  
Accipit. hinc regnum sine vi, sine cæde, tenebat 270

Lucifero genitore satus, patriumque nitorem  
Ore ferens Ceyx; illo qui tempore moestus,  
Dissimilisque sui, fratrem lugebat ademptum.  
Quò postquam Æacides fessus curâque viâque  
Venit; & intravit paucis comitantibus urbem; 275

Quosque greges pecorum, quæ secum armenta trahebat,  
Haud procul à muris sub opacâ valle reliquit;  
Copia cum facta est adeundi prima tyranni;  
Velamenta manu prætendens supplice, qui sit,  
Quoque satus memorat. tantùm sua crimina celat. 280

Mentitusque fugæ causam, petit urbe vel agro  
Se juvet. hunc contrâ placido Trachinius ore  
Talibus alloquitur: Mediæ quoque (3) commoda plebi  
Nostra patent, Peleu; nec inhospita regna tenemus.

Adjicis huic animo, momenta potentia, clarum 285  
Nomen, avumque Jovem. nec tempora perde precando:  
Quod petis, omne feres. tuaque hæc pro parte videto,  
Qualiacunque vides. utinam meliora videres!

Et flebat. moveat quæ tantos causa dolores,  
Peleusque comitesque rogant. quibus ille profatur: 290  
Forfitan hanc volucrem, rapto quæ vivit, & omnes  
Terret aves, semper pennas habuisse putetis.

[Vir fuit: & tanta est animi constantia, (4) quantùm]  
Acer erat, belloque ferox, ad vimque paratus,  
Nomine Dædalion; illo genitore creatus 295

Qui vocat Auroram, cœloque novissimus exit.  
Culta mihi pax est; pacis mihi cura tenendæ,  
Conjugiique fuit: fratri fera bella placebant.

[Illius virtus reges, gentesque subegit:  
Quæ nunc Thisbeas agitat mutata columbas.] 300

(2) Exhibuitque Thetin; (3) mania (4) semper

Nata

Nata erat huic Chione : quæ dotatissima formâ  
 Mille procis placuit, bis septem nubilis annis.  
 Fortè revertentes Phœbus, Maiâque creatus,  
 Ille suis Delphis, hic vertice Cyllenæo,  
 Videre hanc pariter, pariter traxere calorem. 305  
 Spem Veneris differt in tempora noctis Apollo ;  
 Non tulit ille moras : virgâque movente soporem  
 Virginis os tangit. tactu jacet illa potenti :  
 Vimque Dei patitur. Nox cœlum sparserat astris :  
 Phœbus anum simulat ; præceptaque gaudia sumit. 310  
 Ut sua maturus complevit tempora venter ;  
 Alipedis de stirpe Dei versuta propago  
 Nascitur Autolycus, furtum ingeniosus ad omne :  
 Qui facere assuêrat, patriæ non degener artis,  
 Candida de nigris, & de candentibus atra. 315  
 Nascitur è Phœbo (namque est enixa gemellos)  
 Carmine vocali clarus, citharâque Philammon.  
 Quid peperisse duos, & Dîs placuisse duobus ;  
 Et forti genitore, & progenitore Tonanti  
 Esse satam prodest ? an obest quoque gloria multis ?  
 Obfuit huic certè, quæ se præferre Dianæ 321  
 Sustinuit ; faciemque Deæ culpavit. at illi  
 Ira ferox mota est : Factisque placebimus, inquit.  
 Nec mora ; curvavit cornu : nervoque sagittam  
 Impulit ; & meritam trajecit arundine linguam. 325  
 Lingua tacet : nec vox tentataque verba sequuntur :  
 Conantemque loqui cum sanguine vita reliquit.  
 Quem (misera ô pietas ! ) ego tum patruoque dolorem  
 Corde tuli, fratrique pio solatia dixi !  
 Quæ pater haud aliter, quàm cautes murmura ponti,  
 Accipit : & natam delamentatur ademtam. 331  
 Ut verò ardentem vidit ; quater impetus illi  
 In medios fuit ire rogos : quater inde repulsus  
 Concita membra fugæ mandat : similisque juvenco  
 Spiculâ crabronum (5) pressâ cervice gerenti, 335  
 Quà via nulla, ruit. jam tum mihi currere visus  
 Plus homine est : alasque pedes sumsisse putares.

(5) *læsâ*

[Effugit



METAMORPHOSEON LIB. XI. 431

[Effugit ergo omnes : veloxque cupidine leti]  
 Vertice Parnassi potitur. miseratus Apollo,  
 Cum se Dædalion saxo misisset ab alto, 340  
 Fecit avem, & subitis pendentem sustulit alis ;  
 Oraque adunca dedit, curvos dedit unguibus hamos,  
 Virtutem antiquam, majores corpore vires.  
 Et nunc accipiter, nulli satis æquus, in omnes  
 Sævitur aves ; aliisque dolens fit causa dolendi. 345  
 Quæ dum Lucifero genitus miracula narrat  
 De consorte suo ; cursu festinus anhelos  
 Advolat armenti custos Phoceus Anetor.  
 Heu Peleu, Peleu, magnæ tibi nuntius adsum  
 Cladis, ait ! quodcunque ferat, jubet edere Peleus : 340  
 [Pendet, & ipse metu trepidat Trachinius heros.]  
 Ille refert : Fessos ad littora curva juvencos  
 Appuleram, medio cum Sol altissimus orbe  
 Tantum respiceret, quantum superesse videret.  
 Parsque boum fulvis genua inclinârat arenis, 355  
 Latarumque jacens campos spectabat aquarum :  
 Pars gradibus tardis illuc errabat, & illuc :  
 Nant alii, celsoque exstant super æquora collo.  
 Templâ mari subsunt, nec marmore clara, nec auro ;  
 Sed trabibus densis, lucoque umbrosa vetusto. 360  
 Nereïdes Nereusque tenent. hos navita templi  
 Edidit esse Deos, dum retia littore ficcant.  
 Juncta palus huic est densis obfessa salictis,  
 Quam restagnantis fecit maris unda paludem.  
 Inde fragore gravi strepitans loca proxima terret 365  
 Bellua vasta, lupus, sylvisque palustribus exit,  
 Oblitus & spumis & spisso sanguine rictus  
 Fulmineos ; rubrâ suffusus lumina flammâ.  
 Qui, quanquam sævit pariter rabieque fameque,  
 Acrior est rabie. neque enim jejunia curat 370  
 Cæde boum, diramque famem satiare, sed omne  
 Vulnerat armentum, sternitque hostiliter omne.  
 Pars quoque de nobis funesto saucia morsu,  
 Dum defensamus, leto est data. sanguine littus  
 Undaque prima rubent, demugitæque paludes. 375  
 Sed

Sed mora damnosa est, nec res dubitare remittit;  
 Dum superest aliquid, cuncti coëamus, & arma,  
 Arma capeffamus, conjunctaque tela feramus.  
 Dixerat agrestis (6) nec Pelea damna movebant :  
 Sed, memor admissi, Nereïda colligit orbam 380  
 Damna (7) sui inferias extincto mittere Phoco.  
 Induere arma viros, violentaque fumere tela  
 Rex jubet Oetæus ; cum quīs simul ipse parabat  
 Ire. sed Halcyone conjux excita tumultu  
 Profilit, &, nondum totos ornata capillos, 385  
 (8) Disjicit hos ipsos : colloque infusa mariti,  
 Mittat ut auxilium sine se, verbisque precatur  
 Et lacrymis ; animasque duas ut fervet in unâ.  
 Æacides illi, Pulcros, Regina, piosque  
 Pone metus : plena est promissi gratia vestri. 390  
 Non placet arma mihi contra nova monstra moveri.  
 Numen adorandum pelagi est. erat ardua turris ;  
 Arce focus summâ ; fessis loca grata carinis.  
 Adscendunt illuc, stratosque in littore tauros  
 Cum gemitu aspiciunt, vastatoremque cruento 395  
 Ore ferum, longos infectum sanguine villos.  
 Indè manus tendens in aperti littora ponti,  
 Cœruleam Peleus Psamathen, ut finiat iram,  
 Orat ; opemque ferat. nec vocibus illa rogantis  
 Flestitur Æacidæ. Thetis hanc pro conjuge supplex 400  
 Accepit veniam. sed enim (9) irrevocatus ab acri  
 Cæde lupus perstat, dulcedine sanguinis asper ;  
 Donec inhærentem laceræ cervice juvencæ  
 Marmore mutavit corpus ; præterque colorem,  
 Omnia servavit : lapidis color indicat illum 405  
 Jam non esse lupum, jam non debere timeri.  
 Nec tamen hâc profugum consistere Pelea terrâ  
 Fata sinunt : Magnetas adit vagus exsul, & illic  
 Sumit ab Hæmonio purgamina cædis Acasto.

(6) et

(7) suo

(8) Dissidit

(9) revocatus

EXPLANATION of FAB. VII, VIII, & IX.

FABULOUS History makes mention of two Thetises, but their Names are differently written. She of whom we are speaking, and whom we must always distinguish, from the ancient Tethys, the Wife of Oceanus, was Daughter of the Sea-God Nereus; or, in other Words, of a Prince very powerful by Sea. As she was extremely beautiful, and courted by most of the Princes of her Time; the Epithalamium's that were made at her Marriage, in Praise of her Beauty, very likely boasted, that all the Gods had contended about her, and referr'd their Pretensions to Jupiter and Neptune, who were themselves obliged to have recourse to *Destiny*: And understanding by an Oracle of that God, that the Child, which should be born of the Marriage of that Princess, would prove more powerful than his Father, they left Peleus at liberty to marry her. Hygin says, that Prometheus was the only Person who knew the Oracle; that he taught it to Jupiter, on Condition he would deliver him from the Eagle, that tormented him; and that the God thereupon, sent Hercules to Mount *Caucasus*, to make good his Promise. It is also added by the same Author, that all the Gods and Goddesses were invited to the Wedding, except *Discord*; who, to be revenged for the Affront put upon her, threw a Golden Apple into the

Midst of the Assembly, with this Inscription, *For the Fairest*: That each Goddess, immediately claimed the Apple, as due to her own Beauty, but were all at last obliged to give place to the Pretensions of Juno, Pallas, and Venus; that Paris, the Son of Priam, known then on Mount *Ida*, by the Name of Alexander, was chosen Arbitrator, and adjudged the Apple to Venus, as the most beautiful; that, to recompense him for so great a Favour, Venus promised him the finest Woman of Asia; and that upon the Presumption of that Promise, he carried off Helen, and thereby drew upon his Country that Bloody War, which ended in the utter Ruin and Destruction of *Troy*. It was also added, that Thetis changed herself into different Forms, purposely to avoid the Addresses of Peleus; and that the Prince, by the Advice of Proteus, was at last obliged to bind her fast. All this is very ingenious, and is as much as to say, that Thetis being courted by several Princes, had no Inclination to Peleus, who nevertheless, by the Advice of a wise Friend, found Means to remove all the Difficulties, that opposed his Alliance with her; that some Dispute happened to arise among the Ladies, who were at the Marriage, and that some of the Wits, made it the Subject of an Epithalamium. Tzetzes (1) looks for something still more ingenious

F f

(1) *Hist. XXVIII. Cbil. vii.*



ingenious in it, "Chiron, says he, when Peleus was near marrying Philomela, the Daughter of Actor, foretold that the Gods would come to the Wedding, and give Notice of their Arrival by a great Storm. On the Day appointed, there accordingly fell abundance of Rain, attended with a great deal of Thunder, and a very high Wind; and this is what gave Credit to the Fable, and set it in Vogue." There are some Authors who pretend, that Thetis was the Daughter of Chiron himself. But, however that be, it is very certain from the Testimony of Euripides (2), that Achilles, who was the Son of this Marriage, took a Pride in carrying the Figure of a Nereid, on his Shield; and this, perhaps, was all the Mystery. Pausanias (3) speaks of a Temple, and Statue of Thetis, without seeming to distinguish the two Persons, who have had that Name.

Æacus had three Sons, as I have said in his History; Peleus, Telamon, and Phocus. As those three Princes were playing at Quoits, Phocus received so severe a Blow with one of them, that he died of it. Ovid is not altogether conformable to this Tradition; since he says, Peleus had assassinated his Brother; *si demas jugulati crimina Phoci*. Obligated to leave Court, he retired to Ceyx; and it was there he learned the History of Chione, who was beloved by Apollo and

Mercury. This Fable, in all likelihood, took its Rise, from the great Difference between the Humours and Inclinations of the two Children she brought forth. Autolycus, was a cunning crafty Robber, and, for his Thieveries, called the Son of Mercury. Philammon, was a passionate Lover of Music, for which Reason, Apollo was said to be his Father. It is also added, that Chione, proud of her two Lovers, dared to prefer herself to Diana; that the Goddess pierced her Tongue with an Arrow, of which Wound she died, and that her Father Dædalion, throwing himself from the Top of Parnassus, was transformed into a Spar-Hawk.

When the Reader calls to Mind, what I have insinuated more than once; that the History of Kings and Princes, commonly became the Subject of some Poem or other; that the Priests of the Gods, often seduced the Women, they were in Love with; that the Children found exposed in the Temples, were attributed to the Gods, to whom those Temples were consecrated; and that the Sublime in those Days, consisted in mingling the History of the Gods, with that of Men: It will not be difficult for him to perceive, what part of the History, which I have been just explaining, may be true. The Time in which it happen'd, is still more easily determined, as Autolycus was Grand-Father to Ulysses \*.

In

(2) In his *Iphigenia*.

(3) In *Lac*.

(4) Lib. iv.

\* Anticlea, the Mother of Ulysses, was the Daughter of Autolycus.

In finishing, I must take notice, that, according to (5) Pausanias, Autolycus was the Son of Dædalion, and not of Chione.

Ovid reports, in this Metamorphosis, that during the Stay, which Peleus made in the Court of *Trachinia*, and while Ceyx was relating to him the History of Chione and Dædalion; a Shepherd came to acquaint him, that a Wolf, sent by the Nereid Psamathe, was destroying the Country, and particularly the Flocks, which his Guest had brought along with him. The Poet, adds afterwards, that Peleus looking upon this Event, as an Effect of the Nereid's Vengeance on him, for killing his Brother; endeavoured to appease her with Sacrifices, which were attended with Success. The Foundation of this Fable is historical. *Æacus* had two Wives, *Egina* and *Psamathe*; by the first he had two Sons, *Peleus* and *Telamon*; and by the second, *Phocus*. *Lycomedes*, King of *Seyres*, the

Brother of *Psamathe*, resolved to revenge the Death of his Nephew, whom *Peleus* had killed; and declared War against *Ceyx*, for receiving that Prince into his Dominions. The Captain, who commanded his Troops, ravaged the Country, and carried away the Flocks of *Peleus*: Prayers and Sollicitations were made use of, to pacify *Lycomedes*; which had so good an Effect, that he recalled his General; and, to embellish that Event, it was reported he had been changed into a Rock. A lively Figure, which shews us, that the Progress of this Commander, who had ravaged the Country, like a fierce wild Beast, was stopt all on a sudden. It was also further added, that *Psamathe* was, at last, touched with the Prayers and Tears of *Thetis*; because, indeed, those two Princesses were Sisters. *Pausanias* (6) relates the History of a *Psamathe*, the Daughter of *Crotopus*, King of *Argos*; who appears to be the same *Ovid* speaks of here.

(5) *In Arcadiis.*

(6) *In Atticis.*

F A B. X. Jussu Junonis Deum Somnum adit  
Iris. Ceyx & Alcinoë in Aves sui nominis.

ARGUMENT.

*Ceyx, going to Claros, to consult the Oracle about his Brother's Death, is shipwreckt in the Voyage. Juno sends Iris to the God of Sleep, who, at her Desire, dispatches Morpheus to Halcyone in a Dream, to inform her of the Death of her Husband.*

*band. She awakes in the Morning full of In-  
quietude, goes to the Shore, and there sees Ceyx's  
Body thrown out by the Waves. While she is  
going to cast herself into the Sea in Despair, the  
Gods transform them both into Kings-Fishers.*

**I**NTEREA fratrisque sui, fratremque secutis 410  
Anxia prodigiis turbatus pectora Ceyx,  
Consulat ut sacras hominum oblectamina fortes,  
Ad Clarium parat ire Deum : nam templa profanus  
Invia cum Phlegyis faciebat Delphica Phorbas.  
Consilii tamen ante sui, fidissima, certam 415  
Te facit, Halcyone. cui protinus intima frigus  
Ossa receperunt ; buxoque simillimus ora  
Pallor obit : lacrymisque genæ maduere profusis.  
Ter conata loqui, ter fletibus ora rigavit :  
Singultûque pias interrumpente querelas, 420  
Quæ mea culpa tuam, dixit, carissime, mentem  
Vertit ? ubi est, quæ cura mei prius esse solebat ?  
Jam potes Halcyone securus abesse relictâ.  
Jam via longa placet. jam sum tibi carior absens.  
At (puto) per terras iter est, tantumque dolebo ; 425  
Non etiam metuam ; curæque timore carebunt.  
Æquora me terrent, & ponti tristis imago.  
Et laceras nuper tabulas in littore vidi ;  
Et sæpe in tumultis sine corpore nomina legi.  
Neve tuum fallax animum fiducia tangat ; 430  
Quòd focer Hippotades tibi sit ; qui carcere fortes  
Contineat ventos ; &, cum velit, æquora placet.  
Cum semel emissi tenuerunt æquora venti,  
Nil illis vetitum est, incommendataque tellus  
Omnis, & omne fretum. cœli quoque nubila vexant ; 435  
Excutiuntque feris rutilos concursibus ignes.  
Quò magis hos novi, (nam novi, & sæpe paternâ  
Parva domo vidi) magis hœc reor esse timendos.  
Quòd tua si flecti precibus sententia nullis,  
Care, potest, conjux ; nimiumque es certus eundi ; 440  
Me quoque tolle simul. certè jactabimur unâ :

Nec,



METAMORPHOSEΩN LIB. XI. 437

Nec, nisi quæ patiar, metuam: pariterque feremus,  
 Quicquid erit: pariter super æquora lata feremur.  
 Talibus Æolidos dictis lacrymisque movetur  
 Sidereus conjux: neque enim minor ignis in ipso est.  
 Sed neque propositos pelagi dimittere cursus, 446  
 Nec vult Halcyonen in partem adhibere pericli:  
 Multaque respondit timidum solantia pectus.  
 Nec tamen idcirco causam probat. addidit illis  
 Hoc quoque lenimen, quo solo flexit amantem. 450  
 Longa quidem nobis omnis mora: sed tibi juro  
 Per patrios ignes (si me modò fata remittent)  
 Ante reversurum, quàm Luna bis impleat orbem.  
 His ubi promissis spes est admota recursûs;  
 Protinus eductam navalibus æquore tingi, 455  
 (1) Aptarique suis pinum jubet armamentis.  
 Quâ rursus visâ, veluti præfaga futuri,  
 Horruit Halcyone: lacrymasque emisit obortas:  
 Amplexusque dedit: tristisque miserrima tandem  
 Ore, Vale, dixit: collapsaque corpore tota est. 460  
 Ast juvenes, quærente moras Ceyce, reducunt  
 Ordinibus geminis ad fortia pectora remos:  
 Æqualique ictu scindunt freta. sustulit illa  
 Humentes oculos; stantemque in puppe recurvâ,  
 Concussâque manu dantem sibi signa maritum 465  
 Prima videt: redditque notas. ubi terra recessit  
 Longiùs, atque oculi nequeunt cognoscere vultus;  
 Dum licet, insequitur fugientem lumine pinum.  
 Hæc quoque ut haud poterat spatium submota videri;  
 Vela tamen spectat summo fluitantia malo. 470  
 Ut nec vela videt; vacuum petit anxia lectum:  
 Seque toro ponit. renovat lectusque locusque  
 Halcyonæ lacrymas: & quæ pars admonet absit.  
 Portubus exierant; & moverat aura rudentes;  
 Obvertit lateri pendentes navita remos: 475  
 Cornuaque in summâ locat arbore; totaque malo  
 Carbasa deducit; venientesque accipit auras.  
 Aut minus, aut certè medium non amplius æquor

(1) Ornarique

F f 3

Puppe

Puppe secabatur; longeque erat utraque tellus;  
 Cum mare sub noctem tumidis albescere coepit 480  
 Fluctibus; & præceps spirare valentiùs Eurus.  
 Ardua, jamdudum, demittite cornua, rector  
 Clamat; & antennis totum subnectite velum.  
 Hic jubet; impediunt adversæ jussa procellæ;  
 Nec finit audiri vocem fragor æquoris ullam. 485  
 Sponte tamen properant alii subducere remos;  
 Pars munire latus; pars ventis vela negare.  
 Egerit hic fluctus; æquorque refundit in æquor:  
 Hic rapit antennas. quæ dum sine lege geruntur;  
 Aspera crescit hyems; omnique è parte feroces 490  
 Bella gerunt venti; fretaque indignantia miscent.  
 Ipse pavet; nec se, qui sit status, ipse fatetur  
 Scire ratis rector; nec quid jubeatve, vetetve:  
 Tanta mali moles, totâque potentior arte est.  
 Quippe sonant clamore viri, stridore rudentes, 495  
 Undarum incurfu gravis unda, tonitribus æther.  
 Fluctibus erigitur, cœlumque æquare videtur  
 Pontus; & inductas aspergine (2) tangere nubes.  
 Et modò, cum fulvas ex imo verrit arenas,  
 Concolor est illis; Stygiâ modò nigrior undâ: 500  
 Sternitur interdum, spumisque sonantibus albet.  
 Ipsa quoque his agitur vicibus Trachinia puppis:  
 Et modò sublimis veluti de vertice montis  
 Despicere in valles, inumque Acheronta videtur;  
 Nunc, ubi demissam curvum circumstetit æquor, 505  
 Susplicere inferno summum de gurgite cœlum.  
 Sæpe dat ingentem fluctu latus ic̃ta fragorem:  
 Nec leviùs pulsata sonat, quàm ferreus olim  
 Cum laceras aries ballistave concutit arces.  
 Utque solent, sumtis in cursu viribus, ire 510  
 Pectore in arma feri, prætentaque tela leones;  
 Sic ubi se ventis admiserat unda coortis,  
 Ibat in arma ratis; multoque erat altior illis.  
 Jamque labant cunei, spoliataque tegmine ceræ  
 Rima patet; præbetque viam letalibus undis. 515

(2) *tingere*

Ecce cadunt largi resolutis nubibus imbres :  
 Inque fretum credas totum descendere cœlum :  
 Inque plagas cœli tumefactum adscendere pontum.  
 Vela madent nimbis ; & cum cœlestibus undis  
 Æquoreæ miscentur aquæ. caret ignibus æther ; 520  
 Cæcaque nox premitur tenebris hyemisque suisque.  
 Discutiunt tamen has, præbentque micantia lumen  
 Fulmina : fulmineis (3) ardescunt ignibus undæ.  
 Dat quoque jam saltus intrâ cava texta carinæ  
 Fluctus , & , ut miles , numero præstantior omni , 525  
 Cum sæpe assiluit defensæ mœnibus urbis ,  
 Spe potitur tandem ; laudisque accensus amore  
 Inter mille viros , murum tamen occupat unus :  
 Sic ubi pulsârunt acres latera ardua fluctus ,  
 Vastius insurgens decimæ ruit impetus undæ : 530  
 Nec prius absistit fessam oppugnare carinam ;  
 Quàm velut in captæ descendat mœnia navis.  
 Pars igitur tentabat adhuc invadere pinum ;  
 Pars maris intus erat. trepidant haud (4) segnius omnes ;  
 Quàm solet urbs , aliis murum fodientibus extrâ , 535  
 Atque aliis murum , trepidare , tenentibus intus.  
 Deficit ars ; animique cadunt : totidemque videntur ,  
 Quot veniant fluctus , ruere atque irrumpere (5) mortes.  
 Non tenet hic lacrymas : stupet hic : vocat ille beatos ,  
 Funera quos maneant : hic voris numen adorat : 540  
 Brachiaque ad cœlum , quod non videt , irrita tollens  
 Poscit opem : subeunt illi fratresque parensque ;  
 Huic cum pignoribus domus , & quod cuique relictum est.  
 Halcyone Ceyca movet : Ceycis in ore  
 Nulla nisi Halcyone est : & , cum desideret unam , 545  
 Gaudet abesse tamen. patriæ quoque vellet ad oras  
 Respicere , inque domum supremos vertere vultus.  
 Verùm ubi sit nescit. tantâ vertigine pontus  
 Fervet : & inductâ piceis è nubibus umbrâ  
 Omne latet cœlum : duplicataque noctis imago est. 550  
 Frangitur incurso nimborum turbinis arbor :  
 Frangitur & regimen : spoliisque animosa superstans

(3) *candescunt*(4) *secius*(5) *montes.*



440 P. OVIDII NASONIS

Unda, velut victrix, sinuatas despicit undas.  
 Nec leviùs, quàm si quis Athon Pindumve revulso  
 Sede suâ totos in apertum everterit æquor, 555  
 Præcipitata ruit: pariterque & pondere & ictu  
 Mergit in ima ratem. cum quâ pars magna virorum  
 Gurgite pressa gravi, neque in aëra reddita, fato  
 Functa suo est. alii partes & membra carinæ  
 Trunca tenent. tenet ipse manu, quâ sceptrâ solebat,  
 Fragmina navigii Ceyx: focerumque patremque 561  
 Invocat (heu!) frustra. sed plurima nantis in ore  
 Halcyone conjux. illam meminitque refertque:  
 Illius ante oculos ut agant sua corpora fluctus,  
 Optat; & exanimis manibus tumuletur amicis. 565  
 Dum natat; absentem, quoties finit hîscere fluctus,  
 Nominat Halcyonen, ipsisque immurmurat undis.  
 Ecce super medios fluctus niger arcus aquarum  
 Frangitur: & ruptâmersum caput obruit undâ.  
 Lucifer obscurus, nec quem cognoscere posses, 570  
 Illâ nocte fuit: quoniamque excedere Olympo  
 Non licuit, densis textit sua nubibus ora.  
 Æolis interea tantorum ignara malorum  
 Dinumerat noctes: & jam, quas induat ille,  
 Festinat vestes; jam quas, ubi venerit ille, 575  
 Ipsa gerat: reditusque sibi promittit inanes.  
 Omnibus illa quidem Superis pia thura ferebat:  
 Ante tamen cunctos Junonis templa colebat:  
 Proque viro, qui nullus erat, veniebat ad aras.  
 Utque foret solpes conjux suus, utque rediret, 580  
 Optabat; nullamque sibi præferret. at illi  
 Hoc de tot votis poterat contingere solum.  
 At Dea non ultrâ pro functo morte rogari  
 Sustinet; utque manus funestas arceat aris;  
 Iri, meæ, dixit, fidissima nuncia vocis, 585  
 Vise soporiferam Somni velociter aulam:  
 Extinctique jube Ceycis imagine mittat  
 Somnia ad Halcyonen veros narrantia casus.  
 Dixerat. induitur velamina mille colorum  
 Iris, & arquato cœlum curvamine signans 590

590  
Tecta

Tecta petit iussi sub rupe latentia regis.  
 Est prope Cimmerios longo spelunca recessu,  
 Mons cavus, ignavi domus & penetralia Somni :  
 Quò nunquam radiis oriens mediufve cadensve  
 Phœbus adire potest. nebulæ caligine mistæ 595  
 Exhalantur humo : dubiæque crepuscula lucis.  
 Non vigil ales ibi cristati cantibus oris  
 Evocat Auroram : nec voce silentia rumpunt  
 Sollicitive canes, canibusve sagacior anser.  
 Non fera, non pecudes, non moti flamine rami, 600  
 Humanæve sonum reddunt convicia linguæ.  
 Muta quies habitat. saxo tamen exit ab imo  
 Rivus aquæ Lethes : (6) per quem cum murmure labens  
 Invitat somnos crepitantibus unda lapillis.  
 Ante fores antri fœcunda papavera florent, 605  
 Innumeræque herbæ : quarum de lacte soporem  
 Nox legit, & spargit per opacas humida terras.  
 Janua, quæ verso stridorem cardine reddat,  
 Nulla domo totâ ; custos in limine nullus.  
 At medio torus est, ebene sublimis in atrâ, 610  
 Plumeus, (7) atricolor, pullo velamine tectus,  
 Quò cubat ipse Deus, membris languore solutis.  
 Hunc circa passim varias imitantia formas  
 Somnia vana jacent totidem, quot messis aristas,  
 Sylva gerit frondes, ejectas littus arenas. 615  
 Quò simul intravit, manibusque obstantia virgo  
 Somnia dimovit ; vestis fulgore reluxit  
 (8) Sacra domus : tardâque Deus gravitate jacentes  
 Vix oculos tollens ; iterumque iterumque relabens,  
 Summaque percutiens nutanti pectora mento, 620  
 Excussit tandem sibi se : cubitoque levatus,  
 Quid veniat (cognôrat enim) scitatur. at illa :  
 Somne, quies rerum, placidissime Somne Deorum,  
 Pax animi, quem cura fugit ; qui corda diurnis  
 Fessa ministeriis mulces, reparasque labori ; 625  
 Somnia, quæ veras æquent imitamine formas,

(6) ——— querulo quæ murmure &amp;c.

(7) unicolor,

(8) Atra

Herculeâ Trachine jube, sub imagine regis,  
 Halcyonen adeant; simulacraque naufraga fingant.  
 Imperat hoc Juno. postquam mandata peregit  
 Iris, abit. neque enim ulterius tolerare vaporis 630  
 Vim poterat. labique ut Somnum sensit in artus,  
 Effugit; & remeat per quos modò venerat arcus.  
 At pater è populo natorum mille suorum  
 Excitat artificem simulatoremque figuræ  
 Morphea. non illo jussos solertiùs alter 635  
 Exprimit incessus, vultumque (9) modumque loquendi.  
 Adjicit & vestes, & consuetissima cuique  
 Verba. sed hic solos homines imitatur: at alter  
 Fit fera, fit volucris, fit longo corpore serpens.  
 Hunc Icelon Superi, mortale Phobetora vulgus 640  
 Nominat. est etiam diversæ tertius artis [bemque,  
 Phantasos. ille in humum, saxumque, undamque, tra-  
 Quæque vacant animâ, feliciter omnia transit.  
 Regibus hi, ducibusque suos ostendere vultus  
 Nocte solent: populos alii plebemque pererrant. 645  
 Præterit hos senior. cunctisque è fratribus unum  
 Morphea, qui peragat Thaumantidos edita, Somnus  
 Eligit: & rursus molli languore solutum  
 Deposuitque caput, stratoque recondidit alto.  
 Ille volat, nullos strepitus facientibus alis, 650  
 Per tenebras: intraque moræ breve tempus in urbem  
 Pervenit Hæmoniam: positisque è corpore pennis  
 In faciem Ceycis abit: formæque sub illâ  
 Luridus, exangui similis, sine vestibus ullis,  
 Conjugis ante torum miseræ stetit. uda videtur 655  
 Barba viri, madidisque gravis fluere unda capillis.  
 Tum lecto incumbens, fletu super ora refuso,  
 Hæc ait: Agnoscis Ceyca, miserrima conjux?  
 An mea mutata est facies nece? respice; nosces:  
 Inveniesque tuo pro conjugis conjugis umbram. 660  
 Nil opis, Halcyone, nobis tua vota tulerunt.  
 Occidimus. falsæ tibi me promittere noli.  
 Nubilus Ægæo deprendit in æquore navim

(9) *sonnumque*

Auster,



METAMORPHOSEΩN LIB. XI. 443

Auster, & ingenti jactatam flamine solvit :  
 Oraque nostra tuum frustra clamantia nomen 665  
 Implêrunt fluctus. non hæc tibi nuntiat auctor  
 Ambiguus : non ista vagis rumoribus audis.  
 Ipse ego fata tibi præsens mea naufragus edo.  
 Surge, age : da lacrymas ; lugubriaque indue : nec me  
 Indeploratum sub inania Tartara mitte. 670  
 Adjicit his vocem Morpheus, quam conjugis illa  
 Crederet esse sui. fletus quoque fundere veros  
 Visus erat : gestumque manus Ceycis habebant.  
 [Ingemit Halcyone lacrymans, motatque lacertos  
 Per somnum : corpusque petens amplectitur auras : 675  
 Exclamatque, Mane, quò te rapis ? ibimus una.]  
 Voce suâ specieque viri turbata soporem  
 Excutit : & primò si sit circumspicit illic,  
 Qui modò visus erat. nam moti voce ministri  
 Intulerant lumen. postquam non invenit usquam ; 680  
 Percutit ora manu : laniatque à pectore vestes :  
 Pectoraque ipsa ferit. nec crinem solvere curat ;  
 Scindit : & altrici, quæ luctûs causa, roganti,  
 Nulla est Halcyone, nulla est, ait : occidit unâ  
 Cum Ceyce suo. solantia tollite verba. 685  
 Naufragus interiit. vidi, agnovique ; manusque  
 Ad discedentem, cupiens retinere, tetendi. [rique  
 Umbra (10) fugit : sed & umbra tamen manifesta, vi-  
 Vera mei. non ille quidem, si quæris, habebat  
 Assuetos (11) vultus : nec quo priùs ore nitebat. 690  
 Pallentem, nudumque, & adhuc humente capillo  
 Infelix vidi. stetit hôc miserabilis ipso  
 Ecce loco : & quærit vestigia si qua supersint.  
 Hoc erat, hoc animo quod divinante timebam ;  
 Et ne, me fugiens, ventos sequerere, rogabam. 695  
 At certè vellem, quoniam periturus abibas,  
 Me quoque duxisses. tecum fuit utile, tecum  
 Ire mihi. neque enim de vitæ tempore quicquam  
 Non simul egissem : nec mors discreta fuisset.  
 Nunc absens pereò, jactor nunc fluctibus absens : 700

(10) fuit :

(11) cultus :

Et,

Et, sine me, me pontus habet. crudelior ipso  
 Sit mihi mens pelago; si vitam ducere nitar  
 Longius; & tanto pugnem supereffe dolori.  
 Sed neque pugnabo: nec te, miserande, relinquam:  
 Et tibi nunc saltem veniam comes. inque sepulcro, 705  
 Si non urna, tamen junget nos littera: si non  
 Ossibus ossa meis, at nomen nomine tangam.  
 Plura dolor prohibet; verboque intervenit omni  
 Plangor: & attonito gemitus è corde trahuntur.  
 Manè erat: egreditur tectis ad littus: & illum 710  
 Mœsta locum repetit, de quo spectârat euntem.  
 Dumque, Moratus ibi; dumque, Hic retinacula solvit,  
 Hôc mihi discedens dedit oscula littore, dicit,  
 [Dumque notata oculis reminiscitur acta, fretumque]  
 Prospicit; in liquidâ spatio distante tuetur 715  
 Nescio quid, quasi corpus, aquâ; primoque, quid illud  
 Effet, erat dubium. postquam paulò appulit unda;  
 Et, quamvis aberat, corpus tamen esse liquebat;  
 Qui foret, ignorans, quia naufragus, omine mota est:  
 Et, tanquam ignoto lacrymam daret, Heu miser, inquit,  
 Quisquis es, & si qua est conjux tibi! fluctibus actum  
 Fit propius corpus. quod quo magis illa tuetur,  
 Hôc minùs, & minùs est amens sua. jamque propinquæ  
 Admotum terræ, jam quod cognoscere posset,  
 Cernit: erat conjux. Ille est, exclamat; & unâ 725  
 Ora, comas, vestem lacerat: tendensque tremantes  
 Ad Ceyca manus, Sic, ô carissime conjux,  
 Sic ad me, miserande, redis? ait: adjacet undis  
 Facta manu moles: quæ primas æquoris iras  
 Frangit; & incurfus quæ prædelassat aquarum. 730  
 Infilit huc: mirumque fuit potuisse; volabat:  
 Percutiensque levem modò natis aëra pennis,  
 Stringebat summas ales miserabilis undas.  
 Dumque volat; mœsto similem, plenumque querelæ  
 Ora dedere sonum tenui crepitantia rostro. 735  
 [Ut verò tetigit mutum & sine sanguine corpus;  
 Dilectos artus amplexa recentibus alis,  
 Frigida nequicquam duro dedit oscula rostro.]

Senferit

Senferit hoc Ceyx, an vultum motibus undæ  
 Tollere fit visus, populus dubitabat : at ille 740  
 Senferat. & tandem, Superis miserantibus, ambo  
 Alite mutantur. fatis obnoxius îsdem  
 Tunc quoque manfit amor, nec conjugiale solutum  
 Fœdus in alitibus. coëunt, fiuntque parentes :  
 Perque dies placidos hyberno tempore septem 745  
 Incubat Halcyone pendentibus æquore nidis.  
 Tum via tuta maris : ventos custodit, & arcet  
 Æolus egressu : præstatque nepotibus æquor.

EXPLANATION.

IT is certain, from the Testimony of the Ancients, that Ceyx was King of *Trachinia*, and cotemporary of Hercules ; that he was a Prince, of great Knowledge and Experience : and that People had recourse to him, to atone for the Murders they had committed, whether through Imprudence or otherwise, as I have already observed, in the Histories of Hercules and Peleus. Pausanias (1) reports, that Eurystheus having summoned Ceyx, to deliver up to him, the Children of Hercules ; that Prince, who was not able to maintain a War, against so powerful a King, sent the young Princes to Theseus, who took them into his Protection. Ceyx married Alcyone, whose Genealogy is set down, in the first Book of Apollodorus. To recover himself from the Melancholy, which the Death of his Brother Dædalion, and Niece Chione, had thrown him into ; he went to *Claros*, to consult the Oracle of Apollo, and was shipwreckt in his Return : At

which unfortunate Accident, Alcyone was so afflicted, that she died with Grief, or threw herself into the Sea, as Ovid and Hygin pretend. It was reported, that they were changed into Birds, called Kings-Fishers ; a Circumstance, which has no other Foundation, than the Name of that Princess ; perhaps, the Union between that Royal Pair, and the tender Affection they had for one another, made them be compared to those Birds, who pass for the Symbol of conjugal Love. Apollodorus (2), indeed, does not give us so favourable an Idea, of the Piety of those Persons, as Ovid has done. According to that Author, their Pride proved their Destruction. Jupiter, enraged at Ceyx, because he had taken his Name, as Alcyone had done that of Juno ; changed him into a Plungeon, and his Wife into a Kings-Fisher. Alcyone was the Daughter of Æolus, not of him, that was God of the Winds, as Ovid pretends ; but of him, that was the Son of Hellen,

(1) In *Atticis*.

(2) Lib. i.



Hellen, of the Race of Deucalion. However that be, there is not a Fable in Ovid, written with more Art, and in a more moving Manner. I need not add any thing here, concern-

ing the Time in which Ceyx lived; his Epoch being sufficiently known, by the History of Hercules, Telamon, and the other Heroes, who were his Cotemporaries.

F A B. XI. *Æsacus in volucrem Mergum.*

A R G U M E N T.

*The Nymph Hesperia, flying from Æsacus who was in Love with her, is bit by a Serpent, and instantly dies of the Wound. He is so afflicted at her Death, that he throws himself into the Sea, and is transformed into a Cormorant.*

**H**os aliquis senior (1) circum freta lata volantes  
Spectat: & ad finem servatos laudat amores. 750  
Proximus, aut idem, si fors tulit, Hic quoque, dixit,  
Quem mare carpentem substrictaque crura gerentem  
Aspicias, (ostendens spatiosum guttura mergum)  
Regia progenies. &, si descendere ad ipsum  
Ordine perpetuo quæris, sunt hujus origo 755  
Ilus, & Asiaracus, raptusque Jovi Ganymedes,  
Laomedonque senex, Priamusque novissima Trojæ  
Tempora fortitus. frater fuit Hectoris iste:  
(2) Qui, nisi sensisset primâ nova fata juventâ,  
Forſitan inferius non Hectore nomen haberet: 760  
Quamvis est illum proles enixa Dymantis.  
Æsacon umbrosâ furtim peperisse sub Idâ  
Fertur Alexirhoë, (3) Granico nata bicorni.  
Oderat hic urbes: nitidâque remotus ab aulâ  
Secretos montes, & inambitiosa colebat 765  
Rura; nec Iliacos cœtus, nisi rarus, adibat.  
Non agreſte tamen, nec inexpugnabile Amori  
Pectus habens, ſylvas captatam sæpe per omnes

(1) *junctim*

(2) *Cui, niſi ceſſiſſent &c.*

(3) *—— Sagarî cognata bicorni.*

METAMORPHOSEΩN LIB. XI. 447

Aspiciit Hesperien patriâ Cebrenida ripâ,  
 Injectos humeris siccantem sole capillos. 770  
 Visa fugit Nymphe : veluti perterrita fulvum  
 Cerva lupum, longeque lacu deprensa relicto  
 Accipitrem fluvialis anas. quam Troïus heros  
 Insequitur : celeremque metu celer urget amore.  
 Ecce latens herbâ coluber fugientis adunco 775  
 Dente pedem stringit ; virusque in corpore linquit.  
 Cum vitâ suppressa fuga est. amplectitur amens  
 Exanimem : clamatque, Piget, piget, esse secutum :  
 Sed non hoc timui : nec erat mihi vincere tanti.  
 Perdidimus miseram nos te duo. vulnus ab angue, 780  
 A me causa data est. ego sim sceleratior illo,  
 Nî tibi morte meâ mortis solatia mittam.  
 Dixit : & è scopulo, quem rauca subederat unda,  
 Se dedit in pontum. Tethys miserata cadentem  
 Molliter excepit : nantemque per æquora pennis 785  
 Texit : & optatæ non est data copia mortis.  
 Indignatur amans invitum vivere cogi ;  
 Obstarique animæ miserâ de sede volenti  
 Exire. utque novas humeris assumerat alas,  
 Subvolat : atque iterum corpus super æquora mittit. 790  
 Pluma levat casus ; furit Æsacos : inque profundum  
 Pronus abit, letique viam finè fine retentat.  
 Fecit amor maciem : longa internodia crurum,  
 Longa manet cervix : caput est à corpore longe. 795  
 Æquoramat : nomenque (4) manet, quia mergitur, illi.

(4) tenet,

EXPLANATION.

OVID and Apollodorus (1) agree, that Æsacus was the Son of Priam, and that he was changed into a Plungeon ; but they differ in the other Circumstances of the Life of that Prince. The first of these Authors, as we have just read, says the Mother of Æsacus, was

called Alexirhoë, and that she was the Daughter of the River Cebrenus ; or, as we read in some Manuscripts, of the *Granicus*. He adds, that Æsacus pursuing Hesperia, with whom he was in Love, that Nymph was stung by a Serpent ; upon which, not being able to sup-  
 port

(1) Lib. iii.

port the Death of a Person, so dear to him, he threw himself into the Sea, and was changed into a Plungeon. Apollodorus says, that *Æsacus* was the Son of Priam, and *Arisbe*, the Daughter of Merope, his first Wife; that his Father made him marry Sterope; who dying very young, he was so afflicted at her Death, that he threw himself into the Sea. That Author says further, that Priam having repudiated *Arisbe*, to marry Hecuba, the Daughter of Cisseus; *Æsacus* seeing his Mother-in-Law, big of her second Son, foretold his Father: That the Child would one Day, be the Cause of a bloody War, which would end in the Destruction of the Kingdom of *Troy*; and that upon this Prediction, the young Prince was exposed on Mount *Ida*. Tzetzes adds, that *Æsacus* told his Father, it was absolutely necessary to put to Death, both the Mother, and the Infant which was born that Day; and Priam being informed, that Cilla the Wife of Thymoetes, was also brought to bed the same Day of a Son, he order'd them both to be killed; think-

ing by that Means, to prevent the Effect of the Prediction. Servius, upon the Authority of Euphorion, relates the Thing in the same Manner; but an ancient Poet, cited by Cicero, in the first Book of *Divination*, says, it was the Oracle of *Zelia*, a little Town, at the Foot of Mount *Ida*, which gave that Answer, as an Interpretation of Hecuba's Dream. Pausanias, in his *Phocics*, pretends it was the Sibyl Herophila, who interpreted that Dream; and several other Ancients, attribute the Honour of it to Cassandra. But, however that be, Apollodorus tells us, that *Æsacus* had learned from his Grand-Father Merops, the Art of foretelling Things to come. *Æsacus*, very probably, left the Principles of that Art with his Family, since we see Cassandra and Helenus practised it afterwards. The Metamorphosis of *Æsacus*, into a Plungeon, is one of those Episodes which were usually invented, to console Parents upon such Occasions; and this Discovery will often serve as a Principle, to explain most Events of this Nature.



P. OVIDII NASONIS  
METAMORPHOSEON

L I B E R XII.

FAB. I, II, & III. Serpens in Lapidem. Iphigenia in Cervam. Cygnus in Avem.

A R G U M E N T.

*The Greeks assemble their Troops in Aulis, to go and revenge the Rape of Helen; but the Fleet is kept in Port by contrary Winds. Calchas their Priest, after a Prediction concerning the Success of the Expedition, declares, that the Weather would never be favourable, till Agamemnon sacrificed his Daughter Iphigenia. She is immediately led to the Altar; but Diana, appeased with their ready Submission, carries off the Princess, and leaves a Hind in her stead; and a fair Wind arises. Upon the Greeks landing in Troas, a bloody Battle follows, in which Protefilaüs is killed by Hector. Achilles kills Cygnus, a Trojan; and his Father Neptune transforms him into a Swan.*

N E S C I U S assumtis Priamus pater Æsacon alis  
Vivere, lugebat: tumulo quoque nomen habenti  
Inferias dederat cum fratribus Hector inanes.  
Defuit officio Paridis præsentia tristi:  
Postmodo qui raptâ longum cum conjuge bellum 5  
Attulit in patriam: conjuratæque sequuntur  
Mille rates, gentisque simul commune Pelasgæ.

Nec dilata foret vindicta ; nisi æquora sævi  
 Invia fecissent venti ; Bœotæque tellus  
 Aulide piscosâ puppes tenuisset ituras. 10  
 Hic patrio de more Jovi cùm sacra parâssent ;  
 Ut vetus accensis incanduit ignibus ara ;  
 Serpere cœruleum Danaï videre draconem  
 In platanum : cœptis quæ stabat proxima (1) sacris.  
 Nidus erat volucrum bis quatuor arbore summâ : 15  
 Quas simul, & matrem circùm sua damna volantem,  
 Corripuit serpens ; avidaque recondidit alvo.  
 Obstupuere omnes. at veri providus augur  
 Thestorides, Vincemus, ait : gaudete, Pelasgi.  
 Troja cadet ; sed erit nostri mora longa laboris. 20  
 Atque novem volucres in belli digerit annos.  
 Ille, ut erat, virides amplexus in arbore ramos,  
 Fit lapis : & servat serpentis imagine saxum.  
 Permanet Aœniis Nereus violentus in undis :  
 Velaque non transfert : & sunt, qui parcere Trojæ 25  
 Neptunum credant ; quia moenia fecerit urbi.  
 At non Thestorides. nec enim nescitve, tacetve  
 Sanguine virgineo placandam virginis iram  
 Esse Deæ. postquam pietatem publica causa,  
 Rexque patrem vicit ; castumque datura cruorem 30  
 Flentibus ante aram stetit Iphigenia ministris ;  
 Victa Dea est : nubemque oculis objecit ; & inter  
 Officium turbamque sacri, vocesque precantum,  
 Suppositâ fertur mutâsse Mycenida cervâ.  
 Ergo ubi, quâ decuit, lenita est cæde Diana ; 35  
 Et pariter Phœbes, pariter maris ira recessit :  
 Accipiunt ventos à tergo mille carinæ :  
 Multaque perpeffæ Phrygiâ potiuntur arenâ.  
 Orbe locus medio est inter terrasque, fretumque,  
 Cœlestesque plagas, triplicis confinia mundi ; 40  
 Unde, quod est usquam, quamvis regionibus absit,  
 Inspicitur ; penetratque cavas vox omnis ad aures.  
 Fama tenet, summâque domum sibi legit in arce :  
 Innumerosque aditus, ac mille foramina tectis

(1) castris.

METAMORPHOSEΩN LIB. XII. 451

Addit, & nullis inclusit limina portis. 45  
 Nocte dieque patent. tota est ex (2) aure sonanti :  
 Tota fremit : vocesque refert : iteratque quod audit.  
 Nulla quies intus, nullâque silentia parte.  
 Nec tamen est clamor, sed parvæ murmura vocis :  
 Qualia de pelagi, si quis procul audiat, undis 50  
 Esse solent : qualemve sonum, cùm Jupiter atras  
 Increpuit nubes, extrema tonitrua reddunt.  
 Atria turba tenent : veniunt leve vulgus; euntque :  
 Mistaque cum veris passim commenta vagantur  
 Millia rumorum : confusaque verba volutant. 55  
 E quibus hi vacuas implent sermonibus auras :  
 Hi narrata ferunt aliò : mensuraque ficti  
 Crescit ; & auditis aliquid novus adjicit auctor,  
 Illic Credulitas, illic temerarius Error,  
 Vanaque Lætitia est, consternatique Timores, 60  
 Seditioque repens, dubioque auctore Susurri.  
 Ipsa quid in cœlo rerum, pelagoque geratur,  
 Et tellure, videt ; totumque inquit in orbem.  
 Fecerat hæc notum, Graïas cum milite forti  
 Adventare rates : neque inexpectatus in armis 65  
 Hostis adest. prohibent aditu, littusque tuentur  
 Troës : & Hectoreâ primus fataliter hastâ,  
 Protefilaë, cadis : commissaque proelia magno  
 Stant Danaïs : fortisque animæ nece cognitus Hector.  
 Nec Phryges exiguo, quid Achaïa dextera posset, 70  
 Sanguine senserunt. & jam Sigæa rubebant  
 Litora : jam leto proles Neptunia Cygnus  
 Mille viros dederat. jam curru stabat Achilles :  
 Troaque Peliacæ sternebat cuspidis ictu  
 Agmina : perque acies aut Cygnum aut Hectora quærens,  
 Congreditur Cygno : decimum dilatus in annum 76  
 Hector erat. tum colla jugo candentia pressos  
 Exhortatus equos, currum direxit in hostem :  
 Concutiensque suis (3) vibrantia tela lacertis,  
 Quisquis es, ô juvenis, solatia mortis habeto, 80  
 Dixit, ab Hæmonio quòd sis jugulatus Achille.

(2) ære vel ore

(3) Vulcania



Haëtenus Æacides. vocem gravis hasta secuta est.  
 Sed quanquam certâ nullus fuit error in hastâ ;  
 Nil tamen emissi profecit acumine ferri :  
 Utque hebeti pectus tantummodo contudit ictu ; 85  
 Nate Deâ, (nam te famâ prænovimus) inquit  
 Ille, quid à nobis vulnus miraris abesse ?  
 (Mirabatur enim) non hæc, quam cernis, equinis  
 Fulva jubis cassis, neque onus cava parma sinistra  
 Auxilio mihi sunt : decor est quæsitus ab istis. 90  
 Mars quoq; ob hoc capere arma solet. removebitur omne  
 Tegminis officium ; tamen indestrictus abibo.  
 Est aliquid, non esse satum Nereïde, sed qui  
 Nereaque, & natas, & totum temperet æquor.  
 Dixit : & hæsurum clypei curvamine telum 95  
 Misit in Æaciden : quod & æs, & proxima rupit  
 Terga novena bouum : decimo tamen orbe moratum  
 Excutit hoc heros : rursusque trementia forti  
 Tela manu torisit : rursus sine vulnere corpus,  
 Sincerumque fuit, nec tertia cuspis apertum, 100  
 Et se præbentem valuit desstringere Cygnum.  
 Haud secus exarsit, quàm Circo taurus aperto,  
 Cum sua terribili petit irritamina cornu  
 Pœniceas vestes, elusaque vulnera sentit.  
 Num tamen exciderit ferrum, considerat, hastæ ; 105  
 Hærebat ligno. Manus est mea debilis ergo ;  
 Quasque, ait, ante habuit, vires effudit in uno.  
 Nam certè valuit, vel cum Lyrnesia primus  
 Mœnia disjeci ; vel cum Tenedonque, suoque  
 Eetioneas implevi sanguine Thebas. 110  
 Vel cum purpureus populari cæde Caycus  
 Fluxit ; opusque meæ bis sensit Telephus hastæ.  
 Hic quoque tot cæsis, quorum per littus acervos  
 Et feci, & video, valuit mea dextra, valetque.  
 Dixit : &, ante actis veluti malè crederet, hastam 115  
 Misit in adversum Lyciâ de plebe Mœceten :  
 Loricamque simul, subjectaque pectora rupit.  
 Quo plangente gravem moribundo vertice terram,  
 Extrahit illud idem calido de vulnere telum : 119  
 Atq; ait ; Hæc manus est, hæc, quâ modò vicimus, hasta.  
 Utar

METAMORPHOSEΩN LIB. XII. 453

Utar in hunc isdem : sit in hoc precor exitus idem.  
 Sic fatus, Cygnumque petit, nec fraxinus errat :  
 Inque humero sonuit non evitata sinistro.  
 Indè, velut muro solidave à caute, repulsa est.  
 Quâ tamen ictus erat, signatum sanguine Cygnum 125  
 Viderat, & frustra fuerat gavisus, Achilles.  
 Vulnus erat nullum : sanguis fuit ille Menœtæ.  
 Tum verò præceps curru fremebundus ab alto  
 Defilit : & nitido securum cominus hostem  
 Ense petens, parmam gladio, galeamque cavari 130  
 Cernit ; & in duro lædi quoque corpore ferrum.  
 Haud tulit ulterius : clypeoque adversa reducto  
 Ter quater ora viri, capulo cava tempora pulsat.  
 Cedentique sequens instat : turbatque, ruitque ;  
 Attonitoque negat requiem : pavor occupat illum : 135  
 Ante oculosque natant tenebræ : retroque ferenti  
 Aversos passus medio lapis obstitit arvo.  
 Quem super impulsus resupino pectore Cygnum  
 Vi multâ vertit, terræque adflixit Achilles.  
 Tum, clypeo genibusque premens præcordia duris, 140  
 Vincla trahit galeæ. quæ pressa subdita mento  
 Elidunt fauces ; & respiramen iterque  
 Eripiunt animæ. victum spoliare parabat :  
 Arma relicta videt. corpus Deus æquoris albam  
 Contulit in volucrem ; cujus modò nomen habebat. 145

EXPLANATION of FAB. I, II, & III.

AFTER the Greek Captains, who were drawn together to revenge Menelaus's Quarrel, had rendezvoused in *Aulis* ; they were stopped there some Time, by the two Accidents mentioned in this Fable. Calchas, (1) Chief-Priest of the Confederate Army, foretold them, that they would spend nine Years before *Troy* ; and that their Expedition would be crowned with Success on the

Tenth. To make his Prediction the more credible, he gave out, that he had seen a Prodigy portending this: A Serpent climbing up a Tree, attacked a Nest which was there, with eight young Birds, and after killing them all, and glutting itself with the Blood of their Dam, was turned into Stone. I don't believe this Circumstance had any other Foundation, than the Priest's

G g 3

Super-

(1) *Iliad*. Lib. ii.

Superstition; or rather, his Desire of diverting an Enterprize, which he imagined was attended with so many Difficulties. Or, who knows but this Story was concerted with some of the Generals, who durst not openly refuse Agamemnon their Troops, and would have been glad of any Pretext, to disengage themselves from the Alliance. The Story of Iphigenia was, perhaps, a Piece of the like Policy. The Fleet had been long detained by contrary Winds. Calchas was consulted upon it; and, according to the Priest, "Diana was offended about a Hind of her's, that Agamemnon had killed, and would not be appeased with less, than the sacrificing of some Prince's of his Family; and when he had once made this Atone-ment for his Offence, they might expect a fair Wind." This Answer so terrified the King, that he was upon the brink of abandoning his Design; but being prevailed upon by some of his Officers, who were most forward in Menelaus's Cause; he consented, that Ulysses should go to *Argos*, and bring Iphigenia to the Camp. The Poets, to wave the shocking Catastrophe which would have followed, make the Goddess accept of Agamemnon's Submission, without any thing more; and just when the Princess is to be sacrificed, Diana, according to them, carries her off to *Tauris*, and leaves a Hind in her Place, for an Oblation. The Ancients, however, are not agreed in this last Parti-

cular. Nicander affirms, that she was changed into a Heifer; others, into a She-Bear; and a third Tradition, that she was metamorphosed into an old Woman.

There is nothing in Antiquity more celebrated, than the Immolation of this Princess. We have two beautiful Tragedies of Euripides, written on it; the one, *Iphigenia in Aulis*; in which, that Adventure is wrought up, with the utmost Refinement of Passion; the other, *Iphigenia in Tauris*; in which, Orestes interests himself, in the Cause of a Sister, he loves tenderly, and delivers her from the Cruelty of Thoas. Virgil, Ovid, and the other Poets, have followed the common Tradition; tho' Homer has not said one Word of it. And yet it is more than probable, he would not have passed so remarkable a Fact in Silence, if there had been any Ground for it, in the Histories of those Ages. On the contrary, he speaks of Iphianassa, Daughter of Agamemnon, who was sent for, towards the End of the Siege of *Troy*, to be an Hostage, of his Reconciliation with Achilles; and very likely, this Iphianassa, and our Iphigenia, are the same.

The Modern Mythologists have thought it utterly incredible, that a Father should throw off Humanity and natural Affection, to such a Degree, as to sacrifice his own Daughter; and therefore, they look upon this Story, as a Fable, which must have taken its Rise, from the imperfect Knowledge those People



People had, of the History of Jephtha, which happened much about the same Time (2). Others, to untie this Gordian Knot, have found out another Iphigenia, Daughter of Helen, who was educated by Clytemnestra, Helen's Sister; which Solution, Mr. Racine has followed, in the excellent Tragedy he has made, on that Subject (3). This Tradition does not want it's Foundation in Antiquity; and Pausanias (4) who adopts it, gives for his Authorities, Euphorion of *Cbalcis*, Alexander, Stesichorus, and the whole People of *Argos*, who generally talked of it in this Manner. The Reader may consult Meziriac on Oenone's Epistle to Paris. There are Authors of a third Opinion, and they too, have the Majority on their Side; who affirm, that Iphigenia was actually immolated in the Manner, Lucretius (5), Virgil (6), Diodorus and so many others relate it; and that Agamemnon's ambitious Fear, of losing the Command of the Army, and the fair Opportunity he had, of revenging the Affront, offered to his Brother, made him consent to an Action, so contrary to all the Dictates of natural Affection. It is not the first Time, as Lucretius says, that Superstition has pushed Men to such execrable Inhumanities.

—*scpius olim*  
*Religio peperit scelerata atque*  
*impia facta.*

What we can most depend

upon, in such a variety of Opinions, is, that Ulysses, having left the Camp without Agamemnon's Knowledge, which Circumstance is confirmed by Dictys the Cretan, and several other Ancient Scholiasts, returned with Iphigenia; under Colour, that her Father designed she should marry Achilles, in order to secure the Interest of that forward young Prince, who was growing very popular in the Army. That they at first, prepared to Sacrifice her; but some Prodigies either really happened, or were vended by Calchas, who, dreading the Resentment of Achilles and Agamemnon, had a Mind to fright those, who were most zealous for the Immolation; which Prodigies influenced the People, to offer a Hind in her stead; and that the Princess was conveyed away privately, and sent to *Tauris*. This Account, which is at least of equal Authority with the Tradition, of Iphigenia's being actually sacrificed, removes all the Difficulty of Achilles's Opposition, as well as that of Agamemnon; who, certainly would never have suffered an Army, which he commanded, to sacrifice his own Daughter, without his Consent. Father Montfaucon has caused a curious Vessel to be engraved, on which, the Immolation of Iphigenia is represented. In explaining the Figures contained in it, he says, Achilles is seen praying the Goddess, to accept that Oblation, for the Safety of the Army.

G g 4

(2) See Huet's *Demonst. Evang.* pag. 4.  
his Preface.

(4) In *Corinth.*

(5) Lib. i.

(3) See what he says of it in  
(6) *Æneid.* Lib. ii.

my. But, he'll allow me to remark, that this Conjecture of his, has the Opinion of all the Ancients against it; who universally agree, that Achilles was in Love with Iphigenia; that he was enraged at Ulysses, for bringing her to the Camp; and that he opposed the sacrificing of her, with all his might. Mr. Racine, who has given this Representation of him, copied it from Euripides, and other Authors of Antiquity; and there is not the least probability, that a Prince of his Character, would have played the Saint so far, as to appease Diana, at the Expence of so dear a Victim. The Figure represents a Man in surprize, who seems very much perplexed, how to bring off his Mistress; and this must certainly be the Light, which the Designer intended he should appear in.

Ovid, who in this Fable, had undertaken to recount the several Adventures, of the famous Siege of *Troy*, continues his Relation. When the Greeks had rendered Diana propitious to their Enterprize, a fair Wind immediately arose, which soon carried the Fleet to *Troas*. The Phrygians, who had got time enough to make Preparations for the War, put themselves in a Posture of Defence, and vigorously resisted the Invasion. An Oracle had foretold the Greeks, before their setting out, that he who went first ashore, would certainly be kill-

ed; Protefilaüs, who observed this Prediction damp the Courage of the Army, led the Way, and generously threw away his Life, for the Safety of his Countrymen; and Hector who killed him, soon let them see, what Reception they were to expect, in the ensuing War. Cygnus, one of Hector's Train, signalized himself so much on this Occasion, that he drew the Attention of Achilles; who immediately singled him out as an Antagonist, worthy to usher in his future Glory. Achilles pursued him briskly, and threw several Darts at him, but without any Effect. At last, coming up with him, he squeezed him to Death in his Arms, and threw him from a Rock, into the Sea. It was published, that this Prince, who is different from the Kinsman of Phaëton, as well as from another of the Name, who was vanquished by Hercules (7), was the Son of Neptune; probably, because he was powerful by Sea, and Prince of some Island in the *Archipelago*. He was said to be invulnerable; because his shield was Arrow-proof. It was added (8), that he was turned into a Swan; a Circumstance, which certainly has no other Foundation, than the Resemblance of Names. An Origin, that could vaunt of Divine Ancestors, was the Bubble of those Times; and the last Shift of exhausted Flattery, was commonly a Metamorphosis.

(7) *Ant. Expliq.* Tom. II.  
and *Pausanias's Antics.*

(8) See *Hesiod's Theogony*, *Apollodor. II.*

F A B. IV, V, VI, & VII. Cænis in virum invulnerabilem. Periclymenus in varias figuras. Apollo in Alexandrum.

ARGUMENT.

*A Truce follows upon this first Skirmish of the Greeks and Trojans; and the Grecian Princes, assembled at a Feast, express their Surprise at Cygnus's being invulnerable. Nestor takes Occasion from thence, to relate several remarkable Circumstances, of the Fight between the Centaurs and Lapithites; and among others, How the Nymph Cænis, after having yielded to Neptune's Caresses, had been transformed into a Man, and made invulnerable; and how the Centaurs, after various unsuccessful Attempts on him, were obliged to press him to Death, as Achilles had done Cygnus. Perichlymenus, Nestor's Brother, who had received from Neptune, the Power of transforming himself, is changed into an Eagle, in one of his Combats with Hercules; and, in his Flight, is shot by the Hero with an Arrow. Neptune prays Apollo to revenge Cygnus's Death for him; because Destiny did not allow him to do it himself. Apollo enters the Trojan Camp in Disguise, and directs the Arrow which Paris shot at Achilles; who is mortally wounded in the Heel, the only Part of his Body, which was vulnerable.*

**H**ic labor, hæc requiem multorum pugna dierum  
Attulit: & positis pars utraque substitit armis.  
Dumque vigil Phrygios servat custodia muros;  
Et vigil Argolicas servat custodia fossas:

Festa



Festa dies aderat ; quâ Cygni victor Achilles 150  
 Pallada vittatæ placabat sanguine vaccæ.  
 Cujus ut imposuit profecta calentibus aris ;  
 Et Dīs acceptus penetravit in æthera nidor ;  
 Sacra tulere suam : pars est data cætera mensis.  
 Discubuere toris proceres ; & corpora tostâ 155  
 Carne replent : vinoque levant curasque sitimque.  
 Non illos citharæ, non illos carmina vocum,  
 Longave multifori delectat tibia buxi :  
 Sed noctem sermone trahunt : virtusque loquendi  
 Materia est. pugnam referunt hostisque suamque. 160  
 Inque vices adita atque exhausta pericula sæpe  
 Commemorare juvat, quid enim loqueretur Achilles ?  
 Aut quid apud magnum potius loquerentur Achillem ?  
 Proxima præcipuè domito victoria Cygno  
 In sermone fuit. visum mirabile cunctis ; 165  
 Quòd juveni corpus nullo penetrabile telo,  
 Inviictumque ad vulnera erat, ferrumque terebat.  
 Hoc ipsum Æacides, hoc mirabantur Achivi.  
 Cum sic Nestor ait : Vestro fuit unicus ævo  
 Contemtor ferri, nulloque forabilis ictu 170  
 Cygnus. at ipse olim patientem vulnera mille  
 Corpore non læso Perrhæbum Cænea vidi :  
 Cænea Perrhæbum ; qui factis inclytus Othryn  
 Incoluit, quoque id mirum magis esset in illo ;  
 Fœmina natus erat. monstri novitate moventur, 175  
 Quisquis adest : narretque rogant. quos inter Achilles,  
 Dic age, (nam cunctis eadem est audire voluntas)  
 O facunde senex, ævi prudentia nostri ;  
 Quis fuerit Cæneus, cur in contraria versus ;  
 Quâ tibi militiâ, cujus certamine pugnæ 180  
 Cognitus ; à quo sit victus, si victus ab ullo est.  
 Tum senior : Quamvis obftet mihi tarda vetustas ;  
 Multaque me fugiant primis spectata sub annis ;  
 Plura tamen memini : nec, quæ magis hæreat illâ,  
 Pectore res nostro est, inter bellicque domique 185  
 Acta tot, ac si quem potuit spatiosa senectus  
 Spectatorem operum multorum reddere ; vixi

Annos

METAMORPHOSEΩN LIB. XII. 459

Annos bis centum : nunc tertia vivitur ætas.  
 Clara decore fuit proles Elateia Cænis, 189  
 Theſſalidum virgo pulcherrima; perque propinquas,  
 Perque tuas urbes (tibi enim popularis, Achille)  
 Multorum frustra votis optata procorum.  
 Tentâſſet Peleus thalamos quoque forſitan illos;  
 Sed jam aut contigerant illi connubia matris,  
 Aut fuerant promiſſa, tuæ. nec Cænis in ullos 195  
 Denupſit thalamos: ſecrêtaque littora carpens  
 Æquorei vim paſſa Dei eſt. ita Fama ferebat.  
 Utque novæ Veneris Neptunus gaudia cepit;  
 Sint tua vota licet, dixit, ſecura repulſæ;  
 Elige quid voveas. eadem hoc quoque Fama ferebat.  
 Magnum, Cænis ait, facit hæc injuria votum, 201  
 (1) Tale pati nil poſſe mihi. da ſœmina ne ſim:  
 Omnia præſtiteris. graviore noviſſima dixit  
 Verba ſono: poteratque viri vox illa videri;  
 Sicut erat. nam jam voto Deus æquoris alti 205  
 Annuerat: dederatque ſuper, ne ſaucius ullis  
 Vulneribus fieri, ferrove occumbere poſſet.  
 Munere lætus abit: ſtudiisſque virilibus ævum  
 Exigit Atracides, Peneiaque (2) arva pererrat.  
 Duxerat Hippodamen audaci Ixione natus: 210  
 Nubigenasſque feros, poſitis ex ordine menſis,  
 Arboribus teſto diſcumbere juſſerat antro.  
 Hæmonii proceres aderant; aderamus & ipſi:  
 Feſtaque confuſâ reſonabat regia turbâ.  
 Ecce canunt Hymenæon: & ignibus atria fumant: 215  
 Cinctaque adeſt virgo matrum nuruumque catervâ,  
 Præſignis facie. felicem diximus illâ  
 Conjuge Pirithoum: quod penè feſellimus omen.  
 Nam tibi, ſævorum ſæviſſime Centaurorum  
 Eûryte, quàm vino pectus, tam virgine viſâ 220  
 Ardet: & ebrietas geminata libidine regnat.  
 Protinus everſæ turbant convivium menſæ:  
 Raptaturque comis per (3) vim nova nupta prehenſis.

(1) Tale pati jam poſſe nihil. &c. vel, Tale pati da poſſe nihil. &c.

(2) rura frequentat.

(3) humum

Eurytus Hippodamen, alii, quam quisque probârunt,  
 Aut poterant, rapiunt : captæque erat urbis imago.  
 Fœmineo clamore sonat domus. ocyus omnes 226  
 Surgimus : & primus, Quæ te vecordia, Theseus,  
 Euryte, pulsat, ait ; qui me vivente laceſſas  
 Pirithoum, violesque duos ignarus in uno ?  
 Neve ea magnanimus frustra memoraverit heros ; 230  
 Submovet instantes : raptamque furentibus aufert.  
 Ille nihil contrâ : neque enim defendere verbis  
 Talia facta potest : sed vindicis ora protervis  
 Insequitur manibus, generosaque pectora pulsat.  
 Fortè fuit juxta signis exstantibus asper 235  
 (4) Antiquus crater, quem vastum vastior ipse  
 Sustulit Ægides ; adversaque misit in ora.  
 Sanguinis ille globos pariter, cerebrumque, merumque  
 Vulnere & ore vomens, madidâ refupinus arenâ  
 Calcitrat. ardescunt germanâ cæde bimembres : 240  
 Certatimque omnes uno ore, Arma, arma, loquuntur.  
 Vina dabant animos : & primâ pocula pugnâ  
 Missa volant, fragilesque cadi, curvique lebetes :  
 Res epulis quondam, nunc bello & cædibus, aptæ.  
 Primus Ophionides Amycus penetralia donis 245  
 Haud timuit spoliare suis ; & primus ab æde  
 Lampadibus densum rapuit funale coruscis :  
 Elatumque altè, veluti qui candida tauri  
 Rumpere sacrificâ molitur colla securi,  
 Illisit fronti Lapithæ Celadontis : & ossa 250  
 Non agnoscendo confusa reliquit in ore.  
 Exfluere oculi ; disjectisque ossibus oris  
 Acta retro naris, medioque infixâ palato est.  
 Hunc pede convulso mensæ Pellæus acernæ  
 Stravit humi Belates, dejecto in pectora mento : 255  
 Cumque atro mistos sputantem sanguine dentes,  
 Vulnere Tartareas geminato mittit ad umbras.  
 Proximus ut steterat, spectans altaria vultu  
 Fumida terribili, Cur non, ait, utimur istis ?  
 Cumque suis Gryneus immanem sustulit aram 260

(4) *Auratus*

f

Ignibus,



Ignibus, & medium Lapitharum jecit in agmen :  
 Depressitque duos, Brotean, & Orion. Orio  
 Mater erat Mycale : quam deduxisse canendo  
 Sæpe reluctanti constabat cornua Lunæ.  
 Non impune feres, teli modò copia detur, 265  
 Dixerat Exadius. telique habet instar, in altâ  
 Quæ fuerant pinu, votivi cornua cervi.  
 Figitur huic duplici Gryneus in lumina ramo :  
 Eruiturque oculos. quorum pars cornibus hæret :  
 Pars fluit in barbam ; concretaque sanguine pendet. 270  
 Ecce rapit mediis flagrantem Rhoetus ab aris  
 (5) Primitium torrem : dextrâque à parte Charaxi  
 Tempora perfringit fulvo protecta capillo.  
 Correpti rapidâ, veluti seges arida, flammâ  
 Arserunt crines ; & vulnere sanguis inustus 275  
 Terribilem stridore sonum dedit ; ut dare ferrum  
 Igne rubens, plerumque solet, quod forcipe curvâ  
 Cum faber eduxit, lacubus demittit. at illud  
 Stridet : & in trepidâ submersum sibilat undâ.  
 Saucius hirsutis avidum de crinibus ignem 280  
 Excudit : inque humeros limen tellure revulsum  
 Tollit, onus plautri : quod ne permittat in hostem,  
 Ipsa facit gravitas. socium quoque faxea moles  
 Oppressit spatio stantem propiore Cometem :  
 Gaudia nec retinet Rhoetus : Sic comprecor, inquit,  
 Cætera sit fortis castrorum turba tuorum : 286  
 Semicremoque novat repetitum stipite vulnus :  
 Terque quaterque gravi juncturas verticis ictu  
 Rupit : & in liquido federunt ossa cerebro.  
 Victor ad Evagrum, Corythumque, Dryantaque transit.  
 E quibus ut primâ tectus lanugine malas 291  
 Procubuit Corythus : Puero quæ gloria fuso  
 Parta tibi est ? Evagros ait. nec dicere Rhoetus  
 Plura finit : rutilasque ferox in aperta loquentis  
 Condidit ora viri, perque os in pectora, flammâs. 295  
 Te quoque, sæve Drya, circum caput igne rotato  
 Insequitur : sed non in te quoque constitit idem

(5) *Prunitium*

Exitus :

Exitus: assiduæ successu cædis ovantem,  
 Qua juncta est humero cervix, fude figis obustâ:  
 Ingemuit, duroque sudem vix osse revellit 300  
 Rhoetus, & ipse suo madefactus sanguine fugit.  
 Fugit & Orneüs, Lycabasque, & saucius armis  
 Dexteriore Medon, & cum Pisenore Thaumâs:  
 Quique pedum nuper certamine vicerat omnes  
 Mermeros; accepto nunc vulnere tardiùs ibat: 305  
 Et Pholus, & Melaneus, & Abas (6) prædator aprorum:  
 Quique suis frustra bellum dissuaserat augur  
 Astylos. ille etiam, metuenti vulnera Nesso,  
 Ne fuge; ad Herculeos, inquit, servaberis arcus.  
 At non Eurynomus, Lycidasque, & Arcos & Imbreus  
 Effugere necem: quos omnes dextra Dryantis 311  
 Perculit adversos. adversum tu quoque, quamvis  
 Terga fugæ dederas, vulnus, Crenæe, tulisti.  
 Nam grave respiciens inter duo lumina ferrum,  
 Quà naris fronti committitur, accipis, imæ. 315  
 In tanto fremitu ductis sinè sine jacebat  
 Sopitus vinis, & inexperrectus Aphidas:  
 Languentique manu carchesia mista tenebat,  
 Fusus in Ossææ villosis pellibus ursæ.  
 Quem procul ut vidit frustra nulla arma moventem,  
 Inferit amento digitos, Miscendaque, dixit, 321  
 Cum Styge vina bibas, Phorbas, nec plura moratus  
 In juvenem torlit jaculum: ferrataque collo  
 Fraxinus, ut casu jacuit resupinus, adacta est.  
 (7) Mors caruit sensu: plenoque è gutture fluxit 325  
 Inque toros, inque ipsa niger carchesia sanguis.  
 Vidi ego Petræum conantem evellere terrâ  
 Glandiferam quercum: quam dum complexibus ambit;  
 Et quatit huc illuc, labefactaque robora jactat,  
 Lancea Pirithoi costis immissa Petræi 330  
 Pectora cum duro luctantia robore fixit.  
 Pirithoi virtute Lycum cecidisse ferebant:  
 Pirithoi cecidisse Chromin. sed uterque minorem  
 Victori titulum, quàm Dictys Helopsque, dederunt.

(6) *venator*(7) *Mors*

METAMORPHOSEΩN LIB. XII. 463

Fixus Helops jaculo, quod pervia tempora fecit ; 335  
 Et missum à dextrâ lævam penetravit in aurem.  
 Dictys ab ancipiti delapsus acumine montis,  
 Dum fugit instantem trepidans Ixione natum,  
 Decidit in præceps : & pondere corporis ornum  
 Ingentem fregit ; suaque induit ilia fractæ. 340  
 Ultor adest Aphareus : saxumque è monte revulsum  
 Mittere conatur. conantem stipite querno  
 Occupat Ægides, cubitique ingentia frangit  
 Ossa : nec ulterius dare corpus inutile leto  
 Aut vacat, aut curat : tergoque Bianoris alti 345  
 Infilit, haud solito quenquam portare, nisi ipsum :  
 Opposuitque genu costis : prensamque sinistrâ  
 Cæsariem retinens, vultum, minitantiæque ora  
 Robore nodoso, præduraque tempora, fregit.  
 Robore Nedymnum, jaculatoremque Lycotan 350  
 Sternit, & (8) immisâ protectum pectora barbâ  
 Hippasem, & summis exstantem Riphea sylvis ;  
 Tereaque, Hæmoniis qui prensos montibus urfos  
 Ferre domum vivos, indignantesque solebat.  
 Haud tulit utentem pugnae successibus ultra 355  
 Thesea Demoleon : solidoque revellere dumo  
 Annosam pinum magno molimine tentat.  
 Quod quia non potuit, præfractam misit in hostem.  
 Sed procul à telo Theseus veniente recessit,  
 Pallados admonitu. credi sic ipse volebat. 360  
 Non tamen arbor iners cecidit : nam Crantoris alti  
 Abscidit jugulo pectusque humerumque sinistrum.  
 Armiger ille tui fuerat genitoris, Achille :  
 Quem Dolopum rector bello superatus Amyntor  
 Æacidæ dederat, pacis pignusque fidemque. 365  
 Hunc procul ut fœdo disiectum vulnere Peleus  
 Vidit, At inferias, juvenum (9) gratissime Crantor,  
 Accipe, ait. validoque in Demoleonta lacerto  
 Fraxineam misit (10), mentis quoque viribus, hastam.  
 Quæ laterum cratem perrumpit : & ossibus hærens 370  
 Intremuit. trahit ille manu finè cuspide lignum :

(8) *immensâ* (9) *fidissime* (10) *contentis viribus,*

Id



Id quoque vix sequitur. cuspis pulmone retenta est.  
 Ipse dolor vires animo dabat. æger in hostem  
 Erigitur, pedibusque virum proculcat equinis.  
 Excipit ille ictus galeâ clypeoque sonantes; 375  
 Defensatque humeros: prætentaque sustinet arma:  
 Perque armos uno duo pectora perforat ictu.  
 Antè tamen leto dederat Phlegæon, & Hylen  
 Eminus: Hiphinoux collato Marte, Claninque.  
 Additur his Dorylas: qui tempora tecta gerebat 380  
 Pelle lupi, sævique vicem præstantia teli  
 Cornua vara bouum multo rubefacta cruore.  
 Huic ego, nam vires animus dabat, Aspice, dixi,  
 Quantum concedant nostro tua cornua ferro:  
 Et jaculum torfi. quod cum vitare nequiret, 385  
 Opposuit dextram passuræ vulnera fronti,  
 (11) Affixa est cum fronte manus. fit clamor: at illum  
 Hærentem Peleus, & acerbo vulnere victum  
 (Stabat enim propior) mediam ferit ense sub alvum.  
 Profiluit, terræque ferox sua viscera traxit: 390  
 Tractaque calcavit: calcataque rupit: & illis  
 Crura quoque impediit; & inani concidit alvo.  
 Nec te pugnantem tua, Cyllare, forma redemit;  
 Si modò naturæ formam concedimus illi.  
 Barba erat incipiens: barbæ color aureus: aureaque 395  
 Ex humeris medios coma dependebat in armos.  
 Gratus in ore (12) vigor: cervix, humerique, manusque,  
 Pectoraque artificum laudatis proxima signis;  
 (13) Et quâ parte viri est: nec equi mendosa sub illâ  
 Deteriorque viro facies. da colla, caputque; 400  
 Castore dignus erit. sic tergum sessile, sic stant  
 Pectora celsa toris: totus pice nigrior atrâ. [bus.  
 Candida cauda tamen; color est quoque (14) cruribus al-  
 Multæ illum petiere suâ de gente; sed una  
 Abstulit Hylonome: quâ nulla decentior inter 405  
 Semiferos altis habitavit fœmina sylvis.  
 Hæc & blanditiis, & amando, & amare fatendo

(11) *Affixâ cum fronte manu, fit &c.*(12) *decor:*(13) *Et quacunque vir est:*(14) *crinibus*

METAMORPHOSEΩN LIB. XII. 465

Cyllaron una tenet, cultus quoque quantus in illis  
 Esse potest membris; ut sit coma pectine lævis:  
 Ut modò rore maris, modò se violâve rosâve 410  
 Implicet: interdum candentia lilia gestet:  
 Bisque die lapsis Pagasææ vertice sylvæ  
 Fontibus ora lavet: bis flumine corpora tingat.  
 Nec, nisi quæ deceant, electarumque ferarum,  
 Aut humero, aut lateri prætendat vellera lævo. 415  
 Par amor est illis: errant in montibus unà:  
 Antra simul subeunt: & tum Lapitheia tecta  
 Intrânt pariter; pariter fera bella gerebant.  
 Auctor in incerto est: jaculum de parte sinistra  
 Venit; & inferiùs, quàm collo pectora subsunt, 420  
 Cyllare, te fixit: parvo cor vulnere læsum  
 Corpore cum toto post tela educta refrixit.  
 Protinus Hylonome morientes excipit artus:  
 Impositâque manu vulnus fovet; oraque ad ora  
 Admoveret: atque animæ fugienti obsistere tentat. 425  
 Ut videt extinctum: dictis, quæ clamor ad aures  
 Arcuit ire meas, telo, quod inhæserat illi,  
 Incubuit: moriensque suum complexa maritum est.  
 Ante oculos stat & ille meos: qui sena leonum  
 Vinxerat inter se connexis vellera nodis 430  
 Phæocomes, hominemque simul protectus equumque.  
 (15) Codice qui misso, quem vix juga bina moverent  
 Juncta, Phonoleniden à summo vertice fregit.  
 Fracta volubilitas capitis latissima: perque os,  
 Perque cavas nares, oculosque, auresque cerebrum 435  
 Molle fluit. veluti concretum vimine querno  
 Lac solet; utve liquor rari sub pondere cribri  
 Manat; & exprimitur per densa foramina spissus.  
 Ast ego, dum parat hunc armis nudare jacentem,  
 (Scit tuus hoc genitor) gladium spoliantis in ima 440  
 Ilia dimisi. Chthonius quoque Teleboasque  
 Ense jacent nostro. ramum prior ille bifurcum  
 Gesserat; hic jaculum. jaculo mihi vulnera fecit.  
 Signa vides: apparet adhuc vetus ecce cicatrix.

(15) *Stipite vel Robore*

H h

Tunc

Tunc ego debueram capienda ad Pergama mitti : 445  
 Tunc poteram magni, si non superare, morari  
 Hectoris arma meis. illo sed tempore nullus,  
 Aut puer, Hector erat ; nunc me mea deficit ætas.  
 Quid tibi victorem gemini Periphanta Pyreti ;  
 Ampyca quid referam ? qui quadrupedantis Cœcli 450  
 Fixit in adverso cornum sine cuspidē vultu.  
 Vecte Pelethronium Macareus in pectus adacto  
 Stravit Erygdupum. memini & venabula condi  
 Inguine, Nefseis manibus conjecta, Cymeli.  
 Nec tu credideris tantum cecinisse futura 455  
 Ampiciden Mopsum. Mopso jaculante biformis  
 Occubuit, frustra que loqui tentavit Odites,  
 Ad mentum linguâ, mentoque ad guttura fixo.  
 Quinque neci Cæneus dederat, Stiphelumque, Bromumque,  
 Antimachumque, Helimumque, securiferumque, Pyracmon.  
 Vulnera non memini : numerum, nomenque notavi.  
 Provolat Emathii spoliis (16) armatus Halefi,  
 Quem dederat leto, membris & corpore Latreus  
 Maximus. huic ætas inter juvenemque, senemque,  
 Vis juvenilis erat. variabant tempora cani. 465  
 Qui clypeo, galeâque, Macedoniâque sarissâ  
 Conspicuis, faciemque obversus in agmen utrumque ;  
 Armaque concussit, certumque equitavit in (17) orbem :  
 Verbaque tot fudit vacuas animosus in auras :  
 Et te, Cæni, feram ? nam tu mihi scœmina semper, 470  
 Tu mihi Cænis eris. nec te natalis origo  
 Comminuit ? mentemque subit, quo præmia facta,  
 Quâque viri falsam speciem mercede parâris ?  
 Vel quid nata vide, vel quid sis passa : columque,  
 I, cape cum calathis ; & stamina pollice torque : 475  
 Bella relinque viris. jactanti talia Cæneus  
 Extentum cursu missâ latus eruit hastâ,  
 Quâ vir equo commissus erat. furit ille dolore :  
 Nudaque Phyllei juvenis ferit ora sarissâ.  
 Non secus hæc refilit, quàm tecti à culmine grando : 480  
 Aut si quis parvo feriat cava tympana saxo.

(16) ornatus

(17) hostem:



METAMORPHOSEΩN LIB. XII. 467

Cominus aggreditur : laterique recondere duro  
 Luctatur gladium. gladio loca pervia non sunt.  
 Haud tamen effugies : medio jugulaberis ense, 484  
 Quandoquidem mucro est hebes, inquit ; & in latus ensē  
 Obliquat : longâque amplectitur ilia dextrâ.  
 Plaga facit gemitus, ceu corpore marmoris icti :  
 Fractaque dissiluit percusso lamina collo.  
 Ut satis illæsos (18) miranti præbuit artus ;  
 Nunc age, ait Cæneus, nostro tua corpora ferro 490  
 Tentemus : capuloque tenuis dimisit in armos  
 Ensem fatiferum : cæcamque in viscera movit,  
 Versavitque manum : vulnusque in vulnere fecit.  
 Ecce ruunt vasto rabidi (19) de more bimbres :  
 Telaque in hunc omnes unum mittuntque feruntque.  
 Tela retusa cadunt. manet imperfossus ab omni 496  
 Inque cruentatus Cæneus Elateius ictu.  
 Fecerat attonitos nova res. Heu dedecus ingens !  
 Monychus exclamat : populus superamur ab uno,  
 Vixque viro. quanquam ille vir est : nos segnibus actis,  
 Quod fuit ille, sumus. quid membra immania prosunt ?  
 Quid geminæ vires ? quid, quod fortissima rerum  
 In nobis natura duplex animalia junxit ?  
 Nec nos matre Deâ, nec nos Ixione natos  
 Esse reor ; qui tantus erat, Junonis ut altæ 505  
 Spem caperet. nos semimari superamur ab hoste.  
 Saxa, trabesque super, totosque involvite montes :  
 Vivacemque animam missis elidite sylvis.  
 Sylva premat fauces : & erit pro vulnere pondus.  
 Dixit : & infani dejectam viribus Austri 510  
 Fortè trabem nactus, validum conjecit in hostem.  
 Exemplumque fuit : parvoque in tempore nudus  
 Arboris Othrys erat : nec habebat Pelion umbras.  
 Obrutus immani cumulo, sub pondere Cæneus  
 Æstuat arboreo : congestaque robora duris 515  
 Fert humeris. sed enim postquam super ora caputque  
 Crevit onus ; neque habet, quas ducat spiritus auras ;  
 Deficit interdum : modò se super aëra frustra

(18) *minitanti*

(19) *clamore*

H h 2

Tollere

Tollere conatur, jactasque evolvere sylvas.  
 Interdumque movet, veluti, quam cernimus ecce, 520  
 Ardua si terræ quatiatur motibus Ide.  
 Exitus in dubio est. alii sub inania corpus  
 Tartara detrusum sylvarum mole ferebant.  
 Abnuit Ampycides : medioque ex aggere fulvis  
 Vidit avem pennis liquidas exire sub auras : 525  
 Quæ mihi tunc primum, tunc est conspecta supremum.  
 Hanc ubi lustrantem leni sua castra volatu  
 Mopsus, & ingenti circum clangore sonantem  
 Adspexit, pariterque oculis animoque secutus ;  
 O salve, dixit, Lapithææ gloria gentis, 530  
 Maxime vir quondam, sed nunc avis unica, Cæneu.  
 Credita res auctore suo est. dolor addidit iram :  
 Oppressumque ægre tulimus tot ab hostibus unum.  
 Nec prius abstinitus ferrum exercere cruore ;  
 Quàm data pars leto, partem fuga noxque diremit. 535  
 Hæc inter Lapithas, & semihomines Centauros  
 Prælia Tlepolemus Pyllo referente dolorem  
 Præteriti Alcidæ tacito non pertulit ore :  
 Atque ait ; Herculææ mirum est obliviam laudis  
 Acta tibi, senior. certè mihi sæpe referre 540  
 Nubigenas domitos à se pater ipse solebat.  
 Tristis ad hæc Pylus : Quid me meminisse malorum  
 Cogis ; & obductos annis (20) rescindere luctus ?  
 Inque tuum genitorem odium, offensasque fateri ?  
 Ille quidem majora fide (Dî!) gessit ; & orbem 545  
 Implevit meritis ; quod mallem posse negari :  
 Sed neque Deïphobum, nec Polydamanta, nec ipsum  
 Hectora laudamus. quis enim laudaverit hostem ?  
 Ille tuus genitor Messenia mœnia quondam  
 Stravit : & immeritas urbes Elinque Pylonque 550  
 Diruit : inque meos ferrum flammamque penates  
 Impulit. utque alios taceam, quos ille peremit ;  
 Bis sex Nelidæ fuimus, conspecta juvenus :  
 Bis sex Herculeis ceciderunt, me minùs uno,  
 Viribus. atque alios vinci potuisse ferendum est. 555

(20) *restringere*

Mira

Mira Periclymeni mors est : cui posse figuras  
 Sumere quas vellet, rursusque reponere sumitas  
 Neptunus dederat, Nelei sanguinis auctor.  
 Hic, ubi nequicquam est formas variatus in omnes,  
 Vertitur in faciem volucris : quæ fulmina curvis 560  
 Ferre solet pedibus, divûm gratissima Regi.  
 Viribus usus avis, pennis rostroque redunco,  
 Hamatisque viri laniaverat unguibus ora.  
 Tendit in hunc nimium certos Tirynthius arcus :  
 Atque inter nubes sublimia membra ferentem, 565  
 Pendentemque ferit, lateri quâ jungitur ala.  
 Nec grave vulnus erat : sed rupti vulnere nervi  
 Deficiunt, motumque negant viresque volandi.  
 Decidit in terram, non concipientibus auras  
 Infirmis pennis : & quâ levis hæserat alæ, 570  
 Corporis affixi pressa est gravitate sagitta :  
 Perque latus summum jugulo est exacta sinistro.  
 Num videor debere tui præconia rebus  
 Herculis, ô Rhodiæ ductor pulcherrime classis ?  
 Ne tamen ulterius, quàm fortia facta filendo, 575  
 Ulciscar fratres, solida est mihi gratia tecum.  
 Hæc postquam dulci Neleius edidit ore ;  
 A sermone senis repetito munere Bacchi,  
 Surrexere toris. nox est data cætera somno.  
 At Deus æquoreas qui cuspide temperat undas, 580  
 In volucrem corpus nati Stheneleïda versum  
 Mente dolet patriâ : sævumque perosus Achillem  
 Exercet memores, plûs quàm civiliter, iras.  
 Jamque ferè tracto duo per quinquennia bello,  
 Talibus intonsum compellat Sminthea dictis : 585  
 O mihi de fratris longè gratissime natis,  
 Irrita qui mecum posuisti mœnia Trojæ ;  
 Ecquid, ut has jam jam casuras aspicias arces,  
 Ingemis ? aut ecquid tot defendentia muros  
 Millia cæsa doles ? ecquid (ne persequar omnes) 590  
 Hectoris umbra subit circum sua Pergama tracti ?  
 Cum tamen ille ferox, belloque cruentior ipso,  
 Vivit adhuc operis nostri populator Achilles.



Det mihi se: faxy, triplici quid cuspide possim,  
 Sentiat. at quoniam concurrere cominus hosti 595  
 Non datur; occultâ necopinum perde sagittâ.  
 Annuit: atque animo pariter patruoque suoque  
 Delius indulgens, nebulâ velatus in agmen  
 Pervenit Iliacum: mediâque in cæde virorum  
 (21) Rara per ignotos spargentem cernit Achivos 600  
 Tela Parin: fassusque Deum, Quid spicula perdis  
 Sanguine plebis? ait. si qua est tibi cura tuorum;  
 Vertere in Æaciden, cæsolque ulciscere fratres.  
 Dixit: & ostendens sternentem Troïa ferro  
 Corpora Peliden, arcus obvertit in illum: 605  
 Certaue letiferâ direxit spicula dextrâ.  
 Quo Priamus gaudere senex post Hectora posset,  
 Hoc fuit. ille igitur tantorum victor Achille,  
 Vinceris à timido Graiæ raptore maritæ?  
 At si foemineo fuerat tibi Marte cadendum; 610  
 Thermodontiacâ malles cecidisse bipenni.  
 Jam timor ille Phrygum, decus & tutela Pelasgi  
 Nominis Æacides, caput insuperabile bello,  
 Arserat; armârat Deus idem, idemque cremârat.  
 Jam cinis est; & de tam magnò restat Achille. 615  
 Nescio quid, parvam quod non bene compleat urnam.  
 At vivit, totum quæ gloria compleat orbem.  
 Hæc illi (22) mensura viro respondet: & hæc est  
 Par sibi Pelides; nec inania Tartara sentit.  
 Ipse etiam, ut cuius fuerit cognoscere possis, 620  
 Bella movet clypeus: deque armis arma feruntur.  
 Non ea Tydides, non audet Oileos Ajax,  
 Non minor Atrides, non bello major & ævo  
 Poscere, non alii: soli Telamone creato  
 Laërtâque fuit tantæ fiducia laudis. 625  
 A se Tantalides onus invidiamque removit:  
 Argolicosque duces mediis confidere castris  
 Jussit: & arbitrium litis trajecit in omnes.

(21) Gnara per &amp;c.

(22) mansura

EXPLANATION OF FAB. IV, V, VI, & VII.

AFTER the first Skirmish between the Trojans and Greeks, Ovid recounts, how Nestor, perceiving Achilles's Surprise at meeting with an invulnerable Enemy; takes Occasion from thence to relate to him, the Scuffle of the Centaurs and Lapithites, in which he had been personally concerned: And where Cæneus, who, by the Interposition of Neptune, had been transformed from a Woman to a Man, had also shewed himself invulnerable; and that they could not get the better of him, till they buried him under a Pile of Trees. The History of this famous Fight, which Ovid relates with so many Particulars, would require an ampler Discussion; but as I have treated of it very copiously in the second Edition of my *Explication of Fables*, and in a Dissertation, of which there is an Extract, in the third Tome of the *Memoires de l'Academie des Belles Lettres*, I refer the Reader, who may have Curiosity on this Subject, to those Places. However, for the Satisfaction of such, as have not those Books, I shall explain the most material Circumstances of this Fable, with all possible Brevity. I shall shew the Meaning of the Word *Centaur*; why People took them for Monsters, of so strange a Mixture; and for what Reason they were said to be the Sons of Ixion, King of *Theffaly*.

It is certain, from the Testi-

mony of Diodorus Siculus (1)<sup>s</sup> and several other Authours (2)<sup>s</sup> that the People of *Theffaly*, and those chiefly, who lived near Mount *Pelion*, were the first who trained Horses, and made use of them instead of the Chariots, which Erichthonius left them. Pliny (3) agrees, that they succeeded in this Exercise, beyond all the rest of *Greece*: And they afterwards carried it to such Perfection, that the Names of *ἵππιος*, a *Horseman*, and that of *Theffalian*, became synonymous. Antiquity had given Neptune, the same Name of *ἵππιος*, for having made a Horse spring out of the Earth, in his Contest with Minerva; Bellerophon had been surnamed *Hipponous*, because he had rode on Pegasus; and Perseus, as well as these two; his Name being derived from the old Hebrew Word, *Paras*, which signifies a *Horseman*. The *Theffalians*, from their Dexterity in killing wild Bulls, that infested the neighbouring Mountains, sometimes with Darts or Spears, and at other in closer Engagements; got the Name of *Hippocentaur*s, that is, Horsemen that hunted Bulls; or simply *κентаύροι*, *Centaurs*. Pliny (4) speaks of these Combats, which were originally of *Theffaly*, when he takes notice of their being introduced into the Public Shows at *Rome*, by Cæsar, Claudius, and Nero.

*Theffalorum gentis inventum equo*  
H h 4 *juxta*

(1) Lib. iv.

(2) *Virg. Georg.* Lib. iii. *Servius*, &c.

(3) Lib. vii.

(4) Lib. vii. See *Sueton*.

*juxta quadrupedante, cornu intorta cervice, tauros necare. Primus id spectaculum dedit Roma, Cæsar Dictator.*

Because the Theſſalians began to practice Riding, in the Reign of Ixion, the Poets made the Centaurs his Sons: And they were ſaid to have that Cloud for their Mother, which Jupiter put in the Place of Juno, to baulk Ixion's Intrigues with her; becauſe, according to Palephatus, moſt of them came from a City called *Nephelæ*, which in Greek ſignifies a Cloud: Or rather, becauſe they were a Gang of insolent Robbers, that ravaged the Country in ſeveral Places; and thoſe who wrote the Hiſtory of them in Old Greek, a Language, which had a great many Phœnician Words in it, gave them the Name of *Nephelins*, which is the ſame, the Giants have in Sacred Writ; and expreſſes very fully, the Idea People had of thoſe *Cavaliers*, that they were more formidable, for their Violence and Rapine, than for their Gigantic Stature. Beſides, this is juſt the Signification of the Word *Nephelin*, which the *Vulgate* has tranſlated by the Word *Giants*. Some Perſon or other finding a Word in the Hiſtory, which he did not well underſtand; and remembering that *Nephelæ* ſignified a *Cloud*, invented the Fable, of their being born of one.

Theſe Cavaliers, as Diodorus Siculus reports, declared War againſt Pirithoüs, pretending, as Kinſmen of Ixion, to ſhare in the Succeſſion to his

Dominions. The Quarrel however, was made up, and Pirithoüs invited them to the Celebration of his Wedding. They came: But when the others leaſt ſuſpected it, treacherouſly carried off Hoppodamia, and the other Ladies who were with her. Hercules, Theſeus, Neſtor, and the other Lapithites, revenged this Affront offered to Pirithoüs, by ſlaughtering a great Number of the Centaurs; and driving them out of *Theſſaly*, obliged them to ſculk among the Mountains of *Arcadia*. In the Deſcription of this Fight, Ovid has mixed every thing, that Fruitfulneſs of Imagination and a ſprightly Fancy, could contribute to the Embellishment of a Narration; and he has, at the ſame Time, very carefully preſerved the commonly received Notions People had, of the Centaurs being Monſters of incredible Strength. One muſt not be ſurprized to hear in our Poet, and in Juvenal, of their lancing Mountain-Aſhes inſtead of Javelins, *Quantas jaculetur Monychus Ornos* (5): Their tearing up Rocks to throw at their Enemies, *Saxumque è monte recuſſum Mittere conatur* (6): their cruſhing the greateſt Oaks, when they fell on them; and ſuch Prodigies of Strength.

The Epiſode of Cæneus, whom they were obliged to bury under Files of Trees, is only founded on his prodigious Strength, and the Goodneſs of his Armour. The Circumſtance of Hylonome's killing herſelf, on the Body of Cyllarus, may perhaps be a true Fact.

(5) *Juvenal. Sat. I.*

(6) *Ovid.*



**Fact.** The Centaurs had also taught their Wives to ride; and hence it is, the Ancients found out their Female Centaurs, such as are seen in Bacchus's (7) Chariot; and on other Monuments.

Pausanias (8) takes notice, that this Battle was represented; in the Temple of *Jupiter Olympius*; and according to Pliny (9), Phidias and Parrhasius left a beautiful Cartoon of it, at *Athens*.

The Reader has heard, that the Centaurs had retreated into the Mountains of *Arcadia*. The Lapithites forced them from that *Nest*, and pursued them to the Promontory of *Malea*; where, according to Apollodorus, Neptune took them into his Protection; that is as much as to say, they embarked there and put to Sea, to escape the Rage of Hercules, who gave them no respite, because they had been the Occasion of his wounding his Preceptor Chiron, the wisest of all the Centaurs. Servius, and Antimachus, cited by Natalis Comes, say, that some of them fled to the Isle of the Sirens, or rather, to that Side of *Italy*, where those little Queens reigned; and were there destroyed by the voluptuous and debauched Lives they led. In this Manner, were those famous Thessalian Cavaliers extirpated; a fierce and barbarous Nation, as Strabo paints them, whom some little Victories had render'd insupportable to their Neighbours.

Those who were killed in the Fight, were buried in a Place, called from thence *τάφος*, or *The Tomb*; whence, according to Strabo (10), their Carcases sent forth so noisome a Stench, that the Locrians who dwelt about the Place, were called from thence *Oxolæ*, or *Stinking*. The Time in which the Centaurs lived, is easily known from that of Theseus, Peleus, and Nestor, who were at Pirithoüs's Wedding, where these pretended Monsters were routed. It happen'd about 35 Years before the Siege of *Troy*; as might be easily proved from Ovid himself.

Periclymenus, was the Son of Neleus, and Chloris, Daughter of Amphion, as we are told by Homer (11), Apollodorus (12), and several other ancient Authors. Neleus, King of *Orchomenus*, according to these Authors, was the Son of Neptune, who disguised himself like the River Enipeus, in order more easily to seduce Tyro, the Daughter of Salmoneus. Neleus married Chloris, Daughter of Amphion, King of *Thebes* (13), who bore him eleven Sons, and one Daughter\*. Periclymenus, the youngest of the Family, was a warlike Prince; and, if we believe Apollodorus (14), accompanied Jason, in the Expedition of the Argonauts. Hercules, after having instituted the Olympic Games, marched into *Messenia*, and declared War with Neleus.

(7) See *L'Ant. Expl.* Tom. I, & II.

(8) *In Eliacis.*

(9) Lib. xxvi.

(10) Lib. ix.

(11) *Odyss.* Lib. xi. and elsewhere.

(12) Lib. i.

(13) See *Pausan.* *In Phoc.*

\* Homer names only three of these Children.

(14) Lib. i.

Neleus. The Ancients differ about the Occasion of this Expedition; but all agree, that Hercules made himself master of *Pylos*, a Town, which Neleus had built; as a Refuge from the capricious Humours of his Brother Pelias: and that Neleus, and all his Children, were killed in the Action, except Nestor, who had been brought up among the Geranians, and reigned afterwards in *Pylos*.

The Fable says, that Periclymenus had the Art of transforming himself into various Shapes; and after several Attempts that Way, which proved unsuccessful, he at last turned himself into an Eagle, under which Form, he was shot with an Arrow, by Hercules. Which is as much as to say, This brave and Warlike Prince, after having long resisted the Attacks of a formidable Enemy, was at last put to flight, and killed with an Arrow. It was said, that Neptune had given him the Power, to metamorphose himself into different Figures; that is, in other Words, his Grand-Father, who was a maritime Prince, and therefore, according to the Custom of those Ages, surnamed Neptune; had taught him the Art of War, and several Stratagems, which he industriously made use of, but they only served to defer his Ruin a little longer.

Since Ovid speaks only of the Death of Achilles, in this Fable, I shall not insist on the Adventures of that Hero. The Reader may find an ample

Detail of them, in Meziriac's Commentary on Ovid's Epistles, and in Bayle's Critical Dictionary, under the Word *Achilles*. There is scarce any thing new to be said on this Subject, after the first of these Authors. Dictys Cretensis reports, that Achilles having seen Polyxena, Priam's Daughter, along with Cassandra, as she was sacrificing to Apollo, fell in Love with her, and desired to marry her; that Hector would not consent to it, but on Condition of his betraying the Greeks; which Proposal so piqued Achilles, that he killed him, and dragg'd his Body, round the Walls of the City. He adds, That Priam, when he went to demand Hector's Body, took Polyxena along with him, in order to soften the Victor. His Design succeeded; and when he perceived, that Achilles's former Flame was still alive, he immediately concluded the Marriage. The Day was fixed for the Celebration of their Nuptials, in the Temple of Apollo; but Paris hid himself behind the Altar, and shot an Arrow at Achilles, which wounded him in the Heel, and killed him on the Spot; either because the Arrow might have been poisoned; or, that a Wound on the great Tendon, which has since been called the *Tendo Achillis*, might be mortal. This Fact has been embellished with two Fables; the one, that Apollo himself, in Disguise, gave the Blow, at the Request of Neptune: A Circumstance founded, on Paris's hiding himself, behind the Altar

# METAMORPHOSEON LIB. XII. 475

Altar of that God; who had always been thought an Enemy to the Phrygians, as well as Neptune, ever since Laomedon had defrauded them of their promised Reward, for building the Walls of Troy. The other, that Achilles was invulnerable every where, but in the Heel; concerning which there was this Tradition, that his Mother Thetis, dipping him in the River *Styx*, had held him by the Heel, which prevented that Part from being Wet.

This Tradition of Achilles's Death, which Ovid has followed, was not known in the Days of Homer; from whence it appears, that it is of later Date than his Time. For he insinuates (15), as if that Hero had died fighting for his Coun-

try; and, in Facts of this Nature, Homer's Authority is far preferable, to that of any more modern Author. In whatever Manner he died, he was after his Death honoured as a Demi-God; and Strabo says, he had a Temple, near the Promontory *Sigeum*. Pausanias (16), and Pliny (17), make mention of an Island in the *Euxin-Sea*, where Achilles was particularly honoured; whence it had the Name of *Achillea*. There don't want Accounts of Miracles, he was said to have wrought there; but all these Stories, were no more than Fables, vended by the Priests of this pretended Deity, to flatter the little Curiosity of Travel-  
lers.

(15) *Odyss.* Lib. xxiv.

(16) Lib. iii.

(17) Lib. IV. Cap. xiii.



P. OVI-



P. OVIDII NASONIS  
METAMORPHOSEON

LIBER XIII.

FAB. I, II, & III. Ajacis Cruor in Florem  
purpureum. Philoctetæ sagittas, ipso comi-  
tante, in castra Graiorum perfert Ulysses. He-  
cuba, Priami conjux, Ulyssi sorte cedit.

ARGUMENT.

*After the Death of Achilles, Ajax and Ulysses contend for his Armour: The Greek Captains having adjudged them, to the last, Ajax kills himself in Resentment, and his Blood is changed into a Flower. When Ulysses had brought Philoctetes, who had the keeping of Hercules's Arrows, to the Siege; and all the Fates of Troy were thus accomplished, the City is taken and sacked; and Hecuba is made Ulysses's Slave.*

CONSEDERE duces: &, vulgi stante coronâ,  
Surgit ad hos clypei dominus septemplicis Ajax.  
Utque erat impatiens iræ, Sigeia torvo  
Littora respexit, classemque in littore vultu:  
Intendensque manus, Agimus, prò Jupiter, inquit, 5  
Ante rates causam; & mecum confertur Ulysses!  
At non Hectoreis dubitavit cedere flammis:  
Quas ego sustinui; quas hâc à classe fugavi.  
Tutius est fictis igitur contendere verbis,  
Quàm pugnare manu. sed nec mihi dicere promptum;  
Nec facere est isti. quantumque ego Marte feroci, 11  
Quantum

Quantum acie valeo, tantum valet iste loquendo.  
 Nec memoranda tamen vobis mea facta, Pelasgi,  
 Esse reor: vidistis enim. sua narret Ulysses;  
 Quæ sine teste gerit, quorum nox conscia sola est. 15  
 Præmia magna peti fateor: sed demit honorem  
 (1) Æmulus Ajaci. non est tenuisse superbum,  
 Sit licet hoc ingens, quidquid speravit Ulysses.  
 Iste tulit pretium jam nunc certaminis hujus;  
 Quo cum victus erit, mecum certasse feretur. 20  
 Atque ego, si virtus in me dubitabilis esset,  
 Nobilitate potens essem, Telamone creatus;  
 Mœnia qui forti Trojana sub Hercule cepit:  
 Littoraque intravit Pagasæâ Colcha carinâ.  
 Æacus huic pater est: qui jura silentibus illic 25  
 Reddit, ubi Æoliden saxum grave Sisyphon urget.  
 Æacon agnoscit summus, prolemque fatetur  
 Jupiter esse suam. sic ab Jove tertius Ajax.  
 Nec tamen hæc series in causâ profit, Achivi;  
 Si mihi cum magno non est communis Achille. 30  
 Frater erat: fraterna peto. quid sanguine cretus  
 Sisyphio, furtisque, & fraude simillimus illi,  
 Inferit Æacidis alienæ nomina gentis?  
 An quod in arma prior, nulloque sub indice veni,  
 Arma neganda mihi? potiorque videbitur ille, 35  
 Ultima qui cepit; detrectavitque furore  
 Militiam ficto: donec solertior isto,  
 Sed sibi inutilior, timidi commenta retexit  
 Naupliades animi, vitataque traxit in arma?  
 Optima nunc sumat, qui sumere noluit ulla. 40  
 Nos inhonorati, & donis patruelibus orbi,  
 Obtulimus qui nos ad prima pericula, simus.  
 Atque utinam aut verus furor ille, aut creditus esset;  
 Nec comes hic Phrygias unquam venisset ad arces  
 Hortator scelerum! non te, Pœantia proles, 45  
 Expositum Lemnos nostro cum crimine haberet.  
 Qui nunc (ut memorant) sylvestribus abditus antris  
 Saxa moves gemitu: Laërtiadæque precaris,

(1) Æmulus. Ajaci non &c.

Quæ meruit : (2) quæ Dî, Dî dent non vana preceris,  
 Et nunc ille eadem nobis juratus in arma, 50  
 (Heu!) pars una ducum, quo successore sagittæ  
 Herculis utuntur, fractus morboque fameque,  
 (3) Velaturque aliturque avibus; volucresque petendo  
 Debita Trojanis exercet spicula fati.  
 Ille tamen vivit, quia non comitavit Ulyssen. 55  
 Mallet & infelix Palamedes esse relictus.  
 Viveret; aut certè letum sine crimine haberet.  
 Quem malè convicti nimium memor iste furoris  
 Prodere rem Danaam finxit: fictumque probavit  
 Crimen. & ostendit, quod (4) jam præfoderat, aurum.  
 Ergo aut exilio vires subduxit Achivis, 61  
 Aut necesse, sic pugnat, sic est metuendus Ulysses,  
 Qui, licet eloquio fidum quoque Nestora vincat;  
 Haud tamen efficiet, desertum ut Nestora crimen  
 Esse rear nullum. qui, cum imploraret Ulyssen 65  
 Vulnere tardus equi, fessusque senilibus annis,  
 Proditus à socio est. non hæc mihi crimina fingi  
 Scit bene Tydides: qui nomine sæpe vocatum  
 Corripuit; trepidoque fugam exprobravit amico.  
 Aspiciunt oculis Superi mortalia iustis. 70  
 En eget auxilio, qui non tulit: utque reliquit,  
 Sic linquendus erat. legem sibi dixerat ipse.  
 Conclamat socios. adsum; videoque trementem,  
 Pallentemque metu, & trepidantem morte futurâ.  
 Opposui molem clypei; texique jacentem; 75  
 Servavique animam (minimum est hîc laudis) inertem.  
 Si perstas certare, locum redeamus in illum:  
 Redde hostem, vulnusque tuum, solitumque timorem:  
 Post clypeumque late: & mecum contende sub illo.  
 At postquam eripui; cui standi vulnera vires 80  
 Non dederant, nullo tardatus vulnere fugit.  
 Hector adest: secumque Deos in prælia ducit.  
 Quâque ruit, non tu tantum terreris, Ulysse;  
 Sed fortes etiam: tantum trahit ille timoris.

(2) quæ (si Dî sunt) non vana preceris. vel, quæ, Dî dent, ô non  
 vana preceris. (3) Venaturque (4) clam



METAMORPHOSEΩN LIB. XIII. 479

Hunc ego sanguineæ successu cædis ovantem 85  
 Cominus ingenti refupinum pondere fudi.  
 Hunc ego poscentem, cum quo concurreret, unus  
 Sustinui: fortemque meam vovistis, Achivi:  
 Et vestræ valere preces. si quæritis hujus  
 Fortunam pugnae; non sum superatus ab illo. 90  
 Ecce ferunt Troës ferrumque, ignemque, Jovemque  
 In Danaas classes. ubi nunc facundus Ulysses?  
 Nempe ego mille meo protexi pectore puppes,  
 Spem vestri reditûs. date tot pro navibus arma.  
 Quodd si vera licet mihi dicere; quæritur istis, 95  
 Quàm mihi, major honos: conjunctaque gloria nostra est.  
 Atque Ajax armis, non Ajaci arma petuntur.  
 Conferat his Ithacus Rhæsum, imbellemque Dolona,  
 Priamidenque Helenum raptâ cum Pallade captum.  
 Luce nihil gestum, nihil est Diomede remoto. 100  
 Si (5) semel ista datis meritis tam vilibus arma;  
 Dividite: & major pars sit Diomedis in illis.  
 Quò tamen hæc Ithaco? qui clàm, qui semper inermis  
 Rem gerit; & furtis incautum decipit hostem?  
 Ipse nitor galeæ claro radiantis ab auro 105  
 Infidias prodet, manifestabitque latentem.  
 Sed neque Dulichius sub Achillis casside vertex  
 Pondera tanta feret. nec non onerosa gravisque  
 Pelias esse potest imbellibus hasta lacertis.  
 Nec clypeus vasti cælatus imagine mundi 110  
 Conveniet timidæ, natæque ad furta sinistrae.  
 Debilitaturum quid te petis, improbe, munus?  
 Quod tibi si populi donaverit error Achivi;  
 Cur spolieris, erit; non, cur metuaris ab hoste.  
 Et fuga (quâ solâ cunctos, timidissime, vincis) 115  
 Tarda futura tibi est gestamina tanta trahenti.  
 Adde, quòd iste tuus, tam rarò proelia passus,  
 Integer est clypeus. nostro, qui tela ferendo  
 Mille patet plagis, novus est successor habendus.  
 Denique, quid verbis opus est? spectemur agendò: 120  
 Arma viri fortis medios mittantur in hostes;

(5) tamen

Indè

Indè jubete peti : & referentem ornate relatis.

Finierat Telamone fatus ; vulgique secutum

Ultima murmur erat. donec Laërtius heros

Adstitit : atque oculos paulùm tellure moratos 125

Sustulit ad proceres ; expectatoque resolvit

Ora sono : neque abest facundis gratia dictis.

Si mea cum vestris valuissent vota, Pelasgi,

Non foret ambiguus tanti certaminis hæres :

Tuque tuis armis, nos te poteremur, Achille. 130

Quem quoniam non æqua mihi vobisque negârunt

Fata, (manûque simul veluti lacrymantia terfit

Lumina) quis magno meliùs succedat Achilli ;

Quàm per quem magnus Danaïs successit Achilles ?

Huic modò ne proffit, quòd, ut est, hebes esse videtur,

Neve mihi noceat, quod vobis semper, Achivi, 136

Profuit ingenium ; meaque hæc facundia, si qua est,

Quæ nunc pro domino, pro vobis sæpe locuta est,

Invidiâ careat : bona nec sua quisque recuset.

Nam genus, & proavos, & quæ non fecimus ipsi, 140

Vix ea nostra voco. sed enim, quia retulit Ajax

Esse Jovis pronepos, nostri quoque sanguinis auctor

Jupiter est : totidemque gradus distamus ab illo.

Nam mihi Laërtes pater est, Arcesius illi,

Jupiter huic : neque in his quisquam damnatus & exsul.

Est quoque per matrem Cyllenius addita nobis 146

Altera nobilitas. Deus est in utroque parente.

Sed neque materno quòd sum generosior ortu,

Nec mihi quòd pater est fraterni sanguinis insons,

Proposita arma peto : meritis expendite causam. 150

Dummodo quod fratres Telamon Peleusque fuerunt,

Ajacis meritum non sit : nec sanguinis ordo,

Sed virtutis honos spoliis quærat in istis.

Aut si proximitas primusque requiritur hæres ;

Est genitor Peleus, est Pyrrhus filius illi. 155

Quis locus Ajaci ? Phthian Scyronve ferantur.

Nec minùs est isto Teucer patruelis Achilli.

Num petit ille tamen, (6) num sperat ut auferat arma ?

(6) num, si petat, auferat &c.

Ergo

METAMORPHOSEΩN LIB. XIII. 481

Ergo operum quoniam nudum certamen habetur ;  
Plura quidem feci, quàm quæ comprehendere dictis 160  
In promptu mihi sit. rerum tamen ordine ducar.

Præscia venturi genitrix Nereïa leti

Diffimulat cultu natum. deceperat omnes,

In quibus Ajacem, sumtæ fallacia vestis.

Arma ego foemineis animum motura virilem 165

Mercibus inserui, neque adhuc projecerat heros

Virgineos habitus, cùm parmam hastamque tenenti,

Nate Deâ, dixi ; tibi se peritura reservant

Pergama. quid dubitas ingentem evertere Trojam ?

Injecique manum ; fortemque ad fortia misi. 170

Ergo opera illius mea sunt. ego Telephon hastâ

Pugnantem domui : victum orantemque refeci.

Quòd Thebæ cecidere, meum est. me credite Lesbon,

Me Tenedon, Chrysenque, & Cyllan Apollinis urbes,

Et Syron cepisse. meâ concussa putate 175

Procubuisse solo Lyrnesia moenia dextrâ.

Utque alias taceam ; qui sævum perdere posset

Hæctora, nempe dedi. per me jacet inclytus Hæctor.

Illis hæc armis, quibus est inventus Achilles,

Arma peto. vivo dederam, post fata reposco. 180

Ut dolor unius Danaos pervenit ad omnes ;

Aulidaque Euboïcam complêrunt mille carinæ ;

Exspectata diu, nulla aut contraria classi,

Flamina sunt : duræque jubent Agamemnona sortes

Immeritam sævæ natam mactare Dianæ. 185

Denegat hoc genitor : Divisque irascitur ipsis :

Atque in rege tamen pater est. ego mite parentis

Ingenium verbis ad publica commoda verti.

Nunc equidem fateor, fassoque ignoscat Atrides ;

Difficilem tenui sub iniquo iudice causam. 190

Hunc tamen utilitas populi, fraterque, datique

Summa movet sceptri ; laudem ut cum sanguine penset.

Mittor & ad matrem : quæ non hortanda, sed astu

Decipienda fuit ; quò si Telamonius îffet,

Orba suis essent etiamnum lintea ventis. 195

Mittor & Iliacas audax orator ad arces :



Visaque & intrata est altæ mihi curia Trojæ.  
 Plenaque adhuc erat illa viris. interritus egi,  
 Quam mihi mandârat communis Græcia, causam :  
 Accusoque Parin : prædamque, Helenamque reposco :  
 Et moveo Priamum, Priamoque Antenora junctum.  
 At Paris, & fratres, & qui rapuere sub illo,  
 Vix tenere manus (scis hoc, Menelaë) nefandas :  
 Primaque lux nostri tecum fuit illa pericli.  
 Longa referre mora est, quæ consilioque manûque 205  
 Utiliter feci spatiosi tempore belli.  
 Post acies primas, urbis se mœnibus hostes  
 Continuere diu ; nec aperti copia Martis  
 Ulla fuit. decimo demum pugnavimus anno.  
 Quid facis interea, qui nil nisi prælia nôsti ? 210  
 Quis tuus usus erat ? nam si mea facta requiris ;  
 Hostibus infidior : fossas munimine cingo :  
 Consolor socios ; ut longi tædia belli  
 Mente ferant placidâ : doceo, quo simus alendi.  
 Armandique modo : mittor, quò postulat usus. 215  
 Ecce Jovis monitu, deceptus imagine somni,  
 Rex jubet incepti curam dimittere belli.  
 Ille potest auctore suam defendere causam.  
 Non finat hoc Ajax : delendaque Pergama poscat ;  
 Quodque potest, pugnet. cur non remoratur ituros ?  
 Cur non arma capit ? dat, quod vaga turba sequatur ?  
 Non erat hoc nimium, nunquam nisi magna loquenti.  
 Quid, quòd & ipse fugis ? vidi, puduitque videre,  
 Cum tu terga dares, inhonestaque vela parares.  
 Nec mora, Quid facitis ? quæ vos dementia, dixi, 225  
 Concitat, ô focii, captam dimittere Trojam ?  
 Quidve domum fertis decimo, nisi dedecus, anno ?  
 Talibus atque aliis, in quæ dolor ipse disertum  
 Fecerat, averfos profugâ de classe reduxi.  
 Convocat Atrides socios terrore paventes : 230  
 Nec Telamoniades etiam nunc hiscere quicquam  
 Ausit. at ausus erat reges incessere dictis  
 Therſites, etiam per me haud impune, protervis.  
 Erigor : & trepidos cives exhortor in hostem :  
 Amissamque

METAMORPHOSEΩN LIB. XIII. 483

Amisſamque meâ virtutem voce repoſco. 235  
 Tempore ab hōc quodcunque poteſt feciſſe videri  
 Fortiter iſte, meum eſt: (7) quem dantem terga retraxi.  
 Denique de Danaïs quis te laudatve petitve?  
 At ſua Tydides mecum communicat acta:  
 Me probat: & ſocio ſemper confidit Ulyſſe. 240  
 Eſt aliquid, de tot Graiorum millibus, unum  
 A Diomede legi. nec me ſors ire jubebat:  
 Sic tamen & ſpreto noctiſque hoſtiſque periculo,  
 Auſum eadem, quæ nos, Phrygiâ de gente Dolona  
 Interimo: non ante tamen, quàm cuncta cœgi 245  
 Prodere, & edidici quid perfida Troja pararet.  
 Omnia cognōram: nec, quod ſpecularer, habebam:  
 Et jam præmiſſâ poteram cum laude reverti.  
 Haud contentus eâ, petii tentoria Rheſi:  
 Inque ſuis ipſum caſtris comiteſque peremi. 250  
 Atque ita captivo victor votisque potitus  
 Ingredior curru lætos imitante triumphos.  
 Cujus equos pretium pro nocte popoſcerat hoſtis,  
 Arma negate mihi: (8) fueritque benignior Ajax.  
 Quid Lycii referam Sarpedonis agmina ferro 255  
 Devaſtata meo? cum multo ſanguine fudi  
 Cœranon Iphitiden & Alastoraque Chromiumque,  
 Alcandrumque, Haliumque, Noëmonaque, Prytaninque,  
 Exitioque dedi cum Cherſidamante Thoona,  
 Et Charopen, fatiſque immitibus Ennomon actum: 260  
 Quique minùs celebres noſtrâ ſub mœnibus urbis  
 Procubuere manu. ſunt & mihi vulnera, cives,  
 Ipſo pulcra loco. nec vanis credite verbis.  
 Aſpiciſſe en. veſtemque manu deducit, & Hæc ſunt  
 Pectora ſemper, ait, veſtris exercita rebus. 265  
 At nihil impendit per tot Telamonius annos  
 Sanguinis in focioſ: & habet ſine vulnere corpus.  
 Quid tamen hoc refert; ſi ſe pro claſſe Pelasgâ  
 Arma tuliffſe refert contra Troasque Jovemque? 270  
 Conſiteorque, tulit: neque enim benefacta malignè  
 Detrectare meum eſt. ſed nec communia ſolus

(7) qui

(8) — fueritque his dignior Ajax.

Occupet, atque aliquem vobis quoque reddat honorem.  
 Repulit Aëtorides sub imagine tutus Achillis  
 Troas ab arsuris cum defensore carinis.

Ausum etiam Hectoreo solum concurrere Marti 275

Se putat, oblitus regisque, ducumque, meique;

Nonus in officio, & prælatus munere sortis.

Sed tamen eventus vestræ, fortissime, pugnae

Quis fuit? Hector abit violatus vulnere nullo.

Me miserum, quanto cogor meminisse dolore 280

Temporis illius, quo Graiûm murus Achilles

Procubuit! nec me lacrymæ, luctusve timorve

Tardârunt, quin corpus humo sublime referrem.

His humeris, his, inquam, humeris ego corpus Achillis,

Et simul arma tuli: quæ nunc quoque ferre laboro, 285

Sunt mihi, quæ valeant in talia pondera, vires:

Est animus vestros certè sensurus honores.

Scilicet idcirco pro gnato cœrula mater

Ambitiosa suo fuit, ut cœlestia dona,

Artis opus tantæ, rudis & sine pectore miles 290

Indueret? neque enim clypei cœlamina nôrit,

Oceanum, & terras, cumque alto sidera cœlo,

Pleiâdasque, Hyadasque, immunemque æquoris Arcton,

Diversasque (9) urbes, nitidumque Orionis ense.

Postulat ut capiat, quæ non intelligit, arma. 295

Quid? quod me duri fugientem munera belli

Arguit incepto serum accessisse labori?

Nec se magnanimo maledicere sentit Achilli?

Si simulâsse vocat crimen; simulavimus ambo.

Si mora pro culpâ est; ego sum maturior illo. 300

Me pia detinuit conjux: pia mater Achillem:

Primaque sunt illis data tempora, cætera vobis.

Haud timeo, si jam nequeo defendere crimen

Cum tanto commune viro. deprensus Ulyssis

Ingenio tamen ille; at non Ajacis Ulysses. 305

Neve in me stolidæ convicia fundere linguæ

Admiremur eum: vobis quoque digna pudore

Objicit. an falso Palameden crimine turpe



METAMORPHOSEΩN LIB. XIII. 485

Accusâsse mihi, vobis damnâsse decorum est?  
 Sed neque Naupliades facinus defendere tantum, 310  
 Tamque patens valuit: nec vos audistis in illo  
 Crimina; vidistis: pretioque objecta patebant.  
 Nec Pæantiaden quod habet Vulcania Lemnos,  
 Esse reus merui. factum defendite vestrum:  
 Consensistis enim. nec me suâsse negabo; 315  
 Ut se subtraheret bellicæ viæque labori,  
 Tentaretque feros requie lenire dolores.  
 Paruit; & vivit. non hæc sententia tantum  
 Fida, sed & felix; cum sit satis, esse fidelem.  
 Quem quoniam vates delenda ad Pergama poscunt; 320  
 Ne mandate mihi. melius Telamonius ibit:  
 Eloquioque virum morbis irâque furentem  
 Molliet: aut aliquâ producet callidus arte.  
 Ante retro Simoïs fluet, & sine (10) frondibus Ide  
 Stabit, & auxilium promittet Achæia Trojæ; 325  
 Quàm, cessante meo pro vestris pectore rebus,  
 Ajacis stolidi Danaïs solertia proferat.  
 Sis licet infestus sociis, regique, mihi que,  
 Dure Philoctete; licet exsecrere, meumque  
 Devoveas sine fine caput; cupiasque dolenti 330  
 Me tibi fortè dari; nostrumque haurire cruorem;  
 [Utque tui mihi, sic fiat tibi copia nostri:]  
 Te tamen aggrediar: [mecumque reducere nitar.]  
 Tamque tuis potiar (saveat Fortuna) sagittis;  
 Quàm sum Dardanio, quem cepi, vate potitus: 335  
 Quàm responsa Deum, Trojanaque fata retexi:  
 Quàm rapui Phrygiæ signum penetrabile Minervæ  
 Hostibus è mediis. & se mihi comparat Ajax?  
 Nempe capi Trojam prohibebant fata sine (11) illo.  
 Fortis ubi est Ajax? ubi sunt ingentia magni 340  
 Verba viri? cur hîc metuis? cur audet Ulysses  
 Ire per excubias, & se committere nocti?  
 Perque feros enses, non tantum mœnia Trôum,  
 Verum etiam summas arces intrare: suâque  
 Eripere æde Deam: raptamque (12) efferre per hostes?

(10) fontibus

(11) illis.

(12) auferre

Quæ nisi fecissem; frustra Telamone creatus 346  
 Genitasset lævâ taurorum tergora septem.  
 Illâ nocte mihi Trojæ victoria parta est:  
 Pergama tum vici, cùm vinci posse coëgi.  
 Desine Tydiden (13) vultuque & murmure nobis 350  
 Ostentare meum. pars est sua laudis in illis.  
 Nec tu, cùm fociâ clypeum pro classe tenebas,  
 Solus eras: tibi turba comes, mihi contigit unus.  
 Qui, nisi pugnacem sciret sapiente minorem  
 Esse, nec indomitæ deberi præmia dextræ, 355  
 Ipse quoque hæc peteret: peteret moderatior Ajax,  
 Eurypilusque ferox, claroque Andremonē natus:  
 Nec minùs Idomeneus, patriâque creatus eâdem  
 Meriones: peteret majoris frater Atridæ.  
 Quippe manu fortes (nec sunt tibi Marte secundi) 360  
 Consiliis cessere meis. tibi dextera bello  
 Utilis; ingenium est, quod eget moderamine nostri.  
 Tu vires sinè mente geris: mihi cura futuri est.  
 Tu pugnare potes: pugnandi tempora mecum  
 Eligit Atrides. tu tantùm corpore prodes; 365  
 Nos animo. quantoque ratem qui temperat, anteit  
 Remigis officium; quanto dux milite major;  
 Tanto ego te supero. nec non in corpore nostro  
 Pectora sunt potiora manu. vigor omnis in illis.  
 At vos, ô proceres, vigili date præmia vestro; 370  
 Proque tot annorum (14) curâ, quos anxius egi,  
 Hunc titulum meritis pensandum reddite nostris.  
 Jam labor in fine est. obstantia fata removi:  
 Altaque, posse capi faciendo, Pergama cepi.  
 Per ipes nunc focias, casuraque mœnia Tröum, 375  
 Perque Deos oro, quos hosti nuper ademi;  
 Per, si quid superest, quod sit sapienter agendum;  
 [Si quid adhuc audax, ex præcipitique petendum;  
 Si Trojæ fati aliquid restare putatis;]  
 Este mei memores: aut si mihi non datis arma; 380  
 Huic date. & ostendit signum fatale Minervæ.  
 Mota manus procerum est; &, quid facundia posset,

(13) *nunquam*(14) — *curis, quas anxius &c.*

METAMORPHOSEΩN LIB. XIII. 487

(15) Re patuit ; fortisque viri tulit arma disertus.  
 Hectora qui solus, qui ferrum, ignemque, Jovemque  
 Sustinuit toties ; unam non sustinet iram : 385  
 Inviſtumque virum vincit dolor. arripit ensem :  
 Et, Meus hic certè est. an & hunc sibi poſcet Ulyſſes ?  
 Hôc, ait, utendum est in me mihi : quique cruore  
 Sæpe Phrygum maduit, domini nunc cæde madebit :  
 Ne quisquam Ajacem poſſit ſuperare, niſi Ajax. 390  
 Dixit : & in pectus tum denique vulnera paſſum,  
 Quà patuit ferro, letalem condidit ensem :  
 Nec valuère manus infixum educere telum.  
 Expulit ipſe cruor. rubefactaque ſanguine tellus  
 Purpureum viridi genuit de ceſpite florem, 395  
 Qui priùs Cæbalio fuerat de (16) vulnere natus.  
 Littera communis mediis pueroque viroque  
 Inſcripta eſt foliis : hæc nominis, illa querelæ.  
 Viſtor ad Hyſſipyles patriam, clarique Thoantis,  
 Et veterum terras infames cæde virorum, 400  
 Vela dat ; ut referat Tirynthia tela ſagittas.  
 Quæ poſtquam ad Graios domino comitante revexit ;  
 Impoſita eſt ſero tandem manus ultima bello.  
 Troja ſimul Priamuſque cadunt : Priamiciâ conjux  
 Perdidit infelix hominis poſt omnia formam ; 405  
 Externaſque novo latratu terruit auras.  
 Longus in anguſtum (17) quà clauditur Hellespontus,  
 Ilion ardebat ; neque adhuc confederat ignis :  
 Exiguumque ſenis Priami Jovis ara cruorem  
 Combiberat. tractata comis antiſſita Phœbi 410  
 Non proſecturas tendebat ad æthera palmas.  
 Dardanidas matres patriorum ſigna Deorum,  
 Dum licet, amplexas, ſuccenſaque templa tenentes,  
 Invidioſa trahunt victores præmia Graii.  
 Mittitur Aſtyanax illis de turribus, unde 415  
 Pugnantem pro ſe, proavitaque regna tuentem,  
 Sæpe videre patrem monſtratum à matre ſolebat.  
 Jamque viam ſuadet Boreas ; ſtatûque ſecundo

(15) Tum patuit ;

(16) corpore vel ſanguine

(17) ———— quà pontus clauditur Helles,



Carbasa (18) mota sonant : jubet uti navita ventis.  
Troja, vale : rapimur, clamant : dantque oscula terræ 420  
Troades : & patriæ fumantia tecta relinquunt.  
Ultima conscendit classem (miserabile visu)  
In mediis Hecube natorum inventa sepulcris.  
Prensantem tumulos, atque ossibus oscula dantem,  
Dulichia traxere manus. tamen unius hausit, 425  
Inque sinu cineres secum tulit Hectoris haustos.  
Hectoris in tumulo canum de vertice crinem,  
Inferias inopes crinem lacrymasque relinquit.  
Est, ubi Troja fuit, Phrygiæ (19) contraria tellus,  
Bistoniis habitata viris. Polymestoris illic 430  
Regia dives erat ; cui te commisit alendum  
Clam, Polydore, pater, Phrygiisque removit ab (20) armis.  
Consilium sapiens : sceleris nisi præmia magnas  
Adjecisset opes, animi irritamen avari.  
Ut cecidit fortuna Phrygum, capit impius ense 435  
Rex Thracum, juguloque sui defigit alumni :  
Et, tanquam tolli cum corpore crimina possent,  
Exanimem è scopulo subjectas misit in undas.

(18) *tenia*(19) *contermina*(20) *arvis*.

## EXPLANATION of FAB. I, II, &amp; III.

I believe I need not fear the Captiousness of Critics, if I say, the two Harangues which make up the present Fable, are the Master-Pieces of a great Poet. In the one, we see all the Noise and Bluster of a rough, insolent, and hectoring Captain ; and in the other, all the Varnish of an artful and insinuating Eloquence. The great Question the Poet manages here, to wit, Which of the two should have the Preference ; has been treated by Cicero, with all the Solidity and Penetration of that great Orator : But, in my Opinion, Ovid is inimitable ; and most so, in his artful

and ingenious Manner of bringing about, the Decision of so important a Debate. Besides, he has painted the two Rivals, in the most lively Colours imaginable ; and sustains the Contrast between their Characters, to the utmost Perfection. But I pass these Reflexions, that I may come to the Story, which is the Foundation of the two Harangues : Only I must tell the Reader, that he won't easily discern all the Beauties of them, unless he be acquainted, with what Homer has said of those two Heroes.

Every Body knows, there were two Ajaxes at the Siege of

of *Troy*. The one, Son of *Oileus*, King of the *Locrians*; the other, who is the Person we are speaking of, Son of *Telamon*, and Grandson of *Æacus*. The Ancients, whose Opinions are collected in *Meziriac's Commentary on Ovid's Epistles* (1), don't agree about the Mother of our *Ajax*: *Dares the Phrygian* says, it was *Hesione*; and *Apollodorus*, *Plutarch*, *Tzetzes* and others pretend, she was *Peribœa*, the Daughter of *Alcathous* \*.

*Pindar* (2), and after him *Apollodorus* (3), recounts, that *Hercules* going to see his Friend *Telamon*, prayed *Jupiter*, that *Telamon* might have a Son, whose Skin should be as impenetrable, as that of the *Nemæan Lion*, which he wore. As he pray'd, he spied an Eagle; and upon this Augury, persuaded his Friend, that this Prayer would have a favorable Answer; and desired him to call his Son after the Eagle, which is in Greek αἰετός. The Scholiast of *Sophocles* (4), *Suidas*, and *Tzetzes* (5), say farther, that when *Hercules* returned to see *Telamon*, after the Birth of *Ajax*; he covered him with the Lion's Skin; and that *Ajax* became by this Means invulnerable, except in the spot of his Body, where the Hole fell, which *Hercules's Arrow* had made in the Beast. It is foreign from my Design, to enter into a Detail of all the Exploits of this Hero, who is

so very much celebrated in the *Iliad*; I shall confine my self to the Occasion of his Dispute with *Ulysses*.

*Dictys Crætensis* (6), *Suidas* (7), and *Cedrenus* pretend, that their Quarrel was about the *Palladium*; which each of them claimed. These Authors add, that the other Greek Captains having adjudged it to *Ulysses*, *Ajax* threatned to kill them, and was found dead in his Tent next Morning: But the common Opinion is, that he killed himself, because he could not obtain the Armour of his Friend *Achilles*. Full of Anger and Disdain, that they had given the Preference to his Rival, he runs distracted, falls on some Flocks, which in his Madness, he took for Enemies, and at last stabs himself, with the very Sword, he had before received from *Hector*. This Account *Euripides* has followed, in the Noble Tragedy which he has made, on the Death of this Hero; and *Homer* (8) insinuates pretty clearly, that this was the true Occasion of his Fate, when he makes *Ulysses* say; that in Hell, the Shades of all the Grecian Heroes immediatly met him, except *Ajax's*; whose Resentment of the old Quarrel, about *Achilles's Armour*, was still so fresh, that he would not come near him. The Scholiast of *Homer*, and *Eustathius*, in explaining this Passage, say, that *Agamemnon*, very much embarrassed, how

(1) Tom. I. pag. 246.

(2) In his sixth *Isthmian Ode*.

(3) Lib. iii.

(4) On the Tragedy of *Ajax*.

(5) On *Lycophron*.

(6) Lib. v.

(7) Under the Word *Palladium*.

(8) *Odyss.* Lib. xi.

\* Alcathous was Son of *Pelops*, and Grandson of *Tantalus*.

to behave in a Dispute, which might have proved fatal to the Army ; ordered the Trojan Prisoners before the Council, to give their Opinion, which of the two Rivals had done them most Mischief ; and that they answered in Favour of Ulysses. The Scholiast of Aristophanes, (9) on the Authority of the *Little Iliad*, adds, That Agamemnon not satisfied with this Inquiry, sent out Spies, to know what Opinion the other Trojans had, of these two Heroes ; and that upon their Report, he decided for Ulysses.

Be that Matter as it will, Ajax was buried near the Promontory *Sigeum*, where a Tomb was erected for him ; as Pausanias and Pliny say ; tho' other Authors, following Dictys Cretensis, place his Tomb on the Promontory *Rhœteum* : And when Horace (10) talks of his being denied the Honours of a Funeral ; he changes the Matter of Fact, that he may allude to a Passage in the Tragedy of Sophocles, where the Poet makes Agamemnon obstinately refuse to allow him a Burial ; till he is at last softened by the Intreaties of Teucer.

Many other Fables have been vended concerning Ajax : But that I mayn't repeat here, what I have insisted on, in another Place ; I refer the Reader, who would know them more particularly, to my *Explication of Fables*, Tom. III. As to his Metamorphosis, see what I have said of it, in the Story of Hyacinthus, who was chang-

ed into the same sort of Flower. Thetis learning by an Oracle, that the Trojan War would be fatal to her Son, she sent him privately to Lycomedes, her Brother, who reigned in *Scyros* ; and to conceal him the better, clothed him in Woman's Apparel. But as the Fate of *Troy* was such, that the Destruction of it depended upon Achilles's Presence ; the Greeks made a narrow Search after him, and hearing that he was at Lycomedes's Court, Ulysses undertook to bring him away by a Stratagem, which succeeded to his Wish. Among several Parcels of Jewels, which he designed to make Presents of, to the Queen's Daughters, he mixt some Arms of a particularly beautiful Workmanship ; which Achilles no sooner saw, than he took them up, and handled them with an Air and Pleasure, that soon discovered who he was. This is the Account Ovid, Hygin, and Statius, as well as other Ancients, give of it. As to Homer, (11) it is probable, he knew nothing of such a Story ; since, speaking of the Manner, how this Hero was drawn into the War, he says, that Nestor and Ulysses, went to see Peleus and Menetius, and easily obtained of them, that Achilles and Patroclus should come along with them. It is certain, however, that Achilles had been at the Court of Lycomedes ; for it was there, he fell in Love with, and married Deidamia, by whom he had Pyrrhus or Neoptolemus,

(9) In *Equit.*

(10) Sat. III. Lib. ii.

(11) *Iliad.* Lib. xi.



# METAMORPHOSEΩN LIB. XIII. 491

optolemus, who was present at the Taking of *Troy*, tho' only in the fifteenth or sixteenth Year of his Age. But there

are several Difficulties in the Chronology of this History; and I should expatiate too far, if I treated of them at large.

F A B. IV, V, & VI. Polyxenæ Immolatio.  
Hecuba in Canem. Memnonis cineres in Aves.

## ARGUMENT.

*In returning from Troy, the Greeks are stopped in Thrace, by Achilles's Shade, who desired Polyxena should be sacrificed to his Manes. While Hecuba is getting Water to bathe her Daughter's Body, she spies the Corps of her Son Polydorus, who was the only Child she had left. She flies in a Rage to Polymestor's Court, pulls out the Tyrants Eyes, and is transformed into a Bitch. Memnon, who was killed by Achilles, is honoured with a magnificent Funeral; and, at the Prayer of Aurora, Jupiter transforms his Ashes into Birds, since called Memmonides.*

**L**ITTORE Threïcio classẽm religarat Atrides,  
Dum mare pacatum, dum ventus (1) amicior esset.  
Hic subitò, quantus cùm viveret esse solebat, 441  
Exit humo latè ruptâ; similisque minaci,  
Temporis illius vultum referebat Achilles;  
Quo ferus injusto petiit Agamemnona ferro.  
Immemoresque mei disceditis, inquit, Achivi? 445  
Obrutaque est mecum virtutis gratia nostræ!  
Ne facite. utque meum non sit sine honore sepulcrum,  
Placet Achilleos mactata Polyxena manes.  
Dixit: &, immiti sociis parentibus umbræ, 450  
Rapta sinu matris, quam jam propè sola (2) fovebat,

(1) *mitior*

(2) *tenebat,*

Fortis

(3) Fortis, & infelix, &, plusquam foemina, virgo  
 Ducitur ad tumulum; diroque fit hostia busto.  
 Quæ memor ipsa sui, postquam crudelibus aris  
 Admota est; sensitque sibi fera sacra parari:  
 Utque Neoptolemum stantem, ferrumque tenentem, 455  
 Inque suo vidit figentem lumina vultu;  
 Utere jamdudum generoso sanguine, dixit.  
 Nulla mora est. at tu jugulo vel pectore telum  
 Conde meo: jugulumque simul pectusque retexit.  
 Scilicet aut ulli servire Polyxena ferrem, 460  
 Aut per tale sacrum numen placabitur ullum.  
 Mors tantum vellem matrem mea fallere posset.  
 Mater obest; minuitque necis mihi gaudia, quamvis  
 Non mea mors illi, verum sua vita gemenda est.  
 Vos modò, ne Stygios adeam non libera manes, 465  
 Este procul; si iusta peto: tactûque viriles  
 Virgineo removete manus. acceptior illi,  
 Quisquis is est, quem cæde meâ placare paratis,  
 Liber erit sanguis. si quos tamen ultima nostri  
 Vota movent oris; Priami vos filia regis 470  
 Non captiva, rogat; genitrici corpus inemtum  
 Reddite: neve auro redimat ius triste sepulcri,  
 Sed lacrymis. tunc, cùm poterat, redimebat & auro.  
 Dixerat. at populus lacrymas, quas illa tenebat,  
 Non tenet. ipse etiam flens invitique sacerdos 475  
 Præbita coniecto rupit præcordia ferro.  
 Illa, super terram defecto poplite labens,  
 Pertulit intrepidus ad fata novissima vultus.  
 Tunc quoque cura fuit partes (4) velare tegendas,  
 Cùm caderet; castique decus servare pudoris. 480  
 Troades excipiunt; deploratosque recensent  
 Priamidas: & quid dederit domus una cruoris.  
 Teque gemunt, virgo; teque, ô modò regia conjux,  
 Regia dicta parens, Asiæ florentis imago;  
 Nunc etiam prædæ mala fors: quam victor Ulysses 485  
 Esse suam nollit, nisi quòd tamen Hæctora partu  
 Edideras. dominum matri vix reperit Hæctor.

(3) Fortis (at infelix) &amp;c.

(4) celare pudendas,

METAMORPHOSEON LIB. XIII. 493

Quæ corpus complexa animæ tam fortis inane,  
 Quas toties patriæ dederat, natisque, viroque, 490  
 Huic quoque dat lacrymas; lacrymas in vulnera fundit,  
 Osculaque ore legit: consuetaque pectora plangit:  
 455 Canitiemque suam concreto in sanguine verrens,  
 Plura quidem, sed & hæc, laniato pectore dixit:  
 Nata tuæ (quid enim superest?) dolor ultime matri,  
 Nata, jaces: videoque tuum mea vulnera vulnus. 495  
 En, ne perdiderim quenquam sine cæde meorum,  
 460 Tu quoque vulnus habes. at te, quia fœmina, rebar  
 A ferro tutam: cecidisti & fœmina ferro.  
 Totque tuos idem fratres, te perdidit idem,  
 Exitium Trojæ nostrique orbator, Achilles. 500  
 At postquam cecidit Paridis Phœbique sagittis;  
 465 Nunc certè, dixi, non est metuendus Achilles.  
 Nunc quoque mihi metuendus erat. cinis ipse sepulti  
 In genus hoc sævit: tumulo quoque sensimus hostem:  
 Æacidæ fœcunda fui. jacet Ilion ingens: 505  
 Eventuque gravi finita est publica clades.  
 Si finita tamen. soli mihi Pergama restant:  
 In cursuque meus dolor est. modò maxima rerum,  
 Tot generis, natisque potens, nuribusque viroque,  
 Nunc trahor exsul, inops, tumultis avulsa meorum, 510  
 Penelopæ munus. quæ me data pensa trahentem  
 475 Matribus ostendens Ithacis, Hæc Hectoris illa est  
 Clara parens: hæc est, dicet, Priamæia conjux.  
 Postque tot amissos tu nunc, quæ sola levabas  
 Maternos luctus, hostilia busta piasti. 515  
 Inferias hosti peperisti. quò ferrea resto?  
 480 Quidve moror? quò me servas, (5) damnosa senectus?  
 Quid, Dî crudeles, nisi quò nova funera cernam,  
 Vivacem differtis anum? quis posse putaret  
 485 Felicem Priamum post diruta Pergama dici? 520  
 Felix morte suâ nec te, mea nata, peremtam  
 Aspicit; & vitam pariter regnumque reliquit.  
 At (puto) funeribus dotabere, regia virgo;  
 Condeturque tuum monumentis corpus avitis.

(5) annosa

Non



Non hæc est fortuna domûs. tibi munera matris 525  
 Contingent fletus, peregrinæque haustus arenæ.  
 Omnia perdidimus, superest, cur vivere tempus  
 In breve sustineam, proles gratissima matri,  
 Nunc solus, quondam minimus de stirpe virili,  
 Has datus Ismario regi Polydorus in oras. 530  
 Quid moror interea crudelia vulnera lymphis  
 Abluere, & sparsos immiti sanguine vultus?  
 Dixit: & ad littus passu processit anili,  
 Albentes laniata comas. Date, Troades, urnam,  
 Dixerat infelix, liquidas hauriret ut undas: 535  
 Aspicit ejectum Polydori in littore corpus,  
 Factaque Threïciis ingentiâ vulnera telis.  
 Troades exclamant: obmutuit illa dolore:  
 Et pariter vocem, lacrymasque introrsus obortas  
 Devorat ipse dolor: duroque simillima saxo 540  
 Torpet: & adversâ figit modo lumina terrâ;  
 Interdum torvos sustollit ad æthera vultus:  
 Nunc positi spectat vultum, nunc vulnera, nati;  
 Vulnera præcipuè: seque armat & instruit irâ.  
 Quâ simul exarsit, tamquam regina maneret, 545  
 Ulcisci statuit; poenæque in imagine tota est.  
 Utque furit catulo lactente orbata læna;  
 Signaque nacta pedum sequitur, quem non videt, hostem:  
 Sic Hecube, postquam cum luctu miscuit iram,  
 Non oblita animorum, annorum oblita suorum, 550  
 Vadit ad artificem diræ Polymestora cædis:  
 Colloquiumque petit. nam se monstrare relictum  
 Velle latens illi, quod nato redderet, aurum.  
 Credidit Odrysius: prædæque (6) affuetus amor  
 In secreta venit. cum blando callidus ore, 555  
 Tolle moras, Hecube, dixit: da munera nato.  
 Omne fore illius quod das, quod & antè dedisti,  
 Per superos juro. spectat truculenta loquentem,  
 Falsaque jurantem: tumidâque exæstuat irâ.  
 Atque ita (7) correptum captivæ umagine matrum 560  
 Involat, & digitos in perniciâ lumina condit,

(6) *allectus amore*(7) *correpto*

METAMORPHOSEΩN LIB. XIII. 495

Exspoliatque genas oculis, (facit ira potentem)  
 Immergitque manus : foedataque sanguine (8) fonti  
 Non lumen, neque enim superest, loca luminis haurit.  
 Clade sui Thracum gens irritata tyranni 565  
 Troada telorum lapidumque incessere jactu  
 Cœpit. at hæc missum rauco cum murmure saxum  
 Moribus insequitur : rictûque in verba parato  
 Latravit, conata loqui. locus exstat, & ex re  
 Nomen habet : veterumque diu memor illa malorum,  
 Tum quoque Sithonios ululavit mœsta per agros. 571  
 Illius Troasque suos hostesque Pelasgos,  
 Illius Fortuna Deos quoque moverat omnes :  
 Sic omnes, ut & ipsa Jovis conjuxque sororque  
 Eventus Hecubam meruisse negaverit illos. 575  
 Non vacat Auroræ, quamquam isdem faverat armis,  
 Cladibus & casu Trojæque Hecubæque moveri.  
 Cura Deam propior, luctusque domesticus angit  
 Memnonis amissi, Phrygiis quem lutea campis  
 Vidit Achilleâ pereuntem cuspide mater. 580  
 Vidit ; & ille color, quo matutina rubescunt  
 Tempora, palluerat : latuitque in nubibus æther.  
 At non impositos supremis ignibus artus  
 Sustinuit spectare parens : sed crine soluto,  
 Sicut erat, magni genibus procumbere non est 585  
 Dedignata Jovis, lacrymisque has addere voces :  
 Omnibus inferior, quas sustinet aureus æther,  
 (Nam mihi sunt totum rarissima templa per orbem)  
 Diva tamen venio : non ut delubra, diæque  
 Des mihi sacrificos, caliturasque ignibus aras. 590  
 Si tamen aspicias, quantum tibi foemina præstem,  
 Tum cum luce novâ noctis confinia servo ;  
 Præmia danda putes. sed non ea cura ; neque hic est  
 Nunc status Auroræ, meritos ut poscat honores.  
 Memnonis orba mei venio : qui fortia frustra 595  
 Pro patruo tulit arma suo : primisque sub annis  
 Occidit à forti (sic vos voluistis) Achille.  
 Da, precor, huic aliquem solatia mortis honorem,

(8) fontis

Summe Deum rector : maternaque vulnera leni.  
 Jupiter annuerat ; cum Memnonis arduus alto 600  
 Corruit igne rogos : nigrique volumina fumi  
 Infecere diem. veluti cum flumina natas  
 Exhalant nebulas, nec Sol admittitur infrà.  
 Atra favilla volat : glomerataque corpus in unum  
 (9) Densatur ; faciemque capit : sumitque calorem,  
 Atque animam ex igni. levitas sua præbuit alas. 606  
 Et primò similis volucris, mox vera volucris  
 Insonuit pennis. pariter sonuere sorores  
 Innumeræ ; quibus est eadem natalis origo.  
 Terque rogos lustrant : & consonus exit in auras 610  
 Ter clangor. quarto (10) seducunt castra volatu.  
 Tum duo diversâ populi de parte feroces  
 Bella gerunt : rostrisque, & aduncis unguibus iras  
 Exercent : alasque adversaque pectora lassant.  
 Inferiæque cadunt cineri cognata sepulto 615  
 Corpora : seque viro forti meminere creatas.  
 Præpetibus subitis nomen facit auctor ; ab illo  
 Memnonides dictæ, cum Sol duodena peregit  
 Signa, parentali perituræ Marte rebellant.  
 Ergo aliis latrâsse Dymantida flebile visum : 620  
 Luctibus est Aurora suis intenta ; piæque  
 Nunc quoque dat lacrymas : & toto rorat (11) in orbe.

(9) *Densetur* ;(10) *secedunt*(11) *ab ore.*

## EXPLANATION OF FAB. IV, V, &amp; VI.

IN this, and the following Fables, Ovid recounts the several Adventures, that happened after the Siege of *Troy* ; and what he says, of the Misfortunes of Priam's Family, agrees well enough with History, a few Circumstances only excepted. The City is sackt by the Greeks : Priam murdered on the very Altar he had fled to, from the Fury of Ne-

optolemus : Aftyanax, Hector's Son, and the only Hope of the Trojans, is thrown from a Tower : Polyxena sacrificed to the Shade of Achilles : Hecuba torn from the Funerals of her Children ; and insulted on the Shores of *Thrace*. But these two last Particulars require a larger Explication.

Dictys Cretensis (1), Philostratus (2), and Hygin (3) report,

(1) *Lib. iii.*(2) *Herod. Cap. xix.*(3) *Fab. cx.*



port, That Priam, when he went to demand Hector's Body of Achilles, took his youngest Daughter Polyxena with him, according to the Custom of those Ages. Achilles was charmed with her Beauty; but had so much Command of his Passion, as not to keep her, against her own Will, tho' he was then Master of her Person: He was satisfied with Priam's Promise, That she should marry him, as soon as the Siege of Troy was raised. This Intrigue, continued some Time; and Achilles at last condescended to come to the Temple of Apollo, to marry her: But Paris concealed himself behind the Altar, and killed him with an Arrow, as I have said in the foregoing Book. Polyxena, was inconsolable at his Death; and retired to the Grecian Camp, where she was very well received by Agamemnon; but unable to get the better of her Despair, she stole out of the Camp one Night, and stabbed herself on Achilles's Tomb.

This is the Account, Philostratus gives of this Fact; and to shew how much we may depend on his Authority, I must remark what he says, of this same Story, in another Place (4). Achilles's Ghost, says he, appeared to Apollonius Tyanæus, and allowed him to ask what Questions he pleased; assuring him at the same Time, he should have full Information in every thing he ask'd. Apollonius, among other Things,

desired to know, If it was true, that the Greeks had sacrificed Polyxena, on his Tomb: The Ghost answered, that her insupportable Grief made her take the Resolution, not to survive a Husband, she loved so tenderly; and that she had killed herself.

All the Ancients differ from Philostratus, in this Particular. It was Pyrrhus, according to them, that sacrificed Polyxena to his Father's Shade; to revenge his Death, which she had been the Cause of. Pausanias (5), who allows this to have been the general Opinion of Antiquity, says, That Homer designedly flurr'd over this Fact; because it was so dishonorable to the Greeks: And, in his beautiful Description, of Polygnotus's Paintings, of the Destruction of Troy, which were at *Delfhi*; he adds, That Polyxena, as there represented, was a leading out to Achilles's Tomb, where she was sacrificed by the Greeks. To make his Opinion, which he gives for that of all the Greek Poets, the more plausible; he pretends, that he had seen the Story painted in the same Manner, at *Pergamus*, at *Athens*, and in several other Places.

The Poets, however, vary a little about some Circumstances of this Story. The greatest Number of them, and among others Virgil (6), affirm, That Polyxena was immolated in *Troas*, on Achilles's Tomb, he having desired it at his Death:

K k

*Hofilem*

(4) *Vita Apollon. Lib. IV. Cap. xvi.*

(6) *Æneid. Lib. iii.*

(5) *In Attic. & in Phoc.*

*Hostilem ad tumulum, Trojæ sub  
mœnibus altis.*

Euripides, on the contrary, who is followed by Ovid, says, it was in the *Thracian Chersonesus*, on a Cenotaph, that was erected there in Honour of Achilles; that the Ghost of Achilles appearing, Calchas was consulted upon it, and answered, They must sacrifice the Princess; which was accordingly executed by Pyrrhus himself.

As to Hecuba, I shall only mention by the Way, that there are three Opinions concerning her Descent (7). The First, is Homer's (8), who says, she was Daughter of Dymas, King of *Phrygia*; and he has been followed by his Scholiast, by Suidas, by the Author of the *Etymologicum Magnum*, and by Ovid. The Second, which is founded on the Authority of Euripides (9), and has been adopted by Virgil and Servius, is, that she was Daughter of Cisseus. And the Third, mentioned by Apollodorus (10), makes her descended from Sangar and Merope.

In the Distribution of the Spoil, after the Siege of *Troy*, Hecuba fell to Ulysses, and became his Slave; but died soon after in *Thrace*. The Story is this; Priam, perceiving that the Greeks were going to make War upon him, sent his Son Polydorus, with a great Part of his Treasure, to Polymestor King of *Thrace*, who had mar-

ried his Daughter Ilione. Polymestor, when he heard that Priam was dead, got the young Prince assassinated, and his Body was thrown into the Sea. Hecuba was informed of this Cruelty, of her Son-in-Law; and obtain'd Leave from the Greeks to go to *Thrace*, by making them believe, she would deliver into their Hands, the Treasures her Husband had left. She got Access, at the Court of *Thrace*, had a private Audience of Polymestor, and after some Discourse with him, flew at him, with the utmost Fury, and pull'd out his Eyes. The Thracians revenged this daring Insult, by stoning her to Death; and gave out, that she was changed into a Bitch. Plautus (11) and Servius (12) pretend, that the Greeks themselves gave Birth to this Metamorphosis; because she perpetually railed at them, to provoke them to put her to Death, rather than live a Slave her whole Life: *Omnia mala ingerebat quemquam aspexerat; itaque adeo jure cepta est appellari canis* (13).

According to Strabo (14) and Mela (15), the Place of her Burial, was still to be seen in *Thrace*; and was known by the Name of, *The Bitch's Tomb*. Hygin says, they threw her into the Sea, near the Promontory, which has since been called, *Cynæum Promontorium*. Euripides, in his Tragedy of Hecuba, has not followed this Tradition concerning her Death; for, he introduces her complaining,

(7) See *Meziriac*.

(8) *Iliad*, Lib. xvi.

(9) *Hecuba*.

(10) Lib. iii.

(11) *Menach*.

(12) On Book III. of the *Æneid*.

(13) *Plaut*, loco citato.

(14) Lib. xiii.

(15) Lib. ii.

plaining, that they had chain'd her to Agamemnon's Door, like a Dog. From this Passage we may remark by the Way, that in former Times, the Women were often made use of, to watch their Houses; and that they used to chain them there. Perhaps, she had served Agamemnon in this Post, who took her for his Slave, when Ulysses left the Army, on Suspicion of his having murdered Ajax; and went privately Home to *Ithaca*. If this Circumstance of the Tragedy be true, her Metamorphosis is only founded, on her having been chained to Agamemnon's Door.

I must take notice here, that the Story of Polydorus, which is related in so moving a Manner, in the third Book of the *Æneid*; is told by Hygin (16), with some Variation. He says, That Priam sent Polydorus to Polymestor, King of *Thrace*, when he was yet in the Cradle; that Ilione, Priam's Daughter, jealous of her Husband Polymestor's Cruelty and Avarice, educated the Child as her own Son, and made Deiphylus pass for Polydorus, in her Husband's Opinion; the two Infants being just of the same Age: That the Greeks, after the Siege of *Troy*, offered Electra to Polymestor in Marriage, provided he would divorce Ilione, and dispatch Polydorus; and that Polymestor, having accepted their Proposal, killed his own Son Deiphylus, instead of the

other. That Polydorus went, in the mean Time, to consult the Oracle concerning his future Fortune; and was told, that his Father was dead, and the City of *Troy* reduced to Ashes: That he imagined the Oracle had deceived him; but on his Return to *Thrace*, his Sister let him into the Secret; and he put out Polymestor's Eyes.

Hecuba had bore Priam seventeen Children; ten Sons, and seven Daughters, whose Names, Apollodorus (17) and Hygin (18) have recorded. The most part of them had been married, and hence it is, she says,

*Tot generis, natisque potens, nubibusque viroque.*

She had been Spectator of all their Deaths, during the Siege; and Achilles, whom she calls, *Nestri Orbator*, killed most of them with his own Hand.

Were I to collect all the Ancients and Moderns have said concerning Memnon, the Length of my Discussions would certainly tire the Reader's Patience; and therefore, I shall only mention the most averr'd particulars of his History; and refer those who would go farther, to the Authors I cite. Hesiod (19), Diodorus Siculus (20), Quintus Calaber (21), Apollodorus (22), the two Philostratus's, the Scholiasts of Homer (23), and of Pindar (24), Dictys Cretensis, and several other Authors, who are followed

K k 2

- (16) Fab. cix. (17) Lib. iii. (18) Fab. cxix.  
 (19) Theog. (20) Lib. iv. (21) Lib. ii. (22) Lib. iii.  
 (23) On the First and Second Books of the *Iliad*.  
 (24) On his Second *Olympic*.



lowed by Ovid, affirm, that Memnon was the Son of Tithonus, Priam's Brother, and Aurora: That he came to assist the Trojans, with ten thousand Persians, and as many Æthiopians: That he was killed by Achilles, and had a pompous Funeral: That his Ashes were changed into Birds, called *Memnonides*; and, that these Birds met yearly to fight together over his Tomb.

Diodorus Siculus agrees, that this Prince was said to have been carried off by Aurora, because he left *Phrygia*, and went to settle in the East; but it is not certain in what Country he fixed his Residence. Some say, it was at *Susa* in *Persia*; others, that it was in *Ægypt*, or in *Æthiopia*, which is the same Thing: For *Æthiopia* was formerly not distinguished from the *Higher Ægypt*. The Learned Marsham (25) is of Opinion, that Memnon is the same with Amenophis, who lived long after the Siege of Troy. Mr. Le Clerc affirms, he is the same as Hamman, or

Cham, Son of Noah; and Vossius (26) confounds him with Boalcis, God of the Syrians. If the Reader would be informed of what Fable, as well as History, has delivered upon this Subject, he may consult those three Authors, especially the first; and what I have said of it, in my *Explication of Fables* (27).

As to the famous Statue of Memnon, we may consult Strabo, who had seen it himself; Pausanias (28), Pliny; and among the Moderns, Athanasius Kircher (29); who gives a Mechanical Account of the Manner, how such a Sound, as it commonly made when the Sun was up, might have been occasioned by a Machine, capable of being moved, by the Rarefaction of the Air. Philostratus adds, that it used to utter Words, which People often took for Oracles; and Tacitus speaks of it thus: *Memnonis saxea effigies, ubi radiis Solis tacta est, vocalem sonum reddit* (30).

(25) Can. *Sæculo* xv.(26) On *Pomp. Mela*.

(27) Tom. iii. pag. 344.

(28) In *Atticis*.(29) In his *Oedipus*, Tom. ii.(30) *Annal.* Lib. ii.

F A B. VII, VIII, IX, & X. Anii filiæ in Columbas. Orionis filiæ in Coronas. Ambra-cius in Saxum. Molossi filii in Aves.

#### ARGUMENT.

*After the Taking of Troy, Æneas escapes with his Family, and goes to Delos. Anius, who was Priest of Apollo there, recounts to him, how his Daughters*

METAMORPHOSEΩN LIB. XIII. 501

*Daughters had been transformed into Pigeons.  
They make one another Presents at parting.  
Ovid introduces here the Fable of Orion's Daughters,  
who having sacrificed their Lives to the  
Safety of Thebes, which was ravaged by a  
Plague, two young Men rose out of their Ashes.*

**N**E c tamen everſam Trojæ cum mœnibus eſſe  
Spem quoque fata ſinunt. ſacra, & ſacra altera  
patrem

Fert humeris venerabile onus Cythereïus heros. 625

De tantis opibus prædam pius eligit illam ;

Aſcaniumque ſuum : profugâque per æquora claſſe

Fertur ab Antandro : ſclerataque limina Thracum,

(1) Et Polydorêo manantem ſanguine terram

Linqvit : & utilibus ventis æſtuque ſecundo 630

Intrat Apollineam ſociis comitantibus urbem.

Hunc Anius, quo rege homines, antiſtite Phœbus

Rite colebantur, temploque domoque recepit :

Urbemque oſtendit, delubraque vota, duasque

Latonâ quondam ſtirpes pariente retentas. 635

Thure dato flammis, vinoque in thura profuſo,

Cæſorumque boum fibris de more crematis,

Regia tecta petunt : poſitique tapetibus altis

Munera cum liquido capiunt Cerealia Baccho.

Tum pius Anchifeſ : O Phœbi lecte ſacerdos, 640

Fallor? an & natum, cùm primùm hæc mœnia vidi,

Biſque duas natas, quantum reminiſcor, habebas?

Huic Anius niveis circumdata tempora vittis

Concutiens, & triſtis, ait : Non falleris, heros

Maxime : natorum vidisti quinque parentem, 645

Quem nunc (tanta homines rerum inconstantia verſat)

Penè vides orbem. quid enim mihi filius abſens

Auxilii? quem dicta ſuo de nomine tellus

Andros habet, pro patre locumque & regna tenentem.

Delius augurium dedit huic : dedit altera Liber 650

(1) Et Polydore tuo &c.

Fœmineæ forti voto majora fideque  
 Munera : nam tactu natarum cuncta mearum  
 In fegetem, laticemque meri, baccamque Minervæ  
 Transformabantur : divesque erat usus in illis.  
 Hoc ubi cognovit Trojæ populator Atrides, 655  
 (Ne non ex aliquâ vestram sensisse procellam  
 Nos quoque parte putes) armorum viribus usus  
 Abstrahit invitas gremio genitoris : alantque  
 Imperat Argolicam cœlesti munere classẽ.  
 Effugiunt quò quæque potest. Eubœa duabus, 660  
 Et totidem natis Andros fraterna (2) petita est.  
 Miles adest : & nî dedantur, bella minatur.  
 Victa metu pietas consortia pectora pœnæ  
 Dedit : & ut timido possis ignoscere fratri ;  
 Non hîc Æneas, non, qui defendêret Andron, 665  
 Hector erat : per quos decimum durâstis in annum.  
 Jamque parabantur captivis vincla lacertis.  
 Illæ tollentes etiamnum libera cœlo  
 Brachia, Bacche pater, fer opem, dixere : tulitque  
 Muneris auctor opem, si miro perdere more 670  
 Ferre vocatur opem. nec quâ ratione figuram  
 Perdiderint, potui scire, aut nunc dicere possim.  
 Summa mali nota est. pennas sumfere ; tuæque  
 Conjugis in (3) volucrem, niveas abiere columbas.  
 Talibus atque aliis postquam convivia dictis 675  
 Implêrunt ; mensâ somnum petiere remotâ.  
 Cumque die surgunt : adeuntque oracula Phœbi.  
 Qui petere antiquam matrem, cognataque jussit  
 Littora. prosequitur Rex, & dat munus ituris ;  
 Anchisæ sceptrum, chlamydem pharetramque nepoti,  
 Cratera Æacæ ; quem quondam miserat illi 681  
 Hospes ab Aônia Therses Ismenius oris.  
 Miserat hunc illi Therses, fabricaverat Alcon  
 Myleus ; & longo cælaverat argumento.  
 Urbs erat : & septem posses ostendere portas. 685  
 Hæ pro nomine erant ; & quæ foret illa, docebant.  
 Ante urbem exequiæ, tumulique, ignesque, rogiq̃ue,

(2) petita est.

(3) volucres,



METAMORPHOSEΩN LIB. XIII. 503

Effusæque comas & apertæ pectora matres  
Significant luctum. Nymphæ quoque flere videntur ;  
Siccatosque queri fontes, sine frondibus arbos 690  
Nuda riget : rodunt arentia saxa capellæ.

Ecce facit mediis natas Orione Thebis,  
Hanc non scæmineum jugulo dare pectus aperto,  
Illam dimisso per (4) fortia vulnera telo  
Pro populo cecidisse suo ; pulcrisque per urbem 695  
Funeribus ferri, celebrique in parte cremari :  
Tum de virgineâ geminos exire favillâ,  
Ne genus intereat, juvenes, quos fama Coronas  
Nominat, & cineri materno ducere pompam.

Haftenus antiquo signis fulgentibus ære 700  
Summus inaurato crater erat asper acantho.

Nec leviora datis Trojani dona remittunt :  
Dantque sacerdoti custodem thuris acerram ;  
Dant pateram, claramque auro gemmisque coronam.  
Indè recordati Teucros à sanguine Teucris 705  
Ducere principium, Creten tenuere ; locique  
Ferre diu nequiere Jovem. centumque relictis  
Urbibus, Ausonios (5) optant contingere portus.  
Sævit hyems, jactatque viros : Strophadumque receptos  
Portubus infidis exterruit ales Aëlo. 710

Et jam Dulichios portus, Ithacamque, Samenque,  
Neritiasque domos, regnum fallacis Ulyssæi,  
Præter erant vecti : certatam lite Deorum  
Ambraciam, versique vident sub imagine saxum  
Judicis, Actiaco quæ nunc ab Apolline nota est, 715  
Vocalemque suâ terram Dodonida quercu,  
Chaoniosque sinus : ubi nati rege Molosso  
Irrita subjectis fugere incendia pennis.

(4) *inertia*

(5) *properant*

EXPLANATION of F A B. VII, VIII, IX, & X.

ANIUS, according to Virgil, King of *Delos*, and Priest of Apollo, at the same Time (1),

*Rex Anius, Rex idem hominum, Phæbique Sacerdos ;*

K k 4

was

(1) *Æneid. Lib. iii.*

was descended from Cadmus, by his Mother Rhea, the Daughter of Staphilus. She being engaged in some Intrigue, as Diodorus Siculus (2) supposes, her Father exposed her on the Sea, in an open Boat ; which drove to *Delos* ; and she was there delivered of Anius, who afterwards became King of the Island. Anius had three Daughters, by his Wife Doripe, who were extremely frugal, and had amassed prodigious Magazines of Provisions, by the Offerings or Presents, that were brought to the Temple of Apollo. During the Siege of *Troy*, the Greeks sent Palamedes to *Delos*, to demand Provisions for the Army, from the Chief-Priest ; and for Security, obliged him to give up his Daughters, as Hostages of his Engagement. The Princesses found Means to make their Escape soon after, and according to some Authors, Bacchus, who was their Kinsman, by Cadmus's Side, transformed them into Pigeons. The Fable, which says, these Women transformed every Thing they touched into Wine, Corn and Oil ; seems to have no other Foundation, than their Parsimony : But Bochart (3) explains it, from the Signification of their Names, Oeno, Spermo, and Elaï ; which in Old Phœnician are Wine, Corn and Oil ; *Hunc Anium*, says he, *ducta Doripe genuisse tres Oenotropas, Oeno, Spermo & Elaïdem, quibus Bacchus id impertivit, ut pro nominum ratione, vinum, semina & oleum consequenter. Fabulæ dedit occasio-*

*nem magna vini, frumenti & olei copia ab Anio sacerdote Apollinis in Græcorum castra submissa.* Virgil, in the Place I have just cited, relates how Æneas landed in the Island *Delos* ; and what good Reception he met with from Anius, who was no Friend to the Greeks.

Among the various Fables Ovid runs through, some of them relate to the most remarkable Events, the ancient Poets have sung of ; others are only loose, and unconnected Pieces, which he artfully sprinkles his Narration with : Of this last sort, is the Story of Orion's Daughters, who laid down their Lives, for the Safety of their native Country, in the Manner I am just going to relate. In the Reign of Orion, the City of *Thebes* was very much reduced by a Plague. The Oracle, their common Resource, in all public Calamities, was consulted ; and they were told, that the Contagion would cease, as soon as two Princesses of the Royal Family, were sacrificed to the Wrath of Heaven. The two young Princesses immediately presented themselves at the Altar ; and upon their Immolation, the Gods were appeased, and the Plague stop'd. This remarkable Example of Public Spirit, filled the young Thebans with so much Emulation, that they shook off the Softness and Luxury, they had before indulged, and soon became famous for their Bravery : And this Change gave Occasion to say afterwards, that the Ashes of those

two

(2) Lib. v.

(3) Cban. Lib. I. Cap. xiv.

two Women, had been transform'd into Men.

Our Poet follows *Æneas*, through the rest of his Voyage; and, if I may express myself so, only with a View to vend all the Fables he can pick up in his Way. After leaving *Delos*, *Æneas* touched at *Crete*, coasted along *Ionis*, passed the *Strophades*, where the Harpies (4) prevented his making any stay; sailed by *Dulichium*, *Ithaca*, and *Samos*; and keeping always the same Coast, discovered the City of *Ambracia*, about which the Gods had contended; and saw the Rock, into which the Umpire of their Dispute, who had decided in favour of *Hercules*, had been turned. Since Ovid only touches this Story by the Way, it may perhaps, not be amiss, to say something of it here. The City of *Ambracia*, is in that Part of *Epirus*, adjoining to the Gulf, which takes it's Name from the City. Not far from it, is the Promontory of *Actium*, famous for the Temple of *Apollo*, that stands there; and the naval Action, between *Augustus* and *Marc Anthony*: It is now called *Larta*. *Antoninus Liberalis* (5) reports, upon the Authority of *Nicander*, That *Apollo*, *Diana*, and *Hercules*, disputed about this City; and left the Decision of it, to *Cragaleus*, who gave it in favour of *Hercules*: And that *Apollo*, provoked at his Judgment, had turned him into a Rock. This Fable, which is so little known, and has been slurred over, by

the Interpreters of Ovid, only means, if I conjecture right; That when the People of *Ambracia*, were consulting, which of these Deities, they should dedicate their City to, *Cragaleus* had preferr'd *Hercules*, to the other two; that is to say, Warlike Exploits, to the Culture of Arts and Sciences. *Apollo* was said, to have turned him into Stone; either, because he perished near the Promontory, where *Apollo's* Temple stood; or, to shew us, the Ignorance and Stupidity of his Decision.

Having cross'd the Gulf of *Ambracia*, *Æneas* passed by the Country, so famous for the Oracle of *Dodona*; and *Chaonia*, where *Molossus's* Children were rescued from the Flames, by the Wings which the Gods had given them at that Instant. Here again are two Fables, that we must explain a little: The Second, shall be first dispatched, because of least Importance. *Antoninus Liberalis* (6) I think, is the only Person speaks of it; and all that we can learn from him, does not afford much Light in the Matter: *Munichus*, says he, King of the *Molossi*, had three Sons, *Alcander*, *Megaletor*, and *Philæus*; and a Daughter, called *Hyperipe*. Some Robbers set fire to their Father's House; and *Jupiter* metamorphosed them into Birds. Which, certainly, is no more, than, that these Princes escaped out of the Flames, contrary to every body's Expectation.

As

(4) The Fable of the Harpies, has been explained under the Story of the Argonauts.

(5) *Met.* iv.

(6) *Met.* Cap. xiv.



As for the Oracle of *Dodona*, the Obscurity of the Matter, and Variety of Opinions concerning it, appear to me so inextricable, that I could very willingly pass it over here, with only referring the Reader to Van Dalen's *History of Oracles* (7); Mr. de Grentmenil's *Description of Greece* (8); or to Pausanias, who speaks of it in several Places. But, for the Satisfaction of those who don't love to see Books larded with Passages of Greek and Latin, I shall here give an Abstract, of what is most important in the Affair. Silius Italicus (9) recounts, that two Pigeons flew from *Thebes* in *Ægypt*; one of which went to *Libya*, and occasioned the erecting of the Oracle, of *Jupiter Ammon*: The other, perched upon an Oak, in *Chaonia*, and thereby signified to the Inhabitants, that it was the Will of Heaven, there should be an Oracle in that Place, by which they might be instructed in the Decrees of Fate. Herodotus (10), who plainly saw, the common Accounts of the founding of this Oracle, were fabulous, endeavours to give it a different Origin. According to him, there were formerly, two Priestesses of the *Ægyptian Thebes*, who were carried off by some Phœnician Merchants. She that was sold to the Greeks, settled in the Forest of *Dodona*, where she got a little Chapel built in Honour of Jupiter, from whence she gave Responses. He adds, that they called that Priestess,

*The Dove*; because she being a Foreigner, they did not understand her Language; At last, she learn'd the Language of the ancient *Pelasgi*; and hence it was, that the Dove was said to speak. From that, the Humour of Fable easily induced them to say, that the Oak it self uttered Oracles.

Tho' this Account of the Matter, is plausible enough, I do not doubt, but some Equivocal Expressions, in the Hebrew, or Arabic, may have given rise to the Fable. Two Words, that resemble one another very much in those two Languages, have very different Significations. *Himan*, in the one, being a Priest; and *Heman*, in the other, a Pigeon (11). Those, who found such Words, in the Ancient History of *Greece*, where the Phœnicians had left several Colonies, and consequently their Language; did not thoroughly understand them: And fond of giving every thing a *Marvelous* Turn, rather chose to say, that a Dove, perching in the Oaks of *Dodona*, had given Rise to the Oracle; than, that a Priestess had founded it. Bochart indeed pretends, that one and the same Word, *πῆλαιοι*, in the Phœnician Tongue, signifies either Pigeons or Women: But Abbot Sallier has proved, in a Dissertation read in the Academy, that a recourse to the Phœnician Language is not necessary; for, in the Dialect of the Old Epirots, among whom the Oracle was, the same

(7) Pag. 198.

(8) Pag. 56.

(9) Lib. iii. *de Bello Punico secundo*.

(10) Lib. i.

(11) See Bochart. *Chan. Lib. II. Cap. xi.*

same Word, has the two different Significations, mentioned by Bochart.

Be that as it will, this Oracle became afterwards very famous, and gave Origin to Numbers of Fables. Few Persons had perceiv'd their Craft in delivering their Answers. The Priests took care to keep all People, who came to consult them, at a Distance from the dark Retreat, where the Chapel stood; and delivered their Responses in so ambiguous a Manner, as to make People believe whatever they pleased. This is the true Source of the Variation, in the Descriptions the Ancients have left us, of this Oracle. According to some, it was the Oaks that spoke; the Beeches, according to others; whence Jupiter got the Name, *Faginus*: A third Account is, that Pigeons gave Answer; and lastly, it was said, that the ringing of some Cauldrons which were in the Forest, conveyed the Will of Heaven. Hence, arose the Proverb among the Greeks, of *A Dodonian Kettle*, for a prating talkative Fellow.

Of all the Ancients, Stephanus Byzantinus has best described the Contrivance of these Cauldrons of *Dodona*. I shall therefore mention what he has said of it, upon the Authority of Polemon, Aristides, Tharreus, and Menander. In that Part of the Forest of *Dodona*, where the Oracle stood, there were two Pillars erected, at a small Distance from one another. On one, there was

placed a Brazen Vessel, about the Size of a Cauldron; and on the other, a little Boy, which certainly was a Piece of Clock-work, who held a brazen Whip, with several Lashes in his Hand, which were hung loose, and easily moved. Whenever the Wind blew, these Lashes struck against the Vessel, and occasioned a Noise, as long as the Wind continued, which was pretty constant in that Forest. It was from these Cauldrons, the Forest took the Name of *Dodona*: *Dodo*, signifying a *Cauldron*.

Strabo, speaking of this Oracle (12), takes Notice, that it was administer'd by three Priestesses; and gives the Reason, why two Priests were afterwards added to them. The Boeotians, who had been treacherously fallen upon, by the People of *Thrace*, in the very middle of a Truce they had made, went to Consult the Oracle of *Dodona*; and the Priestesses answered them; if they would act impiously, their Design would succeed to their Wish. The Ambassadors, suspecting this captious Response to have been suggested by the Pelasgi, from whom the Priestesses was descended, burned her for it; and vindicated the Justice of their Cruelty, which way soever it was turned. For, said they, if she designed to deceive us, she deserved this as a Punishment; and if she spoke sincerely, we are in a fair Way of Success, since we have fulfilled the Oracle with so much Dispatch. This Reasoning did not pass so easily as they imagined;

Sined ; the Bœotians that came to consult were seized : But, because they pleaded, it was unjust two Women should be their Judges, who had so much Reason to hate them, two Priests were added, who were to decide the Matter ; and up-  
 on Account of their Obligations to them, for putting them into so profitable a Post, they acquitted the Bœotians ; who ever after addressed themselves to those Priests, when they came to the Oracle.

## F A B. XI. Acis in Flumen.

## A R G U M E N T.

*Polyphemus, one of the Cyclopes, jealous of Acis, who was in Love with Galatea, kills the Youth with a Rock which he threw at him, and his Blood is changed into a River, which bears his Name.*

**P**ROXIMA Phæacum felicibus obsita pomis  
 Rura petunt. Epiros ab his, regnataque vati 720  
 Buthrotos Phrygio, simulataque Troja tenentur.  
 Indè futurorum certi, quæ cuncta fideli  
 Priamides Helenus monitu prædixerat, intrant  
 Sicaniæ. tribus hæc excurrit in æquora linguis ;  
 E quibus imbriferos obversa Pachynos ad Austros : 725  
 Mollibus expositum Zephyris Lilybæon : at Arcton  
 Æquoris expertem spectat Boreanque Peloros.  
 Hæc subeunt Teucri : remisque æstuque secundo  
 Sub noctem potitur Zancleâ classis arenâ.  
 Scylla latus dextrum, lævum irrequieta Charybdis 730  
 Infestant. vorat hæc raptas revomitque carinas :  
 Illa feris (1) atram canibus succingitur alvum ;  
 Virginis ora gerens : & (si non omnia vates  
 Ficta reliquerunt) aliquo quoque tempore virgo.  
 Hanc multi petiere proci : quibus illa repulsis 735  
 Ad Pelagi Nymphas, pelagi gratissima Nymphis,  
 Ibat : & elusos juvenum narrabat amores.  
 Quam, dum pectendos præbet Galatea capillos,

(1) *imam*



METAMORPHOSEΩN LIB. XIII. 509

Talibus alloquitur repetens suspiria dictis :  
 Te tamen, ô virgo, genus haud immite virorum 740  
 Expetit : utque facis, potes his impune negare.  
 At mihi, cui pater est Nereus, quam cœrula Doris  
 Enixa est ; quæ sum turbâ quoque tuta sororum,  
 Non nisi per fluctus licuit Cyclopi amorē  
 Effugere : & lacrymæ vocem impediere loquentis. 745  
 Quas ubi marmoreo deterfit pollice virgo ;  
 Et solata Deam est : Refer, ô carissima, dixit :  
 Neve tui causam tege (sum tibi fida) doloris.  
 Nereis his contrâ refecuta Cratæide natam.  
 Acis erat Fauno Nymphâque Symæthide cretus, 750  
 Magna quidem patrisque sui matrisque voluptas,  
 Nostra tamen major. nam (2) me sibi junxerat uni  
 Pulcher : &, octonis iterum natalibus actis,  
 Signârat dubiâ teneras lanugine malas.  
 Hunc ego, me Cyclops, nullo cum fine petebat. 755  
 Nec, si quæsieris odium Cyclopi, amorne  
 Acidis in nobis fuerit præsentior, edam :  
 Par utrimque fuit. prô quanta potentia regni  
 Est, Venus alma, tui ! nempe ille immitis, & ipsis  
 Horrendus sylvis, & visus ab hospite nullo 760  
 Impune, & magni cum Dîs contemtor Olympi ;  
 Quid sit amor sentit : nostrique cupidine captus  
 Uritur ; oblitus pecorum antrorumque suorum.  
 Jamque tibi formæ, jamque est tibi cura placendi :  
 Jam rigidos pectus rastris, Polypheme, capillos : 765  
 Jam libet hirsutam tibi falce recidere barbam :  
 Et spectare feros in aquâ, & componere, vultus.  
 Cædis amor, feritasque, fitisque immensa cruoris  
 Cessant : & tutæ veniunt abeuntque carinæ.  
 Telemus interea Siculam delatus ad Ætnen, 770  
 Telemus Eurymides, quem nulla fefellerat ales,  
 Terribilem Polyphemon adit ; lumenque quod unum  
 Fronte geris mediâ, rapiet tibi, dixit, Ulysses.  
 Risit, &, O vatum stolidissime, falleris, inquit :  
 Altera jam rapuit. sic frustra vera monentem 775

(2) *se mihi*

Spernit :

Spernit : & aut gradiens ingenti littora passu  
 Degravat ; aut fessus sub opaca (3) revertitur antra.  
 Prominet in pontum cuneatus acumine longo  
 Collis : utrumque latus circumfluit æquoris unda.  
 Huc ferus adscendit Cyclops ; (4) mediisque refedit. 780  
 Lanigeræ pecudes nullo ducente secutæ.  
 Cui postquam pinus, baculi quæ præbuit usum,  
 Ante pedes posita est, antennis apta ferendis ;  
 Sumtaque arundinibus compacta est fistula centum ;  
 Senferunt toti pastoria sibila montes : 785  
 Senferunt undæ. latitans ego rupe, meique  
 Acidis in gremio residens, procul auribus hausi  
 Talia dicta meis, auditaque (5) mente notavi.  
 Candidior nivei folio, Galatea, ligustri ;  
 Floridior pratis ; longâ procerior alno ; 790  
 Splendidior vitro ; tenero lascivior hœdo ;  
 Lævior assiduo detritis æquore conchis ;  
 Solibus hybernis, æstivâ gratior umbrâ ;  
 Nobilior pomis ; platano conspectior altâ ;  
 Lucidior glacie ; maturâ dulcior uvâ ; 795  
 Mollior & cygni plumis, & lacte coacto ;  
 Et, si non fugias, riguo formosior horto.  
 Sævior indomitæ eadem Galatea juvencis,  
 Durior annosâ quercu ; fallacior undis ;  
 Lentior & falicis virgis, & vitibus albis ; 800  
 His immobilior scopulis ; violentior amne ;  
 Laudato pavone superbior ; acrior igni ;  
 Asperior tribulis ; foeta truculentior ursâ ;  
 Surdior æquoribus ; calcato immitior hydro :  
 Et, quod præcipuè (6) vellem tibi demere possem, 805  
 Non tantum cervo claris latratibus acto,  
 Verum etiam ventis volucrique fugacior aurâ.  
 At, bene si nôris, pigeat fugisse : morasque  
 Ipsa tuas damnes : & me retinere labores.

(3) *reconditur*(4) ——— *mediisque per æstus*  
*Lanigeræ &c.*(6) *si possem, demere vellem,*(5) *verba*

METAMORPHOSEΩN LIB. XIII. 511

Sunt mihi, pars montis, vivo pendentia faxo 810  
 Antra; quibus nec Sol medio sentitur in æstu,  
 Nec sentitur hyems: sunt poma gravantia ramos:  
 Sunt auro similes longis in vitibus uvæ:  
 Sunt & purpureæ, tibi & has servamus, & illas.  
 Ipsa tuis manibus, sylvestri nata sub umbrâ, 815  
 Molliâ fraga leges: ipsa autumnalia corna,  
 Prunaque, non solum nigro liventia fucco,  
 Verum etiam generosa, novasque imitantia ceras.  
 Nec tibi castaneæ me conjuge, nec tibi deerunt  
 (7) Arbutei fœtus. omnis tibi serviet arbor. 820  
 Hoc pecus omne meum est. multæ quoque vallibus er-  
 Multas sylva tegit: multæ stabulantur in antris. [rant:  
 Nec, si fortè roges, possim tibi dicere, quot sint.  
 Pauperis est numerare pecus. de laudibus harum  
 Nil mihi credideris: præsens potes ipsa videre, 825  
 Ut vix sustineant distentum cruribus uber.  
 Sunt, fœtura minor, tepidis in ovilibus agni:  
 Sunt quoque, par ætas, aliis in ovilibus hædi.  
 Lac mihi semper adest niveum. pars indè bibenda  
 Servatur: partem liquefacta coagula durant. 830  
 Nec tibi deliciæ faciles, vulgataque tantum  
 Munera contingent, damæ, leporesque, capræque,  
 Parve columbarum, dentusve cacumine nidus:  
 Inveni geminos, qui tecum ludere possint,  
 Inter se similes, vix ut dignoscere possis, 835  
 Villosæ catulos in summis montibus ursæ.  
 Inveni: & dixi, Dominæ servabimus istos.  
 Jam modò cœruleo nitidum caput exsere ponto:  
 Jam, Galatea, veni: nec munera despice nostra.  
 Certè ego me novi, liquidæque (8) in imagine vidi 840  
 Nuper aquæ: placuitque mihi mea forma videnti.  
 Adspice, sim quantus. non est hœc corpore major  
 Jupiter in cœlo: nam vos narrare soletis  
 Nescio quem regnare Jovem. coma plurima (9) torvos  
 Prominet in vultus: humerosque, ut lucus, obumbrat.  
 Nec mihi quod rigidis horrent densissima fetis 846

(7) *Arborei*

(8) *marginæ*

(9) *fortes*

Corpora,

Sunt



Corpora, turpe puta. turpis sine frondibus arbos :  
 Turpis equus, nisi colla jubæ flaventia velent.  
 Pluma tegit volucres : ovibus sua lana decori est :  
 Barba viros, hirtæque decent in corpore setæ. 850  
 Unum est in mediâ lumen mihi fronte, sed instar  
 Ingentis clypei. quid, non hæc omnia (10) magno  
 Sol videt è coelo ? Soli tamen unicus orbis.  
 Adde, quòd in vestro genitor meus æquore regnat.  
 Hunc tibi do focerum. tantùm miserere, precesque 855  
 Supplicis exaudi. tibi enim succumbimus uni.  
 Quique Jovem, & cœlum sperno, & penetrabile fulmen,  
 Nerei, te vereor : tua fulmine sævior ira est.  
 Atque ego contemtûs essem patientior hujus ;  
 Si fugeres omnes. sed cur, Cyclope repulso, 860  
 Acin amas, præfersque meis amplexibus Acin ?  
 Ille tamen placeatque sibi, placeatque licebit,  
 Quod nollem, Galatea, tibi, modò copia detur,  
 Sentiet esse mihi tanto pro corpore vires.  
 Viscera viva traham : divulsæque membra per agros,  
 Perque tuas spargam (sic se tibi misceat) undas. 866  
 Uror enim ; læsusque exæstuat acriùs ignis :  
 Cumque suis videor translatam (11) viribus Ætnam  
 Pectore ferre meo : nec tu, Galatea, moveris.  
 Talia nequicquam questus (nam cuncta videbam) 870  
 Surgit : & ut taurus vaccâ furibundus ademta  
 Stare nequit ; sylvâque & notis saltibus errat.  
 Cum ferus ignaros, nec quicquam tale timentes,  
 Me videt atque Acin : Videoque, exclamat ; & ista  
 Ultima sit, faciam, Veneri concordia vestræ. 875  
 Tantaque vox, quantam Cyclops iratus habere  
 Debuit, illa fuit. clamore perhorruit Ætne.  
 Ast ego vicino pavefacta sub æquore mergor.  
 Terga fugæ dederat conversa Symæthius heros :  
 Et, Fer opem, Galatea, precor, mihi : ferte parentes :  
 Dixerat : & vestris peritulum admittite regnis. 881  
 Insequitur Cyclops : partemque è monte revulsam  
 Mittit ; & extremus quamvis pervenit ad illum

(10) magnus

(11) ignibus

# METAMORPHOSEΩN LIB. XIII. 513

Angulus è faxo, totum tamen obruit Acin.  
 At nos, quod fieri solum per fata licebat, 885  
 Fecimus; ut vires adfumeret Acis avitas.  
 Puniceus de mole cruor manabat: & intrà  
 Temporis exiguum rubor evanescere cœpit:  
 Fitque color primo turbati fluminis imbre:  
 Purgaturque morâ. tum moles jacta dehiscit: 890  
 Vivaque per rimas, proceraque surgit arundo:  
 Osque cavum faxi sonat exfultantibus undis:  
 Miraque res; subitò mediâ tenuis exstitit alvo  
 Incinctus juvenis flexis nova cornua cannis.  
 Qui, nisi quòd major, quòd toto cœrulus ore est, 895  
 Acis erat. sed sic quoque erat tamen Acis in annem  
 Versus: & antiquum tenuerunt flumina nomen.

## EXPLANATION.

HOMER, who has said a great deal of Polyphemus and the Cyclopes, in the ninth Book of his *Odyssey*, takes no notice of this Adventure, which Ovid copies from Theocritus; who has treated it with the graceful Simplicity, so natural to him. Ovid, with his usual Fertility of Invention, throws in all the Circumstances, that are proper to embellish the Contrast, between the beautiful young Acis, and his envious ugly Rival. 'Tis thus Stories were helped, by passing thro' Poets Hands. Tho' some Authors have pretended, Acis was a young Sicilian, who made Love to Galatea, and upon meeting with a Repulse, had in Despair thrown himself into the River, that has since been called by his Name; I am yet persuaded, this Fable has no Foundation in History: and am rather of the Learned

Bochart's Opinion (1), That this River, which flows from Mount Ætna, was called Acis, only, from the Rapidity of it's Course. The Scholiast of Theocritus (2), and Eustathius (3), give Occasion for this Remark; for they say, it was so called, because the Swiftnefs of it's Course resembled the Flight of an Arrow; and what puts the Matter past all Doubt, is, that *ακίς* in Greek, signifies an Arrow; and that Word is derived from the Syrian Word *Achis*, or the Hebrew *Hachis*, Swiftnefs, Rapidity. But to leave these Etymologies, which are not tasted by all the World, I am going to give an Account of Polyphemus and the other Cyclopes, which will, perhaps, afford the Reader more Satisfaction.

Homer, (4) after recounting how Ulysses, in his Return from  
 L 1 the

(1) *Chan.* Lib. i. Cap. xxvi.

(3) On Book xvii. of the *Iliad*.

(2) On the First *Idyllium*.

(4) *Odyss.* Lib. x.

the Country of the Lotophagi, landed on the Coasts, that were inhabited by the Cyclopes; beflows a little Episode, on a Description of their Manners. According to him, they were a lawless Crew, who would acknowledge no Superior. Rich, in what they received from Nature's Hand, they minded no sort of Husbandry; but lived on the Fruits, which the Earth produces without Labour; Strangers to all regular Government or Policy, they lived in Caves and among the Mountains; each Particular governed his own Family as he thought proper, and all their Time was taken up, in the Pleasures of a pastoral Life. They were in other Respects, Men of a monstrous Stature, and had but one Eye, in the middle of their Forehead. Polyphemus, the most famous of all the Cyclopes, was a Monster of enormous Size: His Staff, was a tall Oak, which he had torn up by the Roots; and according to Ovid, he had Strength enough, to throw whole Rocks. This Description of the Cyclopes, which is taken from Homer, is far from being fabulous, except in a few Particulars. Thucydides (5) supposes them, to have been the first Inhabitants of *Sicily*; and Cluverius, one of our best Geographers, allows, that all the Ancients agree with Homer, in that Point. As People were ignorant of their Origin, it was said, they were the Sons of Neptune: That is, they came

by Sea, to settle in *Sicily*. The learned Bochart is of Opinion, they landed in that Island, about a Century after Phaleg; and according to the Abridger of Trogus (6), they were in Possession of it, till the Time of Cocalus; a Prince, who, as I have said already, lived in the Time of Minos the Second. But this Author recedes from the Authority of Homer, who makes them inhabit the Island in the Time of Ulysses, and a little after the Siege of *Troy*.

The Cyclopes inhabited the Western parts of *Sicily*, near the Promontories *Lilybæum* and *Drepanum*; and, according to a learned Remark of Bochart, (7) they got their Name from thence. The Cyclopes, says he, were so called, from the Phœnician Word, *Chet-lub*, contracted for *Chet-le-lub*, which signifies, the Gulf of *Lilybæum*: So that the Inhabitants of that Coast, were called by the Phœnicians, who came to settle in *Sicily* some Ages after, the *Chet-le-lub*; from whence the Greeks afterwards formed the Word *Cyclops*. And because, in their Language, the Word κύκλος, which sounds something like the other, signifies *Round*; it was given out, that they had but one round Eye in the Middle of the Forehead; of the Size Virgil (8) has thus described:

*Argolici clypei & Phæbæe lampadis instar.*

As the Cyclopes were a savage People, and perhaps of an uncommon

(5) Lib. ii. (6) Lib. iv.

(8) *Æneid.* Lib. iii. v. 637.

(7) *Cban.* Lib. I. Cap. xxx.



# METAMORPHOSEΩN LIB. XIII. 515

common Size, several other Fables were reported concerning them. They were represented, as *Anthropophagi*, or Men-Eaters; which may either have been literally true; or be understood to signify their Cruelty. They lived near Mount *Ætna*; and therefore passed for Vulcan's Workmen. The Poets took the Hint, and every one's Fancy made some Addition or other. Virgil (9) calls them *Ætnæes Cyclopes*; and paints them, forging Jupiter's Thunder-Bolts. Others said, they had armed the three Gods who divided the World among them: Jupiter with Thunder; Pluto with the Helmet; and Neptune with the Trident. That was not enough: Statius makes them, the Builders of the Walls of *Arges*; Virgil (10), of the Gates and Limits of the Elysian Fields; and Aristotle supposed them, to have been the first Builders of Towers: The walking Tripods, which Homer speaks of, were likewise of their making.

(9) *Æneid.* Lib. xi.

(11) *Virg. Æneid.* Lib. v.

Polyphemus is described by the Poets, as a terrible Monster.

*Monstrum horrendum, informe, ingens, cui lumen ademptum* (11).

And Ovid's Portrait of him, is very extraordinary. All these Ideas are taken from Homer; and founded on Matters of Fact. According to Diodorus (12), and Tzetzes, Polyphemus was King of a Part of *Sicily*, when Ulysses landed there. Ulysses fell in Love with his Daughter Elpe, and carried her off. The Lestrigons, Polyphemus's Neighbours, pursued him, and obliged him to quit the Princess, who was brought back to her Father. Ulysses in relating the Story to the Phæacians, artfully concealed the Circumstances that were dishonourable to him; and made that credulous People believe all the Absurdities he pleased, of a Country they were utter Strangers to.

(10) *Æneid.* Lib. vi.

(12) Lib. iv.

## F A B. XII. Glaucus in Deum marinum.

### ARGUMENT.

*Glaucus, who delighted in Fishing, having observed some Fishes, which he had laid upon the Grass, revive, and leap into the Water again, had a mind to try the Influence of the Grass on himself. He puts some of it into his Mouth, immediately*

*runs mad, leaps into the Sea, and is metamorphosed into a Sea-God.*

**D**ESIERAT Galatea loqui : cœtuque soluto  
 Discedunt : placidisque natant Nereïdes undis.  
 Scylla redit : (neque enim medio se credere ponto 900  
 Audet) & aut bibulâ sine vestibus errat arenâ ;  
 Aut ubi lassata est, seductos nocta recessus  
 Gurgitis, inclusâ sua membra refrigerat undâ.  
 Ecce fretum findens alti novus incola ponti,  
 Nuper in Euboicâ versis Anthedone membris, 905  
 Glaucus adest : visæque cupidine virginis (1) hæret :  
 Et, quæcunque putat fugientem posse morari,  
 Verba refert : fugit illa tamen : veloxque timore  
 Pervenit in summum positi prope littora montis,  
 Ante fretum est ingens apicem collectus in unum 910  
 Longa sine arboribus convexus ad æquora vertex.  
 Constitit hîc : & tuta loco, monstrumne, Deusne  
 Ille sit ignorans, admiraturque colorem,  
 Cæsariemque humeros subjectaque terga tegentem,  
 Ultimaque excipiat quòd tortilis inguina piscis. 915  
 Sentit : & innitens, quæ stabat proxima, moli,  
 Non ego prodigium, non sum fera bellua, virgo ;  
 Sum Deus, inquit, aquæ : nec majus in æquora Proteus  
 Jus habet, (2) & Triton, Athamantiadesque Palæmon.  
 Ante tamen mortalis eram : sed scilicet altis 920  
 Deditus æquoribus, jam tum exercebar in illis.  
 Nam modò ducebam (3) ducentia retia pisces :  
 Nunc in mole sedens moderabar arundine linum.  
 Sunt viridi prato confinia littora, quorum  
 Altera pars undis, pars altera cingitur herbis : 925  
 Quas neque cornigeræ morfu læsere juvencæ :  
 Nec placidæ carpsistis oves, hirtæve capellæ.  
 Non apis indè tulit collectos sedula flores :  
 Non data sunt capiti genialia ferta : nec unquam  
 Falciferæ secuere manus. ego primus in illo 930

(1) ardet : (2) — aut Triton, Athamantiadesve &c.

(3) capientia

Cespite confedi, dum lina madentia sicco.  
 Utque recenserem captivos ordine pisces;  
 Insuper exposui, quos aut in retia casus,  
 Aut sua credulitas in aduncos egerat hamos.  
 Res similis fictæ: (sed quid mihi fingere prodest?) 935  
 Gramine contacto cœpit mea præda moveri,  
 Et mutare latus; terræque, ut in æquore, niti.  
 Duraque moror, mirorque simul, fugit omnis in undas  
 Turba suas: dominumque novum, litusque relinquunt.  
 Obstupui: (4) dubiusque diu, quæ causa, requiro: 940  
 Num Deus hoc aliquis, num succus fecerit herbæ.  
 Quæ tamen has, inquam, vires habet herba? manûque  
 Pabula decerpfi, decerptaque dente momordi.  
 Vix bene combiberant ignotos guttura succos:  
 Cum subitò trepidare intus præcordia sensi; 945  
 Alteriusque rapi naturæ pectus amore.  
 Nec potui restare loco: Repetendaque nunquam  
 Terra, vale, dixi: corpusque sub æquora merfi.  
 Dî maris exceptum socio dignantur honore:  
 Utque mihi, quæcunque feram, mortalia demant, 950  
 Oceanum Tethynque rogant. ego lustror ab illis:  
 Et purgante nefas novies mihi carmine dicto  
 Pectora fluminibus jubeor supponere centum.  
 Nec mora: diversis lapsi de fontibus amnes,  
 Totaque vertuntur supra caput æquora nostrum. 955  
 Hactenus acta tibi possum memoranda referre:  
 Hactenus & memini: nec mens mea cætera sensit.  
 Quæ postquam rediit; alium me corpore toto,  
 Ac fueram nuper, nec eundem mente recepi.  
 Hanc ego tum primùm viridem ferrugine barbam, 960  
 Cæsariemque meam, quam longa per æquora verro,  
 Ingentesque humeros, & cœrula brachia vidi,  
 Cruraque pinnigero curvata novissima pisce.  
 Quid tamen hæc species, quid Dîs placuisse marinis,  
 Quid juvat esse Deum, si tu non tangeris istis? 965  
 Talia dicentem, dicturum plura reliquit

(4) — *dubiusque, fugæ quæ causa requiro:*

L 1 3

Scylla



Scylla Deum. furit ille, irritatusque repulsâ  
Prodigiosa petit Titanidos atria Circes.

## EXPLANATION.

ANTIQUITY takes Notice of three Glaucuses : The first, Son of Minos, the other, of Hippolochus, who is mentioned in the Iliad, and the third surnamed Ponticus. He, of whom this Fable speaks, was of the City *Anthedon* in *Bœotia*. This Plurality of Names, has occasioned great Confusion, in Glaucus's Genealogy. Some Authors (1.) make him Son of Polybus, others of Phorbas, and others of Neptune. What is most certain in the Affair, is, that he was a skilful Fisher, and could swim very well. As he could stay long under Water ; to render himself the more remarkable, he published, that he held Conferences with the Sea-Gods. However, in spite of all his Dexterity, he was at last drowned ; and, to do Honour to his Memory, they published, that he was turned into a Sea-God. The City of *Anthedon* payed Religious Worship to him, erected Temples, and offered Sacrifices to his Memory. Ovid's Relation of his Apotheosis has something remarkable in it ; and I do not remember to have read any Thing like it, in other ancient Authors. The Poets have vended a great many Fables concerning him. For, not to mention this one of Ovid, it was he that should have

carried off Ariadne, from the Isle of *Naxos*, where Theseus had left her ; and Bacchus punished him, by binding him to a Vine, as we are told by Athenæus (2). According to Diodorus Siculus (3), it was he appeared to the Argonauts, under the Shape of a Sea-God, when Orpheus, surpris'd by a Storm, made Vows to the Gods of *Samothrace* : And according to Apollonius of *Rhodes*, he foretold them, that Hercules and the two Tyndaridæ, Castor and Pollux, would one Day be ranked among the Gods. It was farther said, that in the Battle, between Jason and the Tyrrhenians, he was the only Person that remained unwounded ; and that having thrown himself into the Sea, he was received into the Number of it's Gods. And Euripides (4), who is followed by Pausanias (5), says, he was Nereus's Interpreter ; and that he foretold Things to come. If we give credit to Nicander ; it was from Glaucus, that Apollo himself had the Art of Prediction. And lastly, Strabo, who is followed by Philostratus in his Picture of Glaucus, pretends, he was metamorphos'd into a Triton ; and Philostratus's Portrait of him, is exactly conformable, to what is said of that Sea-Monster. From all these

(1) Strabo Geogr. Lib. ii. Cap. xxviii.

(2) Lib. vii. Cap. xii.

(3) In *Bœotic*. Lib. ii.

(3) Lib. iv.

(4) In his *Orestes*.

# METAMORPHOSEON LIB. XIII. 519

these Fictions we may conclude, that Glaucus drowned himself; and was afterwards honoured as a God of the Sea. The Place where he perished became remarkable; and Pausanias, speaking of the City of *Anthedon*, says, that *Glaucus's Leap* was to be seen there; that is to say, The Place where he threw him-

self into the Sea. Since Ovid feigns in this Fable, that Glaucus was in Love with Scylla, one of the Nereïds, and gave her a Relation of his Change; I might here begin, the Explication of the Fables concerning her: But shall reserve them for the following Book.



# P. OVIDII NASONIS

## METAMORPHOSEON

### LIBER XIV.

F A B. I. Scylla in Feram; Eadem in Saxum.

#### A R G U M E N T.

*Circe grows enamoured of Glaucus, who complains to her of Scylla's Indifferency. She endeavours to make him leave his ungrateful Mistress for her; but without Success. In Revenge, she poisons the Fountain, where that Nymph used to bathe, and communicates a hideous Form to her; which is so insupportable, that she throws herself into the Sea, and is transformed into a Rock.*

**J**AMQUE Giganteis injectam faucibus Ætner,  
 Arvaque Cyclopi, (1) quid rastra, quid usus aratri  
 Nescia, nec quicquam junctis debentia bubus,  
 Liquerat Euboicus tumidarum cultor aquarum:  
 Liquerat & Zancle, adversaque moenia Rhegi, 5  
 Navisfragumque fretum, gemino quod littore pressum  
 Ausoniæ Siculæque (2) tenet confinia terræ.  
 Indè, manu magnâ Tyrrhenâ per æquora lapsus,  
 Herbiferos adiit colles, atque atria Glaucus  
 Sole satæ Circes, variarum plena ferarum. 10  
 Quam simul aspexit; dictâ acceptâque salute,  
 Diva, (3) Dei miserere, precor: nam sola levare  
 Tu potes hunc, dixit, (videar modò dignus) amorem.  
 Quanta sit herbarum, Titani, potentia, nulli  
 Quàm mihi cognitius; qui sum mutatus ab illis. 15

(1) quis

(2) terit

(3) mei

Neve



METAMORPHOSEΩN LIB. XIV. 521

Neve mei non nota tibi sit causa furoris;  
 Littore in Italico Messenia moenia contra  
 Scylla mihi visa est. pudor est promissa, precesque,  
 Blanditiasque meas, contemtaque verba referre.  
 At tu, sive aliquid regni est in carmine; carmen 20  
 Ore move sacro: sive expugnacior herba est;  
 Utere tentatis operosæ viribus herbæ.  
 Nec medeare mihi, sanesque hæc vulnera mando:  
 (4) Fineque nil opus est. partem ferat illa caloris.  
 At Circe (neque enim flammis habet aptius ulla 25  
 Talibus ingenium; seu causa est hujus in ipsâ;  
 Seu Venus indicio facit hoc offensa paterno)  
 Talia verba refert: Meliùs sequerere volentem,  
 Optantemque eadem, parilique cupidine captam.  
 (5) Dignus eras: ultro poteras certeque rogari: 30  
 Et, si spem dederis; mihi crede, rogaberis ultro.  
 Neu dubites, absitque tuæ fiducia formæ:  
 En ego, cum Dea sim, nitidi cum filia Solis,  
 Carmine cum tantum, tantum cum gramine possim;  
 Ut tua sim, voveo. spernentem sperne: sequenti 35  
 Redde vices: unoque duos ulciscere facto.  
 Talia tentanti, Prius, inquit, in æquore frondes,  
 Glaucus, & in summis nascentur montibus algæ;  
 Sospite quàm Scyllâ nostri mutantur amores.  
 Indignata Dea est: & lædere quatenus ipsum 40  
 Non poterat, nec vellet amans; irascitur illi,  
 Quæ sibi prælata est: Venerisque offensa repulsâ,  
 Protinus horrendis infamia pabula succis  
 Conterit: & tritis Hecateïa carmina miscet:  
 Cœrulaque induitur velamina: perque ferarum 45  
 Agmen adulantûm mediâ procedit ab aulâ:  
 Oppositamque petens contra Zancleïa saxa  
 Rhegion ingreditur, ferventes æstibus undas:  
 In quibus, ut solidâ, ponit vestigia, ripâ;  
 Summaque decurrit pedibus super æquora ficcis. 50  
 Parvus erat gurgēs curvos sinuatus in arcus,

(4) *Frigore nil opus est. vel, Hoc mihi nil opus est.*

(5) *Dignus eras ultro Ponti à Consorte rogari:*

Grata quies Scyllæ: quò se referebat ab æstu  
 Et maris & cœli, medio cum plurimus orbe  
 Sol erat, & minimas à vertice fecerat umbras:  
 Hunc Dea prævitiat; portentiferisque venenis 55  
 Inquinat. hic fusos latices radice nocenti  
 Spargit: & obscurum verborum ambage novorum  
 Ter novies carmen magico demurmurat ore.  
 Scylla venit: mediâque tenus descenderat alvo;  
 Cum sua foedari latrantibus inguina monstribus 60  
 Aspicit: ac primò non credens corporis illas  
 Esse sui partes, refugitque, abigitque, timetque  
 Ora proterva canum. (6) sed quos fugit, attrahit una.  
 Et (7) corpus quærens femorum, crurumque, pedumque,  
 Cerbereos rictus pro partibus invenit illis. 65  
 Statque canum rabies: subjectaque terga forarum  
 Inguinibus truncis uteroque existente coherent.  
 Flevit amans Glaucus: nimiumque hostilitate usæ  
 Viribus herbarum fugit connubia Circes.  
 Scylla loco mansit: cumque est data copia primum, 70  
 In Circes odium fociis spoliavit Ulyssen.  
 Mox eadem Teucas fuerat mersura carinas;  
 Nî priùs in scopulum, qui nunc quoque faxeus exstat,  
 Transformata foret. scopulum quoque navita vitat.

(6) — sed quæ fugit attrahit ora.

(7) partes

#### EXPLANATION.

ACCORDING to Hesiod (1), Circe was the Daughter of Sol and the Nymph Perse; and Sister to Pasiphaë, Wife of Minos the Second. Homer, who delivers a great number of Fables concerning her, makes her Sister to Ætæa King of Colchis. She had studied the Nature of Simples thoroughly, and knew their Uses; but having often employed her Art in mixing up poisonous

Draughts, she commonly passed for a Sorceress. Apollonius of Rhodes, in his Poem on the Argonauts, says, this Princess had poisoned the King of the Sarmatians, her own Husband; and that her Father, Apollo, had rescued her from the enraged Multitude, by transporting her in his Chariot into Italy. Virgil (2), and Ovid, following this Tradition, say, she inhabited one of the Promonto-

ries

(1) Theogon.

(2) Æneid. Lib. iii.

ries of *Italy*, which afterwards bore her Name\*. But is there any Probability, she should come from so remote a Country, and at a Time, when Navigation was imperfect, and so full of Dangers? Or shall we fall in with some Mythologists, who make her perform that Voyage, in a Ship with Sails; and pretend, it was only for Fable's sake, that Apollonius made the *Sun* carry her off? Let us rather conclude, that Circe never was either in *Colchis*, or *Thrace*; that she only passed for Medea's Sister, because of the Likeness of their Characters; that they both passed for Daughters of the *Sun*, because they understood Simples; that the bad Use they made of their Skill, got them the Name of Sorceresses; and that all their pretended Inchantments, were rather the Effects of their Beauty, which drew Numbers of Suitors to their Courts, who lost themselves in a Voluptuous Life; than of any Magical Operations. I must add here a Remark of Strabo, which I think very judicious. He alledges, that Homer having heard People talk of Jason's Expedition to *Colchis*, and knowing all the Fables which had been vended concerning Medea, and Circe; took Occasion from the Resemblance of their Characters, to say, that they were Sisters; tho' they lived in very distant Countries: The one, on the Borders of the *Euxin-Sea*; and the other, on the Coast of *Italy*.

And the same Poet, speaking to the Phæacians, an indolent, ignorant People, in order to give a marvellous Air to his Narration, made them dwell together in the Middle of the Ocean. In a Word, Circe was a beautiful Woman, who had some Intrigues on the Coasts of *Italy*, about the Time of the *Trojan War*; and having revenged herself on her Rivals, and others that despised her, was afterwards called an Inchantress. This shall be farther explained in the following Fables.

Our Poet says, That Glaucus, provoked with the Disdain of his Mistress Scylla, apply'd to Circe; who composed a Poison, with which she infected the Fountain, where the Nymph used to bathe; and that she was by this Means transformed into a Monster. According to some Authors, Scylla was the Daughter of Phorcys and Hecate; but others say, of Typhon. Homer describes her thus: "She had a Voice like a young Whelp. No Man, not even a God, could look on her without Horror. She had twelve Feet; six long Necks; and at the End of each, a monstrous Head, whose Mouth was filled with a triple Row of Teeth; which carried Death, where ever they came". Another ancient Author who enhances the Poet's Description, says, they were the Heads of an Insect, of a Dog, a Lion, a Whale, a Gorgon,

\* It is called to this Day, *Monte Circello*.



Gorgon, and of a Man. Virgil, who has copied Homer, speaks of her thus ;

*Prima hominis facies, & pulchro  
pectore Virgo,  
Pubes tenus, postrema, immani  
corpore pistrinx,  
Delphinum caudas utero commissa  
luporum (3).*

It was added, that Scylla, affrighted with the Howling of the Dogs which surrounded her lower Parts, threw herself into the Sea, which has since been called by her Name ; and revenged herself on her Rival Circe, by destroying Ulysses's Fleet, who had been in Love with her.

Between *Messina* and *Rhegio*, there is a very narrow Strait where high craggy Rocks jutt out into the Sea, on either Coast. That part of the Strait which is on the Sicilian Shore, was called *Charybdis* ; and that on the Italian Side, *Scylla*.

*Dextrum Scylla latus, læ-  
vum implacata Charybdis  
Obsidet (4).*

That whole Sea is now known by the Name of the *Phare of Messina* ; and has always been very tempestuous, and difficult to cross. As several very rapid Currents meet there, and the Tide rushes into the Gulf with great Impetuosity ; the Sea makes a Noise in the Creeks, very like that of Dogs quarrelling together, as Virgil has expressed it :

— *multis circum latrantibus  
undis.*

Besides, as the Strait is very narrow ; when People are going away from it, they fancy those Vessels that enter are swallowed up. Hence the Fable arose ; and this is the Explication the Abridger of Trogus gives of it (5). *Hinc fabulæ Scyllam & Charybdim peperere ; hinc latratus auditi, hinc monstri credita simulachra, dum navigantes magnis vorticibus pelagi desidentis exterriti, latrare putant undas, quas sorbentis æstus vorago condidit. Ea est procul insipientibus natura loci, ut finum maris non transitum putes ; quò cum accesseris, discedere ac sejungi promontoria, quæ antea juncta fuerant, arbitrere.* Not satisfied with so natural an Account, Palæphatus (6), and after him Eusebius, pretend, that Scylla, was a Ship, belonging to a Crew of Tuscan Pirates, who used to infest the Coasts of Sicily ; which had a Woman carved upon it's Head, whose lower Parts were all surrounded with Dogs. According to these two Authors, Ulysses escaped them, and told the Phæacians the Story, in the same Manner Homer has related it. The Greek Etymologies of the Words *Scylla* and *Charybdis*, seem to favour this Explication : The one signifying, *To rob* ; and the other, *To swallow up*. But Bochart, who in this Particular comes nearer to Tro-

gus,

(3) *Æneid. Lib. iii. v. 426.*

(5) *Justin. Lib. iv.*

(4) *Virg. Æneid. Lib. iii.*

(6) *Lib. i. Cap. xxi.*

gus, derives these two Words from the Phœnician Language, in which *Scol*, from whence the Word *Scylla* has been made, signifies *Ruin*; and *Charybdis*, a *Gulf*. Be that as it will, we do not find any ancient Monument, that represents *Scylla* with several Heads; except one, mentioned by Span-

heim (7). I must not forget, that some Authors confound this *Scylla* with the Daughter of *Nisus*, who has been spoken of in the History of *Minos*: But it is evident, from what I have been saying; from their Genealogies, and Metamorphoses; that they are two different Persons.

(7) Pag. 233.

F A B. II. Cercopes in Simias.

ARGUMENT.

*Dido receives Æneas into her Palace, and falls in Love with him. He afterwards leaves her; and she stabs herself in Despair. Jupiter transforms the Cercopes into Apes; and the Isles they inhabited, were afterwards called Pitheculæ, from the Greek Name of an Ape.*

HANC ubi Trojanæ remis avidamque Charybdi  
Evicere rates; cùm jam prope littus adessent  
Ausonium, Libycas vento referuntur ad oras.  
Excipit Ænean illic animoque domoque,  
Non bene discidium Phrygiæ latura mariti,  
Sidonis: inque pyrâ sacri sub imagine factâ  
Incubuit ferro: deceptaque decipit omnes. 80  
Rursus arenosæ fugiens nova mœnia terræ,  
Ad sedemque Erycis fidumque relatus Acesten  
Sacrificat; tumulumque sui genitoris honorat.  
Quasque rates Iris Junonia penè cremârat, 85  
Solvit: & Hippotadæ regnum, terrasque calenti  
Sulfure fumantes, Acheloiadumque relinquit  
Sirenum scopulos. orbataque præside pinus  
Inarimen, Prochytenque legit, sterilique locatas  
Colle Pitheculas, habitantum nomine dictas. 90  
Quippe Deûm genitor fraudem, & perjuriam quondam  
Cercopum

Cercopum exosus, gentisque admiffa dolosæ;  
 In deformē viros animal mutavit: ut idem  
 Diffimiles homini possent, simileſque videri.  
 Membraque contraxit: naresque à fronte refumas 95  
 Centudit, & rugis peraravit anilibus ora.  
 Potaque velatos flaventi corpora villo  
 Miſit in has fedes. nec non prius abſtulit uſum  
 Verborum, & natæ dira in perſuria linguæ.  
 Poſſe queri tantum rauco ſtridorē relinquit. 100

## EXPLANATION.

OVID, in relating the Adventures of *Aeneas*, paſſes lightly over his Stay in *Afric*; and only mentions the Death of *Dido*, by the Way. This Event, ſo remarkable, by the beautiful Recital *Virgil* has given of it, deſerves to be inſiſted on a little; in order to diſcover what Truth there may be in it.

*Elifa* (1), was Daughter of *Belus* the Second, King of *Tyre*; and, according to the Cuſtom of thoſe Times, deduced her Family from *Jupiter*; as may be ſeen in *Servius* (2), who ſtates it thus. *Jupiter*, *Epaphus*, *Libya*, *Belus I.* *Agenor*, *Phœnix*, *Belus II.* or *Methres*, *Pygmalion* and *Dido* (3). Of all the Ancients that have mentioned the Adventures of this Princeſs, none have done it more particularly, than *Euſtathius* (4), and *Appianus*

*Alexandrinus* (5); but as thoſe two Authors have only copied the Abridger of *Trogus*, I ſhall inſert what he ſays of them (6). The King of *Tyre* (*Belus II.*) at his Death, left his Crown to his Son *Pygmalion*, and Daughter *Dido*, a Princeſs of extraordinary Beauty. The People nevertheleſs made *Pygmalion* jealous of her; tho' he was then but a Child. She was married to her Uncle *Sicharbas*, (called *Sichæus* by *Virgil*) who, beſides his being *Prieſt* of *Hercules*, a Poſt which made him next in Rank to the King, was poſſeſſed of imenſe Treasures (7); which his Brother-in-Law's Avarice, obliged him to conceal in the Earth. Notwithſtanding the double Tie of Blood between them, *Pygmalion* got him aſſaſſinated. *Elifa*, after having warmly expreſſed her Reſentment of ſuch Cruelty, diſſembled

(1) This was her own Name. She was called *Dido*, only to ſignify her Courage and Reſolution.

(2) On Book i. of the *Æneid*.

(3) The Reader muſt conſult *Meziriac*, Tom. ii. pag. 146, who mentions the ſeveral Opinions of the Ancients, on this Genealogy.

(4) On *Dionyſius* the Geographer.

(5) In *Libye*.

(6) Lib. xviii.

(7) Mr. *Huet*, corrected this Verſe of *Virgil*, where there is, *ditiffimus agri Phœnicum*, by putting in *auri*. For the Phœnicians were richer by their Trade, that by the Extent of their Dominions.



dissembled it a little, and pretended a Reconciliation; in order to cover the Design she had formed, to make her Escape out of a Country, where such a Monster governed. The better to assure herself of Success, she communicated her Design to those Tyrians, who were discontented with the King's Cruelty and Avarice, as well as herself. After she had secured them to her Party, she begged Leave of her Brother, to come to his Court at *Tyre*, from a melancholy Retreat, where every thing contributed to increase her Misery, by recalling the Remembrance of her Husband. Pygmalion, full of Hopes of possessing all the Treasures, which, he expected, she would bring along with her, grants her Request. She indeed put her Riches on board the Night following; but artfully mixed some Bags filled with Sand, among those that contained her Gold, to deceive those whom the King had sent to observe her, and conduct her to *Tyre*. As soon as she was in open Sea, she threw the Bags over board, to appease the Manes of her Husband, as she pretended, by sacrificing those Treasures that had cost him his Life. Then addressing herself to the Officers that accompanied her, she told them, they might be assured of a very bad Reception, from the covetous Tyrant, for having permitted so much Wealth to be thrown into the Sea; and that the only

Resource they had left, was to secure themselves some Retreat or other, where they might be out of the Reach of his Repentment. The Officers immediately embarked in her Design; and after they had taken in some Tyrian Senators, who were privy to the Plot, she offered a Sacrifice to Hercules, and set sail. She first landed in *Cyprus*; where she carried off eighty young Women, (8) she found on the Shore, and married them to her Companions. By this Time, Pygmalion was informed of her Flight, and ordered Preparations for the Pursuit: But the Tears and Intreaties of his Mother; and the far more powerful Remonstrances of the Priests, who threaten'd him with the Anger of Heaven, turned him from his Design. In the mean Time, Elisa had Time to settle in *Africa*, and bargained with the Inhabitants of the Coast, for as much Ground, as she could encompass with a Bull's Hide. It was granted her; and she cut the Hide into so many Thongs, as inclosed Ground enough, to build a Fort on; which, for that Reason, was called *Byrsa*. In sinking the Foundation, they dug up an Ox's Head, which was understood to signify some future Slavery the City would fall under, and therefore they removed to another Spot; where, in digging, they found a Horse's Head: This was taken for a lucky Omen. Their new Settlement drew Numbers of People

(8) *Justin* remarks, That these Girls were gone, at the Desire of their Parents, to offer their Virginity to *Venus*,

People to it ; the City increas'd daily ; and afterwards rivaled *Rome* it self.

Before we go farther, it will not be amiss to add a short Reflection here. It is extremely probable, that we have this Fable of the Bull's Hide from the Greeks ; a People, who were always ambitious of deriving every Thing, from their own Language. They did not know that *Bosra*, or *Bothrah*, is a Phœnician Word, signifying a *Citadel*. The Story I have been relating, was undoubtedly writ in the Phœnician Language ; great Numbers of those People having retreated into *Afric*. The Historian had perhaps mentioned a Citadel *Elisa* built there, and the Greeks meeting with the Word, I have just mentioned, which sounds so like their *Εύρα*, invented the Fable of the *Hide*. But to return to Dido's History. After her Settlement, she was press'd to marry, by Iarbas King of *Mauritania*, and asked three Months Time to resolve. The Time expired, she ordered a Sacrifice to be prepared, to expiate her Husband's Shade ; and at the same Time, caus'd a Funeral Pile to be erect'd, in a retired Part of the Palace, in order to burn every Thing that belonged to him. She mounted on the Pile, pretending to hasten the Sacrifice ; and there dispatch'd herself with a Poin-yard. Such was the End of that resolute Princess. Virgil, who

certainly was fond of an Episode, that deduces the Hatred between the Romans and Carthaginians, from the very Time of Æneas, has imagin'd, with all the Happiness of his own Invention, that Dido kill'd herself because Æneas forsook her : And thus makes a faithful Wife, a distract'd Lover. I shall not trouble myself here to prove Virgil's Anachronism<sup>(9)</sup>. Every body allows it, and some Authors magnify it to three Hundred Years ; tho' others make it only 143 ; and Sir Isaac Newton, in the Abridgment of his Chronology, which was printed along with Prideaux's *Connexion*, allows only 24 Years, between the taking of *Troy*, and the Foundation of *Carthage* : Yet it is certain, that City was not built, till about the Time of Joram King of *Juda* ; and *Troy* was destroy'd, about that of the first Judges. Or to speak more exactly, Dido left *Tyre* the seventh Year of Pygmalion's Reign, in the Year 953 before Christ ; and the taking of *Troy*, was 1184 Years before that Period. We must not forget here, that Dido was Aunt to the famous Jezebel, who married Achab ; and occasioned so much Confusion in the Kingdom of Israel. This the learned Bochart has proved.

Our Poet, after having mention'd the Death of Dido, says, that Æneas met the Cercopes in his Way, whom Jupiter had metamorphos'd into Apes.

Xenagoras,

(9) See Scaliger de Emend. Tem. Father Petau, Meziriac on Dido's Epistle to Æneas ; and Bochart's Dissertation on the Voyage of Æneas.

(10) See Strabo, Cap. liv, lviii.

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Paru

# METAMORPHOSEΩN LIB. XIV. 529

Xenagoras, Harpocraton and Suidas take Notice, that there were formerly two Robbers, in an Island adjacent to Sicily, called by Æschines, Candulus and Atlas, who abused every Body that came into the Island: They say farther, that they would have insulted Jove himself; and that he transformed them into Apes; from whence the Island got the Name of *Pithecusa*. Sabinus adds, they

were called Cercopes, because they were like Monkeys, who fawn with their Tails, when they design nothing but Mischief: *Quasi caudati, sumptâ metaphorâ ab animalibus qui caudâ blandiuntur.* Zenobius places the Cercopes in *Libya*; and pretends they were changed into Rocks, for having offered to fight with Hercules: But that Author varies from the common Opinion.

## F A B. III. Sibylla in vocem.

### ARGUMENT.

*Apollo is enamoured with the Sibyl, and to engage her to be kind, offers her as many Years, as she can grasp Grains of Sand. She forgets to ask, that she may always continue in the Bloom of Youth, and instantly grows grey and decrepit.*

**H**AS ubi præteriit, & Parthenopeïa dextrâ  
 Mœnia deseruit; lævâ de parte canori  
 Æolidæ tumulum, & loca foeta palustribus ulvis  
 Littora Cumarum, vivacisque antra Sibyllæ  
 Intrat: &, ut manes adeat per Averna paternos, 105  
 Orat. at illa diu vultus tellure moratos  
 Erexit: tandemque Deo furibunda recepto,  
 Magna petis, dixit, vir factis maxime, cujus  
 Dexterâ per ferrum, pietas spectata per ignes.  
 Pone tamen, Trojane, metum; potiere petitis: 110  
 Elysiasque domos, & regna novissima mundi  
 Me duce cognosces, simulacraque cara parentis.  
 Invia virtuti nulla est via, dixit: & auro  
 Fulgentem ramum sylvâ Junonis Avernæ  
 Montravit: jussitque suo devellere trunco. 115  
 Paruit Æneas: & formidabilis Orçi

M m

Vidit



Vidit opes, atavosque suos, umbramque senilem  
 Magnanimi Anchisæ : didicit quoque jura locorum ;  
 Quæque novis essent adeunda pericula bellis.  
 Inde ferens lassos averso tramite passus, 120  
 Cum duce Cumæâ fallit sermone laborem.  
 Dumque iter horrendum per opaca crepuscula carpit ;  
 Seu Dea tu præsens, seu Dīs gratissima, dixit ;  
 Numinis instar eris semper mihi : meque fatebor  
 Muneris esse tui ; quæ me loca mortis adire, 125  
 Quæ loca me visæ voluisti evadere mortis.  
 Pro quibus ærias meritis evectus ad auras  
 Tempa tibi statuam ; tribuam tibi thuris honorem.  
 Respicit hunc vates, & suspiratibus haustis,  
 Nec Dea sum, dixit ; nec sacri thuris honore 130  
 Humanum dignare caput. neu nescius erres ;  
 Lux æterna mihi, carituraque fine dabatur,  
 Si mea virginitas Phœbo patuisset amanti.  
 Dum tamen hanc sperat, dum præcorrumpere donis  
 Me cupit ; Elige, ait, virgo Cumæa, quid optes : 135  
 Optatis potiere tuis. ego pulveris hausti  
 Ostendens cumulum, quot haberet corpora pulvis,  
 Tot mihi natales contingere vana rogavi.  
 Excidit, optarem juvenes quoque protinus annos.  
 Hos tamen ille mihi dabat, æternamque juventam, 140  
 Si Venerem paterer. contempto munere Phœbi  
 Innuba permaneo. sed jam felicior ætas  
 Terga dedit : tremuloque gradu venit ægra senectus ;  
 Quæ patienda diu est. nam jam mihi sæcula septem  
 Acta vides : superest, numeros ut pulveris æquem, 145  
 Tercentum messes, tercentum multa videre.  
 Tempus erit, cum me de tanto corpore parvam  
 Longa dies faciat : consumtaque membra senectâ  
 Ad minimum redigantur onus. nec amata videbor,  
 Nec placuisse Deo. Phœbus quoque forsitan ipse 150  
 Vel non agnoscet, vel dilexisse negabit.  
 Usque adeò mutata ferar : nullique videnda,  
 Voce tamen noscar. vocem mihi fata relinquent.

EXPLANATION.

EVERY thing that relates to the Sibyls, and the Books attributed to them, has been so thoroughly canvass'd in the last Century; that I can't do better, than point out the Authors, who have most distinguished themselves in their Researches, on that Subject.

The first Fathers of the Church, and particularly Justin, in their Apologies for the Christian Religion, made use of the Sibylline Verses; where several of our Doctrines were prophetically glimpsed at. The Emperor Constantine too, in his Harangue to the Nicene Fathers, turned them to the Advantage of Christianity; tho' he at the same Time acknowledged, several Persons did not believe the Sibyls were the Authors of them. And St. Austin in his beautiful Work *De Civitate Dei* (1), employs several of their Testimonies and Predictions, to enforce the Truth of our Religion.

Sebastian Castalio, who wrote in the Seventeenth Century, translated those Verses into Latin, and maintained with great Warmth, the Truth of the Oracles they contain: But he was obliged to allow, that they were very much falsified and interpolated. His Translation facilitated the reading of them; and several Critics, after having seriously examined

them, were not afraid to pronounce them spurious, and a Piece of pious Fraud. The most moderate of those Inquirers confessed, that the first Christians, having met with some dark and ambiguous Oracles, had, by tacking other Pieces to them, formed them into faint Predictions, of the Mysteries of Christianity. Otherwise, said they, how was it possible, that Heathen Women should speak in a clearer and more positive Manner, of our Saviour and his Doctrines; than either Moses, or any of the Prophets ever did? This Opinion alarmed Father Possevin a Jesuit: But soon seeing the Force of the Arguments, that were daily produced to support it, he fell into a calmer Way of thinking; and allowed, that several Things, in the Work attributed to the Sibyls, had plainly been foisted in; but endeavoured to vindicate the Fathers, from having been Authors of the Cheat. Monsieur Blondel (3), a Protestant Minister, wrote against Father Possevin's Opinion; and affirmed, that no Sibyl ever had spoke of Jesus-Christ; and that all the Verses ascribed to them, were supposititious. Father Crafset (4) undertook the Defence of Possevin's Argument, and printed a Dissertation, in which he refuted Monsieur Blondel.

M m 2

Monsieur

(1) Lib. xviii.

(2) *Appar. Sacr.* Lib. ii.

(3) Discourse on the *Sibyls*, Lib. i. Cap. xxvi.

(4) Dissertation on the *Sibyls*. Paris Edition, 1678.

Monsieur Gallé (5,) did not leave him long in Possession of the Opinion, he had of his Victory; and published twenty six Discourses, in which he collected all that could be said on that Subject: But not thinking a Work of such a Size sufficient, he gave the Year following, an Edition of the Sibylline Verses, with a large Commentary on them. In the mean Time, Monsieur Petit published a very learned Performance (6), wherein he undertook to prove, there never was more than one Sibyl: contrary to the Opinion of Varro, and other Ancients, who mention ten of them.

Tho' no body, would perhaps, find fault with me, if, after pointing out so many learned Works, relating to the Sibyls, I said nothing on this Subject myself: Yet since many Readers, either have not the Books, or won't be at the Pains to consult them: I shall for their Satisfaction, inquire into these three Particulars. First, Whether there ever were any Sibyls, how many they were, and, in what Time they lived. Secondly, Whether any of their Works have ever been published. And thirdly, Whether the Verses, that go under their Names, be really theirs or not.

It is indisputable, that there have been in former Ages, certain Women, who, hurried away by a mad Enthusiasm, that

went almost to Distraction, uttered obscure Sentences, to amuse curious People, who came to consult them. Virgil (7) and Ovid (8), make Æneas go into the Cumæan Sibyl's Cave, to learn from her his future Adventures, and the Success of the Wars, he should be engaged in; and, according to Virgil, it was Helenus advised him to go and consult her. Plato (9), the Author of the Treatise *De mirabilibus Auscultationibus* (10), Strabo (11), Plutarch, Pliny, Solinus, and Pausanias, not to mention other Authors, have mentioned these prophetic Women; and it would be a Folly, to affirm with Faustus Socinus, that there never were any Sibyls. The great Services, which, according to Plato, and several other Authors of Antiquity, they did Mankind by their Oracles; the Names of Cities where they were born, or had travelled; the Descriptions of their Manners; the Dates of the Times in which they lived; the Statues that were erected in Honour of them; and their Epitaphs, which Antiquity has preserved: These several Circumstances, I say, leave no room to doubt, that there have been such Prophetesses in the World, as the Priestesses of *Dodona*, and *Delphi*.

As to their Number, the Ancients, indeed, are very much divided in their Opinions. Some of them mention only

(5) *Servatii Gallæ Dissertat. de Sibyllis, &c.* Amstelæd. 1683.

(6) *Petri de Petiti Sibyllæ* (7) *Æneid.* Lib. iv.

(8) *Metam.* Lib. xiv. (9) *In Phædra.*

(10) *Aristot.* Lib. iv. (11) Lib. xi.



only one Sibyl, whom they make born at *Babylon*; or, according to others, at *Erythræ* in *Phrygia*. Plato and Diodorus mention only one at *Delphi*, whom the last of these Authors calls *Daphne* (12). Strabo and Stephanus name two; the one, of *Gergæ*, a little Town near *Troy*; and the other of *Mermessus*, in the same Country. Solinus reckons up three of them; the *Delphian*, named *Herophile*; the *Erythraean*; and the *Cumæan*. And lastly, Varro makes their Number amount to ten, whose Names according to the order of Time Panvinus gives them, are as follows. The First, and the most Ancient is, *The Delphian*; who lived before the Trojan War; and whose Predictions, they pretend, Homer has inserted in his *Iliad* and *Odyssey*. The Second, *The Erythraean*; whom they make the Author of Acrostic Verses; and who, according to Suidas, lived 483 Years before the taking of *Troy*. The Third, *the Cumæan*, Nævius, in the Book he wrote of the First Punic War, and Piso in his *Annals*, make mention of her. It was she that became so famous in the *Æneid*; she was called *Deiphobe*. The Fourth is, *the Samian*, called *Pitho*: Eusebius calls her *Herophile*; and makes her live about the Time of Numa Pompilius. The Fifth, who was called *Amalthea* or *Demophile*, lived at *Cumæ* in the Lesser Asia. The sixth, is the *Hellepontine*, born at *Mermessus*, near *Troy*. The Seventh, *the Li-*

*byan*; who is mentioned by Euripides; and who, according to Panvinus, must have been a Prophetess, before the LXXX Olympiad; since Euripides spoke of her before that Time. It is thought, she was the first who had the Name of *Sibyl*; which was given her by the Africans. The Eighth is, *the Persian*, who is also called *the Babylonian*; and by Suidas, *Sambetha*. The Ninth, *the Phrygian*; who delivered her Oracles at *Ancyra*, a City of *Phrygia*. And the Tenth is, *the Tiburtine*, who is called *Albunea*; and prophesied near *Tibur* or *Tivoli*, on the Banks of the *Anio*; where a Statue has been found, that is thought to represent her.

As to the second Point; it is certain, the Romans, several Ages before the Birth of Christ, had a Collection of Verses, which were commonly attributed to the *Sibyls*; that they consulted them often; and that, even in the Time of Tarquin the Proud, there were two Men appointed to have the Care and Keeping of the *Sibylline Books*: whose Business it was, in any Public Calamity, to look into them, whether it had been foretold or no; and make their Report of it to the Senate. These Books were kept in a stone Chest, in the Temple of *Jupiter Capitolinus*. These *Duumvirs* continued till the Year of Rome 388, when eight others were added; who with the first two, made up the College of *Decemvirs*: And after the Burning of the *Capitol*, in the

M m 3

Year

(12) See Monsieur *Petis*'s Dissertation.

Year 671, about 83 Years before the Christian *Æra*; five other Keepers of those Books were joined to the rest, who thus made up the *Quindecimvirs*.

If we believe Dionysius Halicarnasseus (13), Pliny, Aulus Gellius, Solinus, Servius and many other Ancients, this is the Origin of the *Sibylline Books*: An old Woman came to *Rome*, and presented to Tarquin the Proud (14) nine Books, that contained the Oracles of the *Sibyls*; demanding a large Sum for them. The King refused to buy them, she went and burned three; and when she returned, asked the same Sum for the six she had left, which she had done for the whole Number. She is repulsed a second Time, goes and burns three more; and comes back again, still insisting on the Price she had demanded for the whole Collection. Tarquin, surprised at this Conduct, and at the resolute Manner in which the Woman spoke to him, purchases at last the remaining three for the Price of the whole Work. Pliny and Solinus vary a little about this History: They say, that the Woman presented at first, only three Books; and that she burned two of them.

The third Point, which makes the chief Subject of those Disputes, that have produced so many learned Performances, shall soon be discussed. It is certain, that in the Burning of the *Capitol*, those Books which

Tarquin had bought of the strange Woman, as well as all the other Records kept there, were consumed. It is further certain, that, to repair this Loss, the Romans dispatched Men to several Cities in *Italy*, and even to *Asia* and *Africa*, to collect whatever they should find, that had the Name of the *Sibylline Oracles*. P. Gabinus, M. Otacilius, and L. Valerius, who had been sent into the several Provinces, brought a very large Collection back with them, the greatest Part of which was rejected; and the rest committed to the Care of the *Quindecimvirs*. Augustus ordered a second Revision of them, some Time afterwards, and those which after a very narrow Scrutiny, were found to be genuine, were deposited in two Boxes, under a Statue of *Apollo Palatinus*. Tiberius had yet another Examination of them; and several Pieces were again thrown out. And at last, about the Year of Christ 399, Stilicon, according to Rutilius Numatianus; or rather the Emperor Honorius himself, order'd them to be burnt.

The Collection, we have at present, of the *Sibylline Verses*, in eight Books, almost every Body allows to be the Work of some Zelot or other; or, that they have at least added new Predictions to the old ones, which, by being too clear, have rendered the whole Work suspicious. Is it probable the Deity should reveal, so plainly to Heathen Women, what he

(13) *Antiq. Rom. Lib. iv.*

(14) Or, according to others, Tarquin the Ancient.

had concealed from the greatest Prophets? When St. Jerom asserted, that the Gift of Prediction, was a Reward for the Chastity of the Sibyls, he did not reflect on what one of them says;

*Mille mihi lecti, connubia nulla fuerunt, &c.*

In a Word, the Sibylline Ver-

ses, which they consulted at Rome, inculcated nothing but Idolatry, and inhuman Sacrifices; whereas those we have now, teach the Worship of the true God. The Mysteries of Religion, are clearly foretold in them: and the Names of Jesus-Christ, and of the Virgin, occur just as in Sacred Writ.

F A B. IV. Ulysses apud Læstrygonas.

ARGUMENT.

*Æneas arrives at Cajeta in Italy. Achæmenides, an Ithacan, who was aboard his Ship, meets his old Companion Macareus there; and relates to him his Danger of being devoured by Polyphemus. Macareus afterwards tells him, how Ulysses had received Winds, from King Æolus, in an Ox's Hide, and by that means had a prosperous Voyage; till the Bag was opened by the Curiosity of the Sailors, and the Winds rushing out, raised a Storm, that drove them back to Æolia, and afterwards upon the Coast of the Læstrygons.*

**T**ALIA convexum per iter, memorante Sibyllâ,  
Sedibus Euboïcam Stygiis emergit in urbem 155  
Troïus Æneas: sacrisque è more litatis,  
Littora adit nondum nutricis habentia nomen.  
Hic quoque substiterat post tædia longa laborum  
Neritius Macareus, comes experientis Ulyssæi.  
Desertum quondam mediis qui rupibus Ætnæ 160  
Noscit Achæmeniden; improviseque repertum  
Vivere miratus, Qui te casusve Deusve  
Servat, Achæmenide? cur, inquit, barbarâ Graium  
Prora vehit? petitur vestræ quæ terra carinæ?

M m 4

Talia



Talia quærenti jam non hirsutus amictu, 165  
 Jam suus, & spinis conferto tegmine nullis,  
 Fatur Achæmenides: Iterum Polyphemon, & illos  
 Aspiciam fluidos humano sanguine rictus;  
 Hæc mihi si potior domus est Ithaceque carinâ;  
 Si minùs Ænean veneror genitore. nec unquam 170  
 Esse satis potero, præstem licet omnia, gratus.  
 Quòd loquor, & spiro; cælumque, & sidera Solis  
 Respicio, (possimne ingratus, & immemor esse?)  
 Ille dedit. quòd non anima hæc Cyclopi in ora  
 Venit: & ut lumen jam nunc vitale relinquam; 175  
 Aut tumultò, aut certè non illâ condar in alvo.  
 Quid mihi tunc animi (nisi si timor abstulit omnem  
 Sensum animumque) fuit; cum vos petere alta relictus  
 Æquora prospexi? volui inclamare; sed hosti  
 Prodere me timui: vestræ quoque clamor Ulyssis 180  
 Penè rati nocuit. vidi, cum monte revulso  
 Immanem scopulum medias permisit in undas.  
 Vidi iterum veluti tormenti viribus acta,  
 Vasta giganteo jaculantem saxa lacerto.  
 Et, ne deprimeret fluctusve lapisve carinam, 185  
 Pertimui; jam me non esse oblitus in illâ.  
 Ut verò fuga vos ab acerbâ morte removit;  
 Ille quidem totam fremebundus obambulat Ætnam,  
 Prætentatque manu sylvas; & luminis orbus  
 Rupibus incurfat: fœdataque brachia tabo 190  
 In mare protendens, gentem exsecratur Achivam.  
 Atque ait: O si quis referat mihi casus Ulyssen,  
 Aut aliquem è fociis, in quem mea sæviat ira,  
 Viscera cujus edam, cujus viventia dextrâ  
 Membra meâ laniem, cujus mihi sanguis inundet 195  
 Guttur, & elisi trepident sub dentibus artus;  
 Quàm nullum, aut leve sit damnum mihi lucis ademta!  
 Hæc, & plura ferox. me luridus occupat horror,  
 Spectantem vultus etiamnum cæde madentes,  
 Crudelesque manus, & inanem luminis orbem, 200  
 Membraque, & humano concretam sanguine barbam.  
 Mors erat ante oculos; minimum tamen illa malorum.  
 Et

METAMORPHOSEON LIB. XIV. 537

Et jam prensurum, jam jam mea viscera rebar  
 In sua mersurum : mentique hærebat imago  
 Temporis illius, quo vidi bina meorum 205  
 Ter quater affligi sociorum corpora terræ.  
 Quæ super ipse jacens, hirsuti more leonis,  
 Visceraque, & carnes, oblisque ossa medullis,  
 Semanimesque artus avidam condebat in alvum.  
 Me tremor invasit. stabam sine sanguine mœstus : 210  
 Mandentemque videns, ejectantemque cruentas  
 Ore dapes, & frustra mero glomerata vomentem,  
 Talia fingebam misero mihi fata parari.

Perque dies multos latitans, omnemque tremiscens  
 Ad strepitum, mortemque timens, cupidusque moriri, 215  
 Glande famem pellens, & mistâ frondibus herbâ,  
 Solus, inops, exspes, leto pœnæque relictus,  
 (1) Haud procul adspexi longo post tempore navim :  
 Oravique fugam gestu, ad littusque cucurri :  
 Et movi : Graiumque ratis Trojana recepit. 220  
 Tu quoque pande tuos, comitum gratissime, casus,  
 Et ducis, & turbæ, quæ tecum credita ponto est.

Æolon ille refert Tusco regnare profundo ;  
 Æolon Hippotaden, cohibentem carcere ventos :  
 Quos bovis inclusos tergo memorabile munus 225  
 Dulichium sumsisse ducem : flatûque secundo  
 Lucibus îsse novem, & terram aspexisse petitam :  
 Proxima post nonam cùm sese Aurora moveret ;  
 Invidiâ socios prædæque cupidine ductos,  
 Esse ratos aurum, demsisse ligamina ventis : 230  
 Cum quibus îsse retro, per quas modò venerat undas,  
 Æolique ratem portus repetisse tyranni.  
 Inde Lami veterem Læstrygonis, inquit, in urbem  
 Venimus. Antiphates terrâ regnabat in illâ.  
 Missus ad hunc ego sum, numero comitante duorum :  
 Vixque fugâ quæsitâ salus comitique mihique. 236  
 Tertius è nobis Læstrygonis impia tinxit  
 Ora cruore suo : fugientibus instat, & agmen  
 Concitat Antiphates. coeunt, & saxa trabesque

(1) Hanc.

(2) Continuant: merguntque viros, merguntque carinas.  
 Una tamen, quæ nos ipsumque vehebat Ulyssen, 241  
 Effugit. amisâ sociorum parte, dolentes,  
 Multaque conquesti terris allabimur illis, [videnda est  
 Quas procul hinc cernis. (3) procul hinc tibi (cerne)  
 Insula, visa mihi. tuque, ô justissime Troïum, 245  
 Nate Deâ (neque enim finito Marte vocandus  
 Hostis es, Ænea) moneo, fuge littora Circes.

(2) *Conjiciunt:*

(3) — *procul hinc tibi credo &c.*

#### EXPLANATION.

OUR Poet follows Æneas thro' his long and toilsom Voyage; and relates, upon his Arrival at a Place, afterwards called *Cajeta*, from his Nurse's being buried there, how he meets Macareus an Ithacan, who had settled on that Coast. Macareus knows Achæmenides, whom Æneas, according to Virgil, had taken into the Fleet; enters into Chat with the Trojans, and tells them, how Polyphemus had devoured several of his Country-men: That Ulysses, having made his Escape out of the Giant's Cave, by thrusting out his Eye, had sailed to Circe's Island, who had transformed into Hogs those he sent to her Court; and that he, by the Power of the Plant *Moly*, which he had received from Mercury, had resisted her Inchantments, and forced her to uncharm all his Companions.

These Fables, which are all taken out of Homer's *Odyssey*, have been sufficiently explained in the foregoing Book. I shall only take Notice, that they are

so many Veils, under which real Facts are couched. Ulysses and his Company, had been severely used by the Cyclopes, when in *Sicily*; and he hyperbolically gave out, that they had been devoured by those Monsters.

What Homer, and Ovid after him says of the Bull's Hide, which, the Winds were shut up in, is another Example of what I have observed, in the foregoing Paragraph; and contains a real Truth.

Æolus, according to Servius and Varro, was the Son of Hippotus, and reigned about the Time of the Trojan War, in those Islands, that were formerly called *Vulcania*, but have since got the Name of *Æolia*. They are seven in Number, and lye between *Italy* and *Sicily*, near the Promontory *Pelorum*; according to the Situation Diodorus Siculus (1), Strabo (2), and Pliny (3) give them. Homer speaks of only one of these Islands, which he calls *Æolia*; tho' no particular one of them ever bore that

(1) Lib. v.

(2) Lib. vii.

(3) Lib. iii.



that Name. He probably meant *Lipara* (4), where there are several Vulcanos; whence the Place got the Name of Vulcan's Forge. However that be, *Æolus* (5) was a wise and prudent Prince, who received all those very hospitably, whom any Misfortune had thrown upon the Coasts of the Island where he dwelt; and his chief Care was to warn them of the Sholes, that were in those Seas; as we are told by *Diodorus Siculus*. *Pliny* adds, that he had applied himself to the Knowledge of the Winds, by observing the Smoke of the Caves of *Lipara*. He had carried his Observations so far, that he could foretel when there would be a Change of Weather; and was often consulted upon that Head, at a Time, when Navigation was so little reduced to an Art. This was enough for the Poets to make *Æolus*, God of the Winds, which he, according to them, kept up in Caves, from whence he let them loose, when ever he had a Mind to raise a Storm. *Homer*, who seldom let any historical Fact pass him, without some fictitious Ornament, in telling us, that *Ulysses*, for discrediting the Advice of *Æolus*, and staying out at Sea, beyond the Time he had prescribed him, was caught in a violent Tempest; assures us, in the Language of a Poet, that *Æolus* had given him the Winds

in a Bag; and that his Crew, imagining it to be some Treasure, open'd it, and thus let them all rush out. *Virgil* (6) follows the Traces of *Homer*, and makes *Juno* go down to *Æolus's* Mansions, to intreat him to raise a Tempest; which almost destroy'd all *Æneas's* Fleet (7). All the other Poets have strove to out-do one another, in this Fable; but as it is useless to insist longer on it, I shall only add, to explain *Homer's* Fiction, that he probably alludes to some such Custom, as Voyage-Writers pretend the *Laplanners* have to this Day; I mean, of selling Winds to Sailors; and promising to keep up all those that would be contrary to them. *Eratothenes* differs from me, in his Opinion of *Homer's* Fable, since he says, *That People might expect to find all those Places Ulysses had been in, when they had once found out the Person, that stiched up the Winds in a Bag*. But *Polybius*, who mentions this witty Saying, refutes it with a great deal of Solidity; and proves, that *Ulysses's* Travels, in the Main, were Matter of Fact, tho' *Homer* had intermixed a great deal of Fable with the Story of them. I am very apt to believe, when that Poet speaks of the six Sons, and six Daughters which *Æolus* married together; that he only means the twelve principal

(4) Bochart draws the Origin of this Fable, from the Phœnicians; who having observed the Volcanos, called the Island *Nibaras*, or *Nibras*; which signifies *A Torch*. From a Corruption of this Word was formed *Lipara*. *Cben*. Lib. i.

(5) See *Strabo*, Lib. viii.

(7) *Æneid*. *ibid*.

(6) *Virg. Æneid*. Lib. i.

cipal Winds, which he had however, takes this Passage of made very accurate Observa- Homer in a literal Sense. tions on: Diodorus Siculus,

F A B. V. Socii Ulyssis in Feras. Iidem in homines.

ARGUMENT.

*Achæmenides lands in Circe's Island; and is dispatched with some of his Companions, to the Queen's Palace. She gives them a very favourable Reception, makes them drink of a certain delicious Liquor; and, after touching them with her Wand, they are immediately transformed into Swine. Eurylochus, who had refused to drink, gives Ulysses Notice; who immediately comes to Court, and obliges the Queen, to restore his Companions to their former State.*

**N**os quoque Circæo religatâ in littore pinu  
Antiphatæ memores, immansuetique Cyclopis,  
Ire negabamus; & tecta ignota subire. 250  
Sorte sumus lecti. fors me, fidumque Polyten,  
Eurylochumque simul, nimiique Elpenora vini,  
Bisque novem socios Circæa ad mœnia misit.  
Quæ simul attigimus, stetimusque in limine tecti;  
Mille lupi, mistæque lupis ursæque læque 255  
Occursu fecere metum: sed nulla timenda,  
Nullaque erat nostro factura in corpore vulnus.  
Quinetiam blandas movêre per aëra caudas,  
Nostraqe adulantes comitant vestigia; donec  
Excipiunt famulæ, perque atria marmore tecta 260  
Ad dominam ducunt. pulcro sedet illa recessu,  
(1) Solenni folio; pallamque induta nitentem,  
Insuper aurato circumvelatur amictu.  
Nereïdes Nymphæque simul, quæ vellera motis

(1) *Sublimis*

Nulla

# METAMORPHOSEON LIB. XIV. 541

Nulla trahunt digitis, nec fila sequentia ducunt, 265  
 Gramina disponunt; sparsosque sine ordine flores  
 Secernunt calathis, variasque coloribus herbas.  
 Ipsa, quod hæ faciunt, opus exigit: ipsa quid usûs  
 Quoque sit in folio, quæ sit concordia mistis  
 Novit: & advertens pensas examinat herbas. 270  
 Hæc ubi nos vidit, dictâ acceptâque salute  
 Diffudit vultus, & reddidit omnia votis:  
 Nec mora; misceri tosti jubet hordea grani,  
 Mellaque, vimque meri, cum lacte coagula passo.  
 Quique sub hæc lateant furtim dulcedine, succos 275  
 Adjicit. accipimus sacrâ data pocula dextrâ.  
 Quæ simul arenti sitientes hausimus ore,  
 Et tetigit summos virgâ Dea dira capillos:  
 (Et pudet, & referam) fetis horrescere cœpi,  
 Nec jam posse loqui; pro verbis edere raucum 280  
 Murmur; & in terram toto procumbere vultu:  
 Osque meum sensi pando occallescere rostro;  
 Colla tumere toris: & quâ modò pocula parte  
 Sumta mihi fuerant, illâ vestigia feci.  
 Cumque eadem passis (tantum medicamina possunt)  
 Claudor harâ: solumque suis caruisse figurâ 286  
 Vidimus Eurylochum: solus data pocula fugit.  
 Quæ nisi vitâisset, pecoris pars una (2) maneret  
 Nunc quoque setigeri. nec tantæ cladis ab illo  
 Certior ad Circen ultor venisset Ulysses. 290  
 Pacifer huic dederat florem Cyllenius album;  
 Moly vocant Superi. nigrâ radice tenetur.  
 Tutus eo, monitisque simul cœlestibus intrat  
 Ille domum Circes: & ad insidiosa vocatus  
 Pocula, conantem virgâ mulcere capillos 295  
 Reppulit; & stricto pavidam deterruit ense.  
 Inde fides, dextræque datæ: thalamoque receptus  
 Conjugii dotem, fociorum corpora, poscit.  
 Spargimur (3) innocuæ succis melioribus herbæ,  
 Percutimurque caput conversæ verberare virgæ: 300  
 Verbaque dicuntur dictis contraria verbis.

(2) manerem

(3) ignotæ



Quo magis illa canit, magis hoc tellure levati  
 Erigimur: setæque cadunt, bifidosque relinquit  
 Rima pedes. redeunt humeri: subjecta lacertis  
 Brachia sunt. flentem flentes amplectimur illum: 305  
 Hæremusque ducis collo: nec verba locuti  
 Ulla priora sumus, quàm nos testantia gratos.  
 Annua nos illic tenuit mora: multaue præsens  
 Tempore tam longo vidi: multa auribus hausi. 309  
 Hoc quoque cum multis, quod clàm mihi rettulit una  
 Quatuor è famulis, ad talia sacra paratis.  
 Cum duce namque meo Circe dum solâ moratur,  
 Illa mihi niveo factum de marmore signum  
 Ostendit juvenile, gerens in vertice picum,  
 Æde sacrâ positum, multisque insigne coronis. 315  
 Quis foret, & quare sacrâ coleretur in æde,  
 Cur hanc ferret avem, quærenti, & scire volenti,  
 Accipe, ait, Macareu: dominæque potentia quæ fit  
 Hinc quoque disce meæ. tu dictis adjice mentem.

## EXPLANATION.

ULYSSES, having stayed  
 some Time at Circe's Court,  
 where all was plunged in Luxu-  
 ry and Pleasure; began to re-  
 flect on the unmanly State he  
 had reduced himself to, and re-  
 solutely abandoned a Life so  
 unworthy of a Hero, and so  
 prejudicial to his Glory: This  
 is the Plant *Moly*; the Symbol  
 of Wisdom. His Compani-

ons, changed into Swine, are  
 an Emblem of the Disorders,  
 a voluptuous Life exposes Men  
 to.

The Story of the Prodigal  
 Son, in the Gospel, who was  
 reduced to the Extremity of  
 living with those unclean Crea-  
 tures, shew us sufficiently, what  
 we are to understand by such  
 Allegories.

FAB. VI, & VII. Picus in Avem. Socii ejus  
 in Feras.

## ARGUMENT.

*Circe being enamoured with Picus, the Son of Sa-  
 turn, and King of Italy, and finding it impossi-  
 ble to shake his Constancy to his Wife Canens;  
 transforms*

METAMORPHOSEON LIB. XIV. 543

*transforms him into a Wood-pecker, and his Retinue into several sorts of Creatures. Canens pined away with Grief, at the Loss of her Husband; and the Place, where she disappeared, has since bore her Name.*

PICUS in Aufoniis proles Saturnia terris 320  
 Rex fuit, utilium bello studiosus equorum.  
 Forma viro, quam cernis, erat. licet ipse decorem  
 Aspicias, fictâque probes ab imagine veram.  
 Par animus formæ. nec adhuc spectâsse per annos  
 Quinquennem poterat Graiâ quater Elide pugnam. 325  
 Ille suos Dryadas Latiis in montibus ortas  
 Verterat in vultus: illum fontana petebant  
 Numina, Naiâdes; quas Albula, quasque Numici,  
 Quasque Anienis aquæ, cursûque brevissimus Almo,  
 Narque tulit præceps, & amœnæ Farfarus umbræ; 330  
 Quæque colunt Scythicæ (1) regnum nemorale Dianæ,  
 Finitimosque lacus. spretis tamen omnibus unam  
 Ille fovet Nymphen, quam quondam in colle Palatî  
 Dicitur (2) Ionio peperisse Venilia Jano.  
 Hæc, ubi nubilibus primûm maturuit annis, 335  
 Præposito cunctis Laurenti tradita Pico est:  
 Rara quidem facie, sed rarior arte canendi;  
 Unde Canens dicta est. sylvas & saxa movere,  
 Et mulcere feras, & flumina longa morari  
 Ore suo, volucresque vagas retinere solebat. 340  
 Quæ dum scæmineâ modulatur carmina voce,  
 Exierat tecto Laurentes Picus in agros,  
 Indigenas fixurus apros: tergumque premebat  
 Acris equi; lævâque hastilia bina ferebat,  
 Pœniceam fulvo chlamydem contractus ab auro. 345  
 Venerat in sylvas & filia Solis easdem:  
 Utque novas legeret scæcundis collibus herbas;  
 Nomine dicta suo Circæa reliquerat (3) arva.  
 Quæ simul ac juvenem virgultis abdita vidit;

(1) stagnum

(2) aucipiti

(3) antra.

Obstupuit.

Obstupuit. cecidere sinu, quas legerat, herbæ : 350  
 Flammaque per totas visa est errare medullas.  
 Ut primum valido mentem collegit ab æstu ;  
 Quid cuperet, fassura fuit. ne posset adire,  
 Cursus equi fecit, circumfususque fatelles.  
 Non tamen effugies, vento rapiare licebit, 355  
 Si modò me novi ; si non evanuit omnis  
 Herbarum virtus, & me mea carmina fallunt.  
 Dixit : & effigiem nullo cum corpore falsi  
 Finxit apri : præterque oculos transcurrere regis  
 Jussit, & in densum (4) trabibus nemus ire videri ; 360  
 Plurima quâ sylva est, & equo loca pervia non sunt.  
 Haud mora : continuò prædæ petit inscius umbram  
 Picus ; equique celer fumantia terga relinquit.  
 Spemque sequens vanam, sylvâ pedes errat in altâ.  
 Concipit illa preces ; & verba venefica dicit : 365  
 Ignotosque Deos ignoto carmine adorat,  
 Quo solet & niveæ vultum (5) confundere Lunæ,  
 Et patrio capiti bibulas subtexere nubes.  
 Tum quoque cantato densetur carmine cœlum,  
 Et nebulas exhalat humus ; cæcisque vagantur 370  
 Limitibus comites ; & abest custodia regi.  
 Nacta locum tempusque, Per ô tua lumina, dixit,  
 Quæ meâ ceperunt, perque hanc, pulcherrime, formam,  
 Quæ facit ut supplex tibi sim Dea, consule nostris  
 Ignibus ; & focerum, qui pervidet omnia, Solem 375  
 Accipe : nec durus Titanida despice Circen.  
 Dixerat : ille ferox ipsamque precesque repellit :  
 Et, Quæcunque es, ait, non sum tuus : altera captum  
 Me tenet ; & teneat per longum comprecor ævum.  
 Nec Venere externâ socialia fœdera lædam ; 380  
 Dum mihi Janigenam servabunt fata Canentem.  
 Sæpe retentatis precibus Titania frustra,  
 Non impune feres, neque enim reddere Canenti :  
 Læsaque quid faciat, quid amans, quid fœmina, discas  
 Rebus, ait : sed amans, & læsa, & fœmina Circe. 385  
 Tum bis ad occasum, bis se convertit ad ortus :

(4) *rapidus*(5) *deducere*



METAMORPHOSEON LIB. XIV. 545

Ter juvenem baculo tetigit : tria carmina dixit.  
 Ille fugit, sese solito velocius ipse  
 Currere miratus, pennas in corpore vidit :  
 Sequē novam subito Latiis accedere sylvis 390  
 Indignatus avem, duro fera robora rostro  
 Figit ; & iratus longis dat vulnera ramis.  
 Purpureum chlamydis pennæ traxere colorem.  
 Fibula quod fuerat, vestemque momorderat aurum,  
 Pluma fit : & fulvo cervix præcingitur auro. 395  
 Nec quicquam antiqui Pico, nisi nomina, restat.

Interea comites clamato sæpe per agros  
 Nequicquam Pico, nullâque in parte reperto,  
 Inveniunt Circen, (nam jam tenuaverat auras ;  
 Passaque erat nebulas ventis ac sole resolvi) 400  
 Criminibusque premunt veris, regemque reposcunt,  
 Vimque ferunt ; sævisque parant incessere telis.  
 Illa nocens spargit virus, succosque veneni :  
 Et Noctem, Noctisque Deos Ereboque Chaoque  
 Convocat : & (6) magicis Hecaten ululatibus orat. 405  
 Exsiluere loco (dictu mirabile) sylvæ :  
 Ingemuitque solum, vicinaque palluit arbos ;  
 Sparsaque sanguineis (7) maduerunt pabula guttis ;  
 Et lapides visi mugitus edere raucos ;  
 Et latrare canes ; & humus serpentibus atris 410  
 Squallere, & tenues animæ volitare (8) silentum.  
 Attonitum monstris vulgus pavet. illa paventum  
 Ora venenatâ tetigit mirantia virgâ.

Cujus ab attractu variarum monstra ferarum  
 In juvenes (9) veniunt. nulli sua mansit imago. 415

Presserat occiduus Tartessia littora Phœbus :  
 Et frustra conjux oculis animoque Canentis  
 Expectatus erat. famuli populusque per omnes  
 Discurrunt sylvas ; atque obvia lumina portant.  
 Nec satis est Nymphæ flere, & lacerare capillos, 420  
 Et dare plangorem ; facit hæc tamen omnia : sese  
 Proripit ; ac Latios errat vesana per agros.

(6) longis

(7) — rubuerunt gramina guttis ;

(8) videntur,

(9) abeunt.

Sex illam noctes, totidem redeuntia Solis  
 Lumina viderunt, inopem somnique cibique,  
 Per juga, per valles, quâ fors ducebat, euntem. 425  
 Ultimus aspexit fessam luctuque viâque  
 Tiberis, & in gelidâ ponentem corpora ripâ.  
 Illic cum lacrymis ipsos modulata dolores,  
 Verba sono tenui mœrens fundebat; ut olim  
 Carmina jam moriens canit exsequialia cygnus. 430  
 Luctibus extremum tenues liquefacta medullas  
 Tabuit; inque leves paulatim evanuit auras.  
 Fama tamen signata loco est; quem rite Canentem  
 Nomine de Nymphæ veteres dixere (10) Camœnæ.  
 Talia multa mihi longum narrata per annum, 435  
 Vissaque sunt. refides & desuetudine tardi  
 Rursus inire fretum, rursus dare vela jubemur.  
 Ancipitesque vias, & iter Titania vastum  
 Dixerat, & sævi restare pericula ponti.  
 Pertimui, fateor; nactusque hoc littus adhæsi. 440

(10) *coloni.*

## EXPLANATION of FAB. VI, &amp; VII.

I DO not know whether any body has remarked, that Ovid, after having first run through the Fables of the Ægyptians, Phœnicians, and Greeks, comes at last to *Italy*; and beginning with those which had been invented, concerning *Æneas*, from whom the Romans deduced themselves, carries them down to the Death of Julius Cæsar, with which, he concludes his long, laborious Performance. It will be proper, therefore, before I speak of the Matters, contained in the present Fable, to establish some Rule, by which we may be able to judge of the Original of these ancient Fictions. When Names, derived from the an-

cient Oriental Languages, occur, we may be sure they came originally from *Ægypt*, or *Phœnicia*; and only got footing in *Greece* with the Colonies that settled there: Such are those of *Adonis*, *Dagon*, *Arachne*, *Arctus*, and *Osiris*. When they have any Affinity with the Greek, as in the Words *Daphne*, *Myrmidons*, *Alcippis*, *Galantis*, *Cygnus*, and many others; they were invented in *Greece*. And lastly, when the Names are of Latin Original; such as *Canens*, *Picus*, *Anna Perenna*, *Flora*, *Quirinus*, and others; we may conclude the Fables were of Latian Growth. A strong Confirmation of this Rule, is, that

that Fables of this last kind, are seldom to be met with, out of *Italy*; nor those of the second, any where but in *Greece*; except in those Latin Authors, who have plainly copied the Greek ones: But those of the first sort, are common to both Countries; and when followed a little higher up; may often be found in *Ægypt* and *Phœnicia*. This Rule, how certain soever it be, is not without Exception; for both *Greece* and *Italy* have appropriated to themselves each other's Fables; by only substituting the Names of one Language, for those of the other. Thus we must not positively affirm, that the Story of *Portumnus* and *Matuta* is Latin, because those Names are so; since *Greece* may lay equal Claim to it, under those of *Leucothœe* and *Palæmon*: And *Cadmus* laid the Foundation for both, by first introducing it from *Phœnicia*, under the Names of *Ino* and *Melicerte*. Several other Fables might thus be traced to their Fountain. But to return to the Metamorphosis of *Picus* and *Canens*, which gave Occasion to this Reflection.

Those who have studied ancient History, know, that *Italy* was first peopled by different Colonies. The first of these, was that of the *Aborigines*. According to *Dionysius Halicarnassæus* (1), an Author, who was a perfect Master of the Roman Antiquities, and founds his Opinion on the Authority of *Cato the Censor*, and *Asellius Sempronius*; they were a

Greek Colony, that settled in *Italy*, several Ages before the Trojan War. *Dionysius*, indeed, makes them come from *Arcadia*, under the Command of *Oenotrius*; whereas *Cato* and *Sempronius* say, they were of *Achaia*: But *Theodore Ryckius*, the Author of a learned Dissertation on this Subject, chuses rather to follow the two Authors last mentioned, and *Trogus*. I believe his Opinion is the most probable; and that the *Aborigines* are to be distinguished, from the Colony of *Oenotrians*, who did not come into *Italy*, till long after. The first of the *Aborigines*, that governed the *Latins*, is commonly known, by the Name of *Sterces*: *Janus*, who succeeded him, was the Second; and the Third, was *Picus*, Son of *Sterces*, whose Reign falls about the Time of *Pandion*, the Second, or *Ægeus*; 50, or 60 Years before the taking of *Troy*.

*Servius* says (2), that *Picus* pretended to know future Events; and made use of a Pecker, which he had tamed, in his Auguries: *Augur fuit Picus, & domi habuit Picum per quem futura noscebat*. Thus it was given out after his Death, that he had been transformed into that Bird; and he was afterwards ranked among the *Dei Indigetes*. He died young; and his Wife *Canens* retiring into a Solitude, where she soon ended her Life, the Violence of her Grief made them say, she vanished into a Sound. In such a Distance of Time, and

N n 2

Obscurity

(1) *Ant. Rom. Lib. ii.*

(2) On the Seventh Book of the *Æneid*.



Obscurity of History, no Wonder if some Moderns have refused this Prince, a Place among the Latian Kings. If we believe Gerard Vossius (3), there never was one of the Name of Picus; and the whole Fable took it's Rise, from an Oracle of Mars, that was among the *Sabines*, where a Pecker was said to give Responses. According to Bochart (4), it comes from the Phœnician Word *Picea*, which signifies *A Diviner*. There are yet other Authors, who pretend, that Picus was Jupiter himself, who was worshipped in *Italy* under

the Name of that Bird, which is of great Use in Augury. By such Etymological Solutions, the Romance of Circe's Passion for Picus, vanishes, as well as the Complaints of his Wife Canens. For my Part, I must keep to the Opinion of Dionysius Halicarnassæus, who had more, and better Opportunities of informing himself, in the Antiquities of *Italy*, than we can possibly have; provided the Story of Picus be not confounded, as has been done by Ovid, with that of Circe; who did not come into *Italy*, till long after his Reign.

(3) *De Orig. & Prog. Idol. Lib. i. Cap. xii.*

(4) *Cban. Lib. i.*

F A B. VIII, & IX. Diomedis focii in Aves.  
Appulus pastor in Oleastrum.

#### ARGUMENT.

*Turnus having demanded Succours from Diomedes, against Æneas, Son of Venus; the Greek Prince, fearing the Goddess's Resentment, which he had already felt, refuses his Troops: And some of his Men, who were for engaging on Turnus's Side, are transformed into Birds. An Apulian Shepherd surprizes some Nymphs, who were dancing, insults them, and for his Insolence is immediately changed into a Wild-Olive.*

**F**INIERAT Macareus: urnaque Æneïa nutrix:  
Condita marmoreâ, tumulo breve carmen habebat:  
Hic me Caieten notæ pietatis alumnus  
Ereptam Argolico, quo debuit igne, cremavit.  
Solvitur herbofo religatus ab aggere funis: 445  
Et procul insidias, infamatæque relinquunt

Tecta

METAMORPHOSEΩN LIB. XIV. 549

Tecta Deæ: lucosque petunt, ubi nubilus umbrâ  
 In mare cum flavâ prorumpit Tiberis arenâ.  
 Faunigenæque domo potitur natâque Latini;  
 Non sine Marte tamen. bellum cum gente feroci 450  
 Suscipitur; pactâque furit pro conjuge Turnus.  
 Concurrit Latio Tyrrhenia tota: diuque  
 Ardua sollicitis victoria quæritur armis.  
 Auget uterque suas externo (1) robore vires:  
 Et multi Rutulos, multi Trojana tuentur 455  
 Castra. neque Æneas Evandri ad limina frustra,  
 At Venulus magnam profugi Diomedis ad urbem  
 Venerat. ille quidem sub Iäpyge maxima Dauno  
 Mœnia condiderat: dotaliaque arva tenebat.  
 Sed Venulus Turni postquam mandata peregit, 460  
 Auxiliumque petit; vires Ætoli heros  
 Excusat. nec se foci committere pugnae  
 Velle sui populos: nec, quos è gente suorum  
 Armet, habere viros. Neve hæc commenta putetis;  
 (Admonitu quanquam luctus renovantur (2) amaro) 465  
 Perpetiar memorare tamen. postquam alta cremata est  
 Ilium; (3) & Danaas paverunt Pergama flammæ;  
 Naryciusque heros, à (4) virgine, virgine raptâ,  
 Quam meruit solus pœnam, digessit in omnes;  
 Spargimur: & ventis inimica per æquora rapti, 470  
 Fulmina, noctem, imbres, iram cœlique marisque  
 Perpetimur Danaï, cumulumque Capharea cladis,  
 Neve morer referens tristes ex ordine casus;  
 Græcia tum potuit Priamo quoque flenda videri.  
 Me tamen armiferæ servatum cura Minervæ 475  
 Fluctibus eripuit. patriis sed rursus ab (5) Argis  
 Pellor: & antiquo memores de vulnere pœnas  
 Exigit alma Venus: tantosque per alta labores  
 Æquora sustinui, tantos terrestribus armis;  
 Ut mihi felices sint illi sæpe vocati, 480  
 Quos communis hyems, importunis Caphareus

(1) milite

(2) amari

(3) — & Danaï patuerunt Pergama dextris;

(4) templo,

(5) agris

Merfit aquis : vellemque horum pars una fuisset.  
 Ultima jam passi comites belloque fretoque,  
 Deficiunt ; finemque rogant erroris. at Agmon  
 Fervidus ingenio, tum verò & cladibus asper, 485  
 Quid superest, quod jam patientia vestra recuset  
 Ferre, viri ? dixit. quid habet Cytherea, quod ultrà  
 (Velle puta) faciat ? nam dum pejora timentur ;  
 Est in vota locus : fors autem ubi pessima rerum ;  
 Sub pedibus timor est, securaque summa malorum. 490  
 Audiat ipsa, licet ; licet, ut facit, oderit omnes  
 Sub Diomede viros : odium tamen illius omnes  
 Spernimus, (6) & magno stat magna potentia nobis.  
 Talibus invitam Venerem Pleuronius Agmon  
 Instimulat verbis : veteremque refuscitat iram. 495  
 Dicta placent paucis. numeri majoris amici  
 Agmona corripimus : cui respondere paranti  
 Vox pariter, vocisque via est tenuata : comæque  
 In plumas abeunt : plumis nova colla teguntur,  
 Pectoraque, & tergum : majores brachia pennas 500  
 Accipiunt : cubitique leves sinuantur in alas.  
 Magna pedum digitos pars occupat ; oraque cornu  
 Indurata rigent : finemque in acumine ponunt.  
 Hunc Lycus, hunc Idas, & cum Rhetenore Nycteus,  
 Hunc mirantur Abas : & dum mirantur, eandem 505  
 Accipiunt faciem : numerusque ex agmine major  
 Subvolat, & remos plausis circumsonat alis.  
 Si volucrum quæ sit subitarum forma requiris ;  
 Ut non cygnorum, sic albis proxima cygnis.  
 Vix equidem has sedes, & Iapygis arida Dauni 510  
 Arva gener teneo minimâ cum parte meorum.  
 Hactenus CEnides. Venulus Calydonia regna,  
 Peucetiosque sinus, Messapiaque arva relinquit.  
 In quibus antra videt : quæ multâ nubila sylvâ,  
 Et levibus stagnis manantia, semicaper Pan 515  
 Nunc tenet ; at quodam tenuerunt tempore Nymphæ.  
 Appulus has illâ pastor regione fugatas  
 Terruit ; & primò subitâ formidine movit :

(6) ——— *Et parvo stat tanta &c.*

Mox,



# METAMORPHOSEON LIB. XIV. 551

Mox, ubi mens rediit, & contempere sequentem;  
Ad numerum motis pedibus duxere choreas. 520

(7) Improbatur has pastor : saltuque imitatus agresti  
Addidit obscœnis convitia rustica dictis.

Nec prius obtulit, quàm guttura condidit arbor :

Arbore (8) enim succoque licet cognoscere mores.

Quippe notam linguæ baccis oleaster amaris 525

Exhibet. asperitas verborum (9) cessit in illas.

(7) *Improbatur has pastor saltuque imitatur agresti,*  
*Addit & obscœnis &c.*

(8) *jam* (9) *mansit in illis.*

## EXPLANATION of FAB. VIII, & IX.

ITALY was not so fertile a Soil for Fable, as Greece ; and, at the Time Ovid is now speaking of, ancient Fictions had lost very much of their Credit there. He therefore passes lightly over the Adventures of Æneas, that he may come to the Apotheosis of Julius Cæsar, which is the Period he had proposed to himself.

Æneas, after a long and dangerous Voyage, arrived at last in Italy, by the Mouth of the Tiber (1). King Latinus had been forewarned by an Oracle, that a foreign Prince should come into his Country, and marry his Daughter Lavinia ; and therefore he received him into his Palace, made an Alliance with him, and promised him the Princess in Marriage. Turnus, who was Nephew to Amata, Latinus's Queen, and should have married Lavinia, declares War against Æneas ; and the two Rivals are equally keen, in their Preparations for a War, where both a Wife and a

Crown were at Stake. It is, not necessary I should enter into the Detail of a Story, which is so well known : I shall only explain the Facts mentioned by our Poet. Turnus, says he, sent to Diomedes, who had settled in *Apulia*, after the Destruction of *Troy*, for some Auxiliary Troops : Diomedes, pretending he dreaded the Wrath of Venus, who had already loaded him with so many Misfortunes, refused them, and sent back Venulus, Turnus's Ambassador.

In order to understand this, we must remember, that Diomedes in returning from the Siege of *Troy*, where he had signalized himself, heard that his Country had been invaded by Cyllabarus, and that he had married his Wife Ægialea. As his Troops had been very much shattered during the Siege, he found he had not Force enough, to dispossess the Invader ; and therefore resolved to seek a Retreat in *Italy*, where he afterwards built *Argyripa*, or *Argos*

N n 4

*Hippium.*

(1) *Dion. Halic. Lib. i. Livy, Lib. i. Virgil. Æneid. Lib. vii, &c.*

*Hippium* (2). Upon Æneas's Arrival, Turnus fought his Alliance; but whether it was, that he would not raise any new Broils, between the Greeks and Trojans, in a Country where they were both Strangers; or that his new Colony was too weak, to make any considerable Diversion; he refused to enter into the War, and turned all his Thoughts, to the establishing of his own Government, on a sure Foundation. Pausanias (3) says, that no Grecian Prince ever made War against the Romans before Pyrrhus; and what he adds, that Diomedes himself had declined it with Æneas, is a strong Confirmation of what I have just been saying. Diomedes had married Daunus's Daughter: He afterwards quarrelled with his Father-in-Law, was killed in a Fight, and his Companions obliged to fly to an adjacent Island, which was from his Name called *Diomedea*. Their Flight gave Occasion to say, they were changed into Birds; and it was added, that Venus herself had brought so severe a Punishment upon this Prince's

Men, for his having wounded her in the Hand, at the Siege of *Troy*. We may farther observe, that the Island's being full of Swans and Herons, facilitated the Belief of the Fable of their Metamorphosis. Pliny and Solinus say, these Birds, fawned on the Greeks that came into the Isle, and fled from those of any other Nation. It is not certain, what kind of Birds they were transformed into. Ovid says they resembled Swans; others suppose they were Herons, Storks, or Faulcons. Those who are curious to know the Matter more thoroughly, may read the learned Dissertation of Frederic Lachmond (4), who has collected all that has been said on this Subject.

Ovid mentions another Adventure, of a Shepherd of the same Country, who was changed into a Wild-Olive: But as History is silent about it, I believe the Reader will very readily conjecture, that some Shepherdesses revenged themselves on some Clown or other, by killing him in the Woods; and that this became the Foundation of a Metamorphosis.

(2) Now called *Benevento*: or, according to others, *Monte St. Angelo*.

(3) In *Atticis*.

(4) *Virgil. Æneid. Lib. vii.*

(5) *De ave Diomedea.*

FAB. X, XI, & XII. Naves Æneæ in Nymphas. Ardea Turni in Avem. Æneas in Deum.

ARGUMENT.

*Turnus sets Fire to Æneas's Fleet; but Cybele transforms the Ships into Sea-Nymphs, before they are burned. After Turnus's Death, his Capital City, Ardea, is burned, and a Bird arises out of the Flames. Venus obtains of Jupiter, that her Son, after so many Heroical Exploits, should be received into the Number of the Gods.*

**H**INC ubi legati rediere, negata ferentes  
 Arma Ætola sibi, Rutuli sine viribus illis  
 Bella instructa gerunt: multumque ab utrâque cruoris  
 Parte datur. fert ecce avidas in pinea Turnus 530  
 Texta faces: ignesque timent, quibus unda pepercit.  
 Jamque picem, & ceras, alimentaue cætera flammæ  
 Mulciber urebat, perque altum ad carbasa malum  
 Ibat: & incurvæ fumabant transtra carinæ:  
 Cum memor has pinus Idæo vertice cæsas 535  
 Sancta Deum genitrix, tinnitibus aëra pulsi  
 Æris, & inflati complevit murmure buxi.  
 Perque leves domitis invecta leonibus auras,  
 Irrita sacrilegâ jactas incendia dextrâ  
 Turne, ait. eripiam; nec me patiente cremabit 540  
 Ignis edax nemorum partēs & membra meorum.  
 Intonuit dicente Deâ: tonitrumque secuti  
 Cum saliente graves ceciderunt grandine nimbi:  
 Aëraque, & subitis tumidum concursibus æquor  
 Astræi turbant, & eunt in proelia, fratres. 545  
 E quibus alma parens unius viribus usa,  
 Stuppea prærumpit Phrygiæ retinacula classis:  
 Fertque rates pronas; imoque sub æquore mergit.  
 Robore



Robore mollito, lignoque in corpora verſo,  
In capitum faciem puppes mutantur aduncæ, 555  
In digitos abeunt, & crura natantia, remi:

Quodque priùs fuerat, latus eſt: mediisque carina  
Subdita navigiis, ſpinæ mutatur in uſum.

Lina comæ molles, antennæ brachia fiunt.

Cœrulus, ut fuerat, color eſt. quasque ante (1) timebant,  
Illas virgineis exercent luſibus undas 556

Naiðes æquoræ: durisque in montibus ortæ

Molle fretum celebrant: nec eas ſua tangit origo.

Non tamen oblitæ, quam multa pericula ſævo

Pertulerint pelago, jactatis ſæpe carinis 560

Suppoſuere manus: niſi ſi qua vehebat Achivos.

Cladis adhuc Phrygiæ memores, odere Pelafgos:

Neritiæque ratis viderunt fragmina lætis

Vultibus; & lætæ videre rigefcere puppim

Cautibus Alcinoi; ſaxumque increſcere ligno. 565

Spes erat in Nymphas animatâ claſſe marinas

Poſſe metu monſtri Rutulum deſiſtere bello.

Perſtat, habetque Deos pars utraque: quique Deorum

Inſtar, habent animos. nec jam dotalia regna,

Nec ſceptrum foci, nec te, Lavinia virgo, 570

Sed viciffe petunt: deponendique pudore

Bella gerunt. tandemque Venus victricia nati

Arma videt: Turnuſque cadit; cadit Ardea Turno:

Soſpitem dicta potens. quam poſtquam barbarus ignis

Abſtulit, & tepidâ latuerunt teſta favillâ; 575

Congerie è mediâ tum primùm cognita præpes

Subvolat: & cineres pluſis everberat alis.

Et ſonus, & macies, & pallor, & omnia, captam

Quæ deceant urbem, nomen quoque manſit in illâ

Urbis: & ipſa ſuis deplangitur Ardea pennis. 580

Jamque Deos omnes, ipſamque Æneïa virtus

Junonem veteres finire coëgerat iras:

Cum, bene fundatis opibus creſcentis Iûli,

Tempeſtivus erat cœlo Cythereïus heros;

Ambieratque Venus Superos: colloque parentis 585

(1) tenebant,

Circumfusa fui, Nunquam mihi, dixerat, ullo  
 Tempore dure pater, nunc sis mitissimus oro;  
 Æneæque meo, qui te de sanguine nostro  
 Fecit avum, quamvis parvum, des, optime, numen;  
 Dummodo des aliquod. satis est inamabile regnum  
 Aspexisse semel, Stygios semel ipse per amnes. 591  
 Assensere Dei: nec conjux regia vultus  
 (2) Immotos tenuit; placatoque annuit ore.  
 Tum pater, Estis, ait, cœlesti munere digni, [tas.  
 Quæque petis, pro quoque petis: cape, gnata, quod op-  
 Fatus erat. gaudet; gratesque agit illa parenti: 596  
 Perque leves auras (3) junctis invec̃ta columbis  
 Littus adit Laurens; ubi tectus arundine serpit  
 In freta flumineis vicina Numicius undis.  
 Hunc jubet Æneæ, quæcunque obnoxia morti, 600  
 Abluere; & tacito deferre sub æquora cursu.  
 Corniger exsequitur Veneris mandata: suisque,  
 Quicquid in Æneâ fuerat mortale, repurgat,  
 Et respergit aquis. pars optima restitit illi.  
 Lustratum genitrix divino corpus odore 605  
 Unxit, & ambrosiâ cum dulci nectare mistâ  
 Contigit os; fecitque Deum: quem turba Quirini  
 Nuncupat Indigetem; temploque arisque recepit.

(2) *Invitos*

(3) *niveis*

EXPLANATION OF FAB. X, XI, & XII.

THE War, between Turnus and Æneas, was carried on with the greatest Vigour and Obstinacy, on both Sides. Turnus, fearing lest his Enemies, after being beat, should go on board their Fleet again, and solicit the Alliance of neighbouring Princes, ordered their Ships to be set on Fire; and without immediate Assistance, they would have been all consumed. Some Authors pretend, that a sudden Tempest which

arose at the Instant, extinguished the Fire, and thus saved the Fleet. This Fact was dressed up into a Fable; and Virgil (1), who is either the Author of the Fiction, or at least, the only one who is known to have spoken of it, feigned, that Cybele, at the Request of Venus, Æneas's Mother, had transformed them into Nymphs, in order to preserve the Timber of them, which had been taken out of the Forest of Mount Ida,

(1) *Æneid. Lib. ix.*

*Ida*, one of the Groves that was sacred to her. Thus, the most simple Events, were adorned with the *Marvellous*, and the Glory of Heroes heightened, by making Gods intermeddle in Things that concerned them. Ovid adds, that *Alcinous's* Ship was changed into a Rock; that is to say, it was dashed to Pieces against some Rock.

The same Explication will serve for the Fable, immediately following. *Aeneas's* Men set Fire to *Ardea*, *Turnus's* Capital; and it was published, that a Fowl of the same Name, rose out of the Flames. This is another Example of the Humour of those Ages: Nothing could pass, without a Touch of the Supernatural. The Occasion of this Fable was, the Country abounded with a Fowl, called by the Latins *Ardea*. I do not know whether the City was entirely destroyed, by that Burning, as Ovid says; or, afterwards rebuilt: But *Livy* speaks of it, as still in being, under the Reign of the *Tarquins*. In short, *Aeneas*, after several Bat-

tles, kills *Turnus*, marries *Lavinia*; and, after a Reign of three Years, was killed in a Battle by *Mezentius* King of the *Tyrrhenians*, about seven Years after the Destruction of *Troy* (2); leaving his Queen big of a Prince, who was afterwards called *Sylvius*. *Aeneas's* Body was not found among the Slain, after the Fight; and it was given out, that his Mother *Venus* had translated him to Heaven; and he was afterwards honoured by the Name, of *Jupiter Indiges*. His Son *Ascanius* succeeded him, and built the City of *Alba*, where his Line reigned for fourteen Generations, down to *Numitor*, Grand-Father of *Romulus*.

In Explaining the Adventures of *Aeneas*, I have followed the most commonly received Opinion. *Dionysius Halicarnassicus* and *Livy* have been my Guides; and I have designedly waved the Discussions of *Bochart*, *Ryckius*, and several other Moderns, whom the Reader may consult at his Leisure.

(2) *Ant. Rom. Lib. i.*

### F A B. XIII. Vertumnus in Anum.

#### ARGUMENT.

*Vertumnus* enamoured with *Pomona*, assumes several Shapes to make himself agreeable; and at last gains her, after having turned himself into an old Woman.

INDE



**I**NDE sub Ascanii ditione binominis Alba  
 Resque Latina fuit : succedit Sylvius illi. 610  
 Quo satus, antiquo tenuit repetita Latinus  
 Nomina cum sceptro : clarum subit Alba Latinum :  
 Epitos ex illo est. post hunc Capetusque, Capysque ;  
 Sed Capys ante fuit. regnum Tiberinus ab illis  
 Cepit ; & in Tusci demersus fluminis undis 615  
 Nomina fecit aquæ. de quo Remulusque feroxque  
 Acrota sunt geniti : Remulus maturior annis  
 Fulmineo periit imitator fulminis ictu.  
 Fratre suo sceptrum moderatior Acrota forti  
 Tradit Aventino : qui quo regnârat, eodem 620  
 Monte jacet positus ; tribuitque vocabula monti.  
 (1) Jamque Palatinæ summam Proca gentis habebat.  
 Rege sub hâc Pomona fuit : quâ nulla Latinas  
 Inter Hamadryadas coluit solertiùs hortos,  
 Nec fuit arborei studiosior altera foetûs : 625  
 Unde tenet nomen. non sylvas illa, nec amnes ;  
 Rus amat, & ramos felicia poma ferentes.  
 Nec jaculo gravis est, sed aduncâ dextera falce ;  
 Quâ modò luxuriem premit, & spatiantia passim  
 Brachia compescit, fissâ modò cortice virgam 630  
 Inferit : & succos alieno præstat alumno.  
 Nec patitur sentire sitim : bibulæque recurvas  
 Radicis fibras labentibus irrigat undis.  
 Hic amor, hoc studium : Veneris quoque nulla cupido.  
 Vim tamen agrestium metuens, pomaria claudit 635  
 Intus : & accessus prohibet (2) refugitque viriles.  
 Quid non & Satyri saltatibus apta Juventus  
 Fecere, & pinu præcincti cornua Panes,  
 Sylvanusque, suis semper juvenilior annis ;  
 Quique Deus fures, vel falce, vel inguine terret, 640  
 Ut poterentur eâ ? sed enim superabat amando  
 Hos quoque Vertumnus : neque erat felicior illis.  
 O quoties habitu duri messoris aristas

(1) — Palatinus summæ loca gentis habebat. vel, Palatini  
 summam Proca collis habebat.

(2) tacitusque

Corbe tulit, verique fuit messoris imago!  
 Tempora sæpe gerens fœno religata recenti, 645  
 Defectum poterat gramen versâsse videri.  
 Sæpe manu stimulos rigidâ portabat; ut illum  
 Jurares fessos modò disjunxisse juvencos.  
 Falce datâ frondator erat, vitisque putator.  
 Induerat scalas, lecturum poma putares. 650  
 Miles erat gladio, piscator arundine sumtâ.  
 Denique per multas aditum sibi sæpe figuras  
 Reperit, ut caperet (3) spectatæ gaudia formæ.  
 Ille etiam pictâ redimitus tempora mitrâ,  
 Innitens baculo, positus ad tempora canis, 655  
 Assimilavit anum: cultosque intravit in hortos;  
 Pomaque mirata est; Tantoque potentior, inquit.  
 Paucaque laudatæ dedit oscula; qualia nunquam  
 Vera dedisset anus: glebâque incurva refedit,  
 Suspiciens pandos autumnî pondere ramos. 660  
 Ulmus erat contrâ (4) spatiosa tumentibus uvis:  
 Quam sociâ postquam pariter cum vite probavit;  
 At si stare, ait, cœlebs sine palmite truncus,  
 Nil præter frondes, quare peteretur, haberet.  
 Hæc quoque, quæ junctâ vitis requiescit in ulmo, 665  
 Si non nupta foret, terræ acclinata jaceret.  
 Tu tamen exemplo non tangeris arboris hujus;  
 Concubitusque fugis; nec te conjungere curas.  
 Atque utinam velles! Helene non pluribus esset  
 Sollicitata procis: nec quæ Lapitheia movit 670  
 Prælia, nec conjux timidis audacis Ulyssæi.  
 Nunc quoque, cum fugias averserisque petentes,  
 Mille proci cupiunt; & semideique Deique,  
 Et quæcunque tenent Albanos numina montes.  
 Sed tu, si sapias, si te bene jungere, anumque 675  
 Hanc audire voles, (quæ te plus omnibus illis,  
 Plus quàm credis, amo) vulgares rejice tædas:  
 Vertumnumque tori socium tibi selige: pro quo  
 Me quoque pignus habe. neque enim sibi notior ille est,  
 Quàm mihi. nec toto passim vagus errat in orbe. 680

(3) sperata

(4) speciosa nitentibus uvis:

Hæc loca sola colit. nec uti pars magna procorum,  
 Quam modò vidit, amat. tu primus & ultimus illi  
 Ardor eris; solique suos tibi devovet annos.  
 Adde, quòd est juvenis: quòd naturale decoris  
 Munus habet; formasque aptè fingetur in omnes: 685  
 Et, quod erit jussus, (jubeas licèt omnia) fiet.  
 Quid, quòd amatis idem: quod, quæ tibi poma coluntur,  
 Primus habet; lætâque tenet tua munera dextrâ?  
 Sed neque jam foetus desiderat arbore demtos,  
 Nec quas hortus alit, cum succis mitibus herbas; 690  
 Nec quicquam, nisi te. misere ardentis: & ipsum,  
 Qui petit, ore meo præsentem crede precari.  
 Ultioresque Deos, & pectora dura perosam  
 Idalien, memoremque time Rhamnufidis iram.  
 Quoque magis timeas, (etenim mihi multa vetustas 695  
 Scire dedit) referam totâ notissima Cyprio  
 (5) Facta; quibus flecti facilè & mitefcere possis.

(5) *Fata;*

EXPLANATION.

AMONG other Tuscan Deities, the Romans adopted Vertumnus and Pomona, who presided over Gardens, and Fruits; as we may learn from Propertius (1), who in the following Verses, makes Vertumnus glory, in having left *Tusculum* to go to *Rome*.

*Tusculus Ego, Tuscis orior: nec prænitet inter*

*Prælia Volscinos deseruisse focos.*

*Nec me turba juvat, nec templo lætor eburno,*

*Romanum satis est posse videre forum.*

A very short Study of Heathen Divinity lets us see, with what Crouds of Deities, they had thronged the Universe. There

were Gods in Heaven, and Hell; on Earth, and in the Sea: The Woods, Rivers and Fountains were full of them; and even their Hearths had the Honour of some domestic Deity. They thought the whole Universe too vast a Sphere, for one single Being to act in, and therefore created others without End, to set over the different Parts of it. One need only read St. Austin's Work *De Civitate Dei*, to be convinced how far they carried their Deifications. The very Diseases themselves had Tutelar Gods assigned them. The Orchards and Gardens fell to the Protection of Vertumnus and Pomona; to whom, according to Festus and Varro, they offered

(1) Lib. iv.



offered Sacrifices for the Preservation of the Fruits. They had their Temples and Altars at Rome; and the Priest of Pomona, was called *Flamen Pomonalis*. Some Statues of this Goddess, which Antiquity has preserved, are to be seen in Montfaucon's first Volume. I do not believe this Romance of Ovid, concerning them, had any other Foundation than his own Fancy; unless we be allowed to conjecture, that as Vertumnus, whose Name comes from *vertere*, to change, or turn, signified the Vicissitudes of the Seasons; they might well enough have imagined, that he took various Forms to please Pomona, that is to say, to bring the Fruits to Ripeness. Ovid himself gives some Ground for this Conjecture, by saying, that Vertumnus took the Figures of a Labourer, a Reaper, and of an old Woman; to denote the Spring, Harvest, and Winter. A Verse of Horace shews us that Vertumnus often signified the Year;

—*Vertumnis, quotquot sunt, natus iniquis.*

We may farther remark, that there was a famous Market, near the Temple of this God, because he was looked upon, as the God of Merchants. Horace alludes to that, when he says to his Book;

*Vertumnum Janumque Liber spectare videris.*

This Temple was in the *Vicus Tuscus*, which led to the *Circus maximus*. Cicero, in his first Oration against Verres, speaks thus of Vertumnus's Statue: *Quis a signo Vertumni in Circum maximum venit, quin is in unoquoque gradu de avaritiâ tuâ commoneretur?* If we would know the Origin of this Deity, we may say, upon the Testimony of the Authors, cited by the Commentator on Ovid's *Fasti*, that he was an old King of the Hetrusci, who was very careful of his Gardens; and for that seemed to deserve a Godship, after his Death (2).

(2) *Ant. Fanensis*, on Book iv. of the *Fasti*.

F A B. XIV, XV, & XVI. Anaxarete in Lapidem. Romulus in Quirinum, & Hersilia in Oram.

#### ARGUMENT.

*Vertumnus relates to Pomona, how Anaxarete was changed into a Rock, after her Disdain had obliged her Lover Iphis to hang himself. After the Death of Amulius and Numitor, the last Kings*

METAMORPHOSEΩN LIB. XIV. 561

*Kings of Alba, Romulus builds Rome, and becomes King of it. Tatius, King of the Sabines, declares War against him, and is favoured by Juno. Venus protects the Romans. Romulus and Hersilia added to the Number of the Immortals, under the Names of Quirinus and Ora.*

**V**IDERAT à veteris generosam sanguine Teucri  
 Iphis Anaxareten humili de stirpe creatus.  
 Viderat : & totis perceperat ossibus æstum. 700  
 Luctatusque diu, postquam ratione furorem  
 Vincere non potuit, supplex ad limina venit.  
 Et modò nutrici miserum confessus amorem,  
 Ne sibi dura foret, per spes oravit alumnæ.  
 Et modò de multis blanditus cuique ministris, 705  
 Sollicità petiit propensum voce favorem.  
 Sæpe ferenda dedit blandis sua verba tabellis :  
 Interdum madidas lacrymarum rore coronas  
 Postibus intendit ; posuitque in limine duro  
 Molle latus : tristisque feræ convicia fecit. 710  
 Surtior illa freto surgente cadentibus Hoëdis,  
 Durior & ferro, quod Noricus excoquit ignis,  
 Et saxo, quod adhuc vivum radice tenetur ;  
 Spernit, & irridet ; factisque immitibus addit  
 Verba superba ferox : & spe quoque fraudat amantem.  
 Non tulit impatiens longi tormenta doloris 716  
 Iphis : & ante fores hæc verba novissima dixit :  
 Vincis, Anaxarete : neque erunt tibi tædia tandem  
 Ulla ferenda mei. lætos molire triumphos,  
 Et Pæana voca, nitidâque incingere lauro. 720  
 Vincis enim, moriorque libens : age, ferrea, gaude.  
 Certè aliquid laudare mei cogêris, eritque  
 Quo tibi sim gratus : meritumque fatebere nostrum.  
 Non tamen ante tui curam cessisse memento,  
 Quàm vitam ; geminâque simul mihi luce carendum.  
 Nec tibi Fama mei ventura est nuntia leti ; 726  
 Ipse ego, ne dubites, adero : præsenique videbor ;  
 O o Corpore

Corpore ut exanimi crudelia lumina pascas.  
 Si tamen, ô Superi, mortalia fata videtis ;  
 Este mei memores ; nihil ultrâ lingua precari 730  
 Sustinet ; & longo facite ut memoremur in ævo :  
 Et, quæ demissis vite, date tempora famæ.  
 Dixit : & ad postes ornatos sæpe coronis  
 Humentes oculos & pallida brachia tendens,  
 Cum foribus laquei religaret vincula (1) summi ; 735  
 Hæc tibi ferta placent, crudelis & impia ? dixit ;  
 Inferuitque caput, sed tum quoque versus ad illam :  
 Atque onus infelix elisâ fauce pependit.  
 Icta pedum motu (2) trepidantum ut multa gementem  
 Visa dedisse sonum est, adapertaque janua factum 740  
 Prodidit ; exclamant famuli : frustra levatum  
 (Nam pater occiderat) referunt ad limina matris.  
 Accipit illa sinu, complexaque frigida nati  
 Membra sui, postquam miserorum verba parentum  
 Edidit ; & matrum miserarum facta peregit ; 745  
 Funera ducebat mediam lacrymosa per urbem ;  
 Luridaque arfuro portabat membra feretro.  
 Fortè viæ vicina domus, quâ flebilis ibat  
 Pompa, fuit : duræque sonus plangoris ad aures  
 Venit Anaxaretes : quam jam Deus ultor agebat. 750  
 Mota tamen, Videamus, ait, miserabile funus :  
 Et patulis iniit tectum sublime fenestris.  
 (3) Vixque bene impositum lecto prospexerat Iphin ;  
 Deriguere oculi : calidusque è corpore sanguis  
 Inducto pallore fugit. conataque retro 755  
 Ferre pedes, hæsit : conata avertere vultus,  
 Hoc quoque non potuit : paulatimque occupat artus,  
 Quod fuit in duro jampridem pectore, saxum.  
 Neve ea ficta putes ; dominæ sub imagine signum 759  
 Servat adhuc Salamis : Veneris quoque nomine templum  
 (4) Prospicientis habet. quorum memor, ô mea, lentos  
 Pone, precor, fastus, & amanti jungere, Nymphæ.

(1) *summis* ; (2) — *trepidi mortemque timentis*

(3) *Vix bene compositum &c.*

(4) *Ulciscentis habet. quorum memor, optima, lentos*



METAMORPHOSEΩN LIB. XIV. 563

Sic tibi nec verum nascentia frigus adurat  
 Poma; nec excutiant rapidi florentia venti.  
 Hæc ubi nequicquam formas Deus aptus in omnes 765  
 Edidit; in juvenem rediit: & anilia demit  
 Instrumenta sibi. talisque apparuit illi,  
 Qualis ubi oppositas nitidissima Solis imago  
 Evicit nubes, nullâque obstante reluxit.  
 Vimque parat: sed vi non est opus; (5) inque figurâ  
 Capta Dei Nymphe est: & mutua vulnera sentit. 771  
 Proximus Ausonias injusti miles Amulî  
 Rexit opes: Numitorque senex amissa nepotum  
 Munere regna capit: festisque Palilibus urbis  
 Mœnia conduntur. Tatiisque, patresque Sabini 776  
 Bella gerunt: arcisque viâ Tarpeia reclusâ  
 Dignâ animam poenâ congestis exuit armis.  
 Inde sati Curibus, (6) tacitorum more luporum,  
 Ore premunt voces; & corpora victa sopore  
 Invadunt: portasque petunt; quas objice firmâ 780  
 Clauferat Iliades. unam tamen ipsa recludit,  
 Nec strepitum verso Saturnia cardine fecit.  
 Sola Venus portæ cecidisse repagula sensit:  
 Et clausura fuit; nisi quod rescindere nunquam  
 Dîs licet acta Deûm. Jano loca juncta tenebant 785  
 Naïdes Ausoniæ gelido rorantia fonte:  
 Has rogat auxilium. nec Nymphæ justa petentem  
 Sustinere Deam: venasque & flumina fontis  
 Elicuere sui. nondum tamen invia Jani  
 Ora patentis erant, neque iter præcluserat unda. 790  
 Lurida supponunt fœcundo sulfura fonti,  
 Incenduntque cavas fumante bitumine venas.  
 Viribus his aliisque vapor penetravit ad ima  
 Fontis: & Alpino modò quæ certare rigori  
 Audebatis aquæ, non ceditis ignibus ipsis. 795  
 Flammiferâ gemini fumant aspergine postes:  
 Portaue, nequicquam rigidis permiffa Sabinis,  
 Fonte fuit præstructa novo; dum Martius arma  
 Indueret miles. quæ postquam Romulus ultro

(5) namque

(6) rabidorum

Obtulit ; & strata est tellus Romana Sabinis 800  
 Corporibus, (7) strataque suis ; generique cruorem  
 Sanguine cum soceri permiscuit impius ensis :  
 Pace tamen sisti bellum, nec in ultima ferro  
 Decertare placet ; Tatiumque accedere regno.

Occiderat Tatiùs, populisque æquata duobus, 805  
 Romule, jura dabas : positâ cum casside Mavors  
 Talibus adfatur Divûmque hominumque parentem ;  
 Tempus adest, genitor, (quoniam fundamine magno  
 Res Romana valet, nec præside pendet ab uno)  
 Præmia, quæ promissa mihi dignoque nepoti, 810  
 Solvere, & ablatum terris imponere coelo.

Tu mihi concilio quondam præsentè Deorum  
 (Nam memoro, memorique animo pia verba notavi)  
 Unus erit, quem tu tolles in cœrula cœli ;  
 Dixisti. rata sit verborum summa tuorum. 815

Annuìt omnipotens ; & nubibus aëra cæcis  
 Occuluit, tonitrûque & fulgure terruit Urbem.  
 Quæ sibi promissæ sensit data signa rapinæ,  
 Innixusque hastæ, pressos temone cruento

Impavidus conscendit equos Gradivus, & ictu 820

Verberis increpuit : pronumque per aëra lapsus

Constitit in summo nemorosi colle Palatî :

Reddentemque suo jam regia jura Quiriti

Abstulit Iliaden. corpus mortale per auras

Dilapsum tenues : ceu latâ plumbea fundâ 825

Missâ solet medio glans intabescere cœlo.

Pulcra subit facies, & pulvinaribus altis

Dignior, & qualis trabeati forma Quirini.

Flebat, ut amissum, conjux ; cùm regia Juno

Irin ad Herfiliam descendere limite curvo 830

Imperat : & (8) vacuæ sua sic mandata referre.

O & de Latiâ, ô & de gente Sabinâ

Præcipuum matrona decus ; dignissima tanti

Ante fuisse viri, conjux nunc esse Quirini ;

Siste tuos fletus : &, si tibi cura videndi 835

Conjugis est, duce me lucum pete, colle Quirino

(7) — strata atque suis ; (8) viduæ

Qui

METAMORPHOSEON LIB. XIV. 565

Qui viret, & templum Romani regis obumbrat.  
 Paret : & in terram pictos delapsa per arcus,  
 Herfiliam jussis compellat vocibus Iris.  
 Illa verecundo vix tollens lumina vultu, 840  
 O Dea, (namque mihi, nec quæ sis dicere promptum est;  
 Et liquet esse Deam) duc, ô duc, inquit : & offer  
 Conjugis ora mihi. quæ si modò posse videre  
 Fata semel dederint; cœlum (9) aspectasse fatebor. 845  
 Nec mora ; Romuleos cum virgine Thaumanteâ  
 Ingreditur colles. ibi fidus ab æthere lapsum  
 Decidit in terras : à cujus lumine flagrans  
 Herfilix crinis cum fidere cessit in auras.  
 Hanc manibus notis Romanæ conditor urbis 850  
 Excipit ; & priscum pariter cum corpore nomen  
 Mutat ; Oramq; vocat. quæ nunc Dea juncta Quirino est.

(9) — aspexisse videbor.

EXPLANATION of FAB. XIV, XV, & XVI.

SINCE the Fable of Iphis's hanging himself, for his Mistress's Insensibility, contains no particular Event, that is worthy of Remark, we must have Recourse to the general Rule I delivered above. Some Poet of those Times, who wrote that Adventure, chose the Metamorphosis of a Rock, to signify her Insensibility. This is just such another Piece of Wit, as that of a modern Poet, who transformed his Phillis's Eyes, into Stars.

Petronius, speaking of Poetry, makes this Difference between a Poet and an Historian. *Non enim res gestæ versibus comprehendendæ sunt, quod longe melius historici faciunt, sed per ambages, Decorumque ministeria, & fabulosum sententiarum tormentum, præcipitandus est liber spiritus, ut potius furentis animi*

*vaticinatio appareat, quam religiosæ orationis sub testibus fides.* The Poet must give a loose to his Imagination, and full of a Divine Fury, hurry himself thro' By-ways ; subject the very Gods to his Fancy, and rather aim at the Inspiration of a Prophet, than confine himself to a faithful Narration of past Facts, which is the Character of an Historian. This is what Ovid has practised in the Story, we are now explaining. He relates a Fact that was well known in Roman History ; but not without mixing the Sublime, which is necessary to raise Poetry. The Sabines enter Rome ; but the Queen of Heaven must come down, to open the Gates for them. They engage the Romans, near the Temple of Janus : The Nymphs of the Place, at Venus's Request,



pour forth Rivers of Flame, which oblige them to retire. Thus, their Opinion of Juno's Hatred to Æneas, from whom the Romans deduced their Origin, being wreaked on his Posterity, was a perpetual Source of the Marvellous and Sublime, in the simplest Events. Homer, the first Inventor of the Faction among the Gods, about the Greeks and Trojans, has been followed by the other Poets. Not to mention such Instances as that I have just been speaking of, Virgil (1), in recounting how *Troy* had been taken, makes Juno sit on the Scæan Gate, inviting the Enemy to enter; while Neptune is busy, sapping the Walls, with the Strokes of his Trident.

To make this Difference between a Poet and an Historian the plainer, and at the same Time discover, what there may be really historical, in this Relation of Ovid, I shall quote, with as much Brevity as I can, what Dionysius Halicarnasseus (2) says of it, upon the Authority of the most ancient Roman Historians.

The Sabines, jealous of the Progress Romulus made, raise a powerful Army, and march to attack his new City. Tatius, having observed the Disposition of the Roman Army, made a Motion in the Night, and next Day incamped between the *Quirinal* and *Capitoline* Mountains. The strong Guards that were at the Gates, would have disappointed all his Measures, for entering the

Town from that Post, if it had not been betrayed to him. A Virgin called *Tarpeia*, whose Father commanded the Guard on that Side, perceiving that the Sabines wore Gold Bracelets on their Arms; offered Tatius, to open the Gate to him, which her Father had abandoned, provided she might have the Jewels of the Sabines, and all that they wore on their left Arm. The Condition was agreed to. The Enemy was let into the Town; and *Tarpeia*, who, according to several ancient Authors, cited by Dionysius Halicarnasseus (3), had no other Design in the Plot, than to disarm the Sabines, by demanding their Bucklers, which she pretended were included in their Agreement; was killed upon the Spot, by the Violence of their Strokes; Tatius ordering they should all be thrown at her Head.

After several Battles, they struck up a Peace, by which, Tatius, shared the Throne with Romulus. But as the Sequel of this Story, has no Relation to the Fables, I am explaining; I shall, with Ovid, pass to the Death of Romulus; and to discover the Truth from Fable, in this Event, we must again have Recourse to the same Historian, who had thoroughly studied the Roman Antiquities.

Opinions, says he, are divided concerning the Circumstances of Romulus's Death. Those who have jumbled Fable and History together, say, that

(1) *Æneid.* Lib. ii.

(3) Lib. iii.

(2) *Dionys. Halicarn.* Lib. ii.

that one Day, as he was haranguing the Roman Army in his Camp, the Sky was all on a sudden overcast; that a very thick Darkness immediately came on, which was followed by a violent Tempest, in which he disappeared: Thus it was believed his Father Mars had taken him up to Heaven. Others, who come nearer the Truth, allow, that he was killed by the Citizens, for having sent back the Hostages of the *Veientes*, without the People's Consent; and for taking more Superiority and State upon him, than was agreeable to those, who had been the chief Instruments of his Establishment. For these Reasons, and several others which Historians give, the Nobility conspired against him, assassinated him, and cut his Body in Pieces; each of them carrying off some of it, to be buried privately, in order to conceal the Murder from the Public. According to Livy (4), his Death filled the Town with Consternation; and the People beginning to suspect the Senators of the Fact, Proculus Julius stepped forth and spoke to the Multitude thus; *Quirites, parens urbis hujus, prima hodierna luce cælo repente delapsus, se miki obvium dedit. Quum perfusus horrore venerabundusque astitisssem, petens precibus, ut contra intueri fas esset; Abi, nuncia, inquit, Romanis, Cælestes ita velle, ut mea Roma caput orbis terrarum sit: proinde rem militarem colant: sciantque, & ita posteris tradant, nullas opes humanas armis Romanis resistere*

*posse. Hæc, inquit, locutus, sublimis abiit.* This Speech easily persuaded the People, that Romulus was received into the Number of the Gods. They immediately gave him another Name, as was usual in such Apotheoses; and he was ever after honoured as a God, under the Name of *Quirinus*; which was one of Mars's Names, who was supposed to be his Father (5). They instituted Feasts called *Quirinalia*, which were celebrated on the seventeenth of February, or the thirteenth of the Calends of March; a Month that was consecrated to his Father Mars. Ovid speaks of it in his *Fæsti*, thus;

*Proxima lux vacua est, at tertia dicta QUIRINO.*

*Qui tenet hoc nomen, Romulus ante fuit.*

Romulus had also a Chief-Priest, created by his Successor Numa Pompilius, and called from his new Name, *Flamen Quirinalis*. Those who were good at the Devotions of Great Men, continues Dionysius, took Advantage of the extraordinary Things that happened at his Birth and Death, to make a God of him. They thought it a sufficient Authority to do so, because the same Day his Mother was violated, whether it was by a God, or a Man, there was a very great Eclipse of the Sun; and that the same happened again at his Death. His Wife Hersilia had also Divine Honours assigned her, and was known at Rome by the Name of *Ora*, or

O o 4

*Horta;*

(4) Lib. ii.

(5) Mars was called *Quiris* by the Sabines.

568 P. OVIDII NASONIS, &c.

*Horta*; from the Exhortations she had always given the Youth, to distinguish themselves for Courage and Bravery (6).

I said just now, that it was usual for the Ancients to change the Names of those they had deified. It was thus they gave

that of *Leucothoë* to *Ino*, that of *Palæmon* to *Melicerte*; and the Name of *Marica* to *Circe*: Either to create Respect by these new Names; or in order to make People forget there had been such Men in the World.

(6) *Plutarch. in Probl.*



P. OVI-



# P. OVIDII NASONIS METAMORPHOSEΩN

## LIBER XV.

FAB. I, II, III, IV, V, VI, VII, & VIII.

Calculi in nigrum Colorem. Animæ in varias Species. Euphorbus in Pythagoram. Elementa in varias Species. Egeria in vallem Aricinam se confert. Hippolytus in Deum Virbium. Egeria in Fontem. Gleba in Pueri figuram mutata. Jaculum Romuli in Arborem. Cippus factus cornutus.

### ARGUMENT.

*Myseios Son of Alemon, is warned by Hercules in a Dream, to leave Argos, and go settle in Italy. He is seized when just departing, by a Law which forbid the Argians to leave the City, without the Magistrate's Leave. He is judged, and by a Miracle absolved. He retires into Italy, and builds the City of Crotona. Pythagoras comes there afterwards, and teaches. His Reputation draws Numa Pompilius to him. The Poet takes this Occasion to speak of his Philosophy. Egeria, Numa's Wife, is inconsolable after his Death, and at last changed, into a Fountain: Hippolytus's Horses are scared by a Sea-Bull; and he is killed by a Fall from his Chariot. Tages, the Diviner, arises out of a Tuft of Grass. Romulus's Lance changed into a Tree.*  
Cippus

*Cippus goes into Voluntary Banishment, rather than his Country should lose it's Liberty, by his being King of it.*

**Q**UÆRITUR interea, qui tantæ pondera molis  
 Sustineat, tantoque queat succedere regi.  
 Destinat imperio (1) clarum prænuntia veri  
 Fama Numam. non ille satîs cognôsse Sabinæ  
 Gentis habet ritus : animo majora capaci 5  
 Concipit : & quæ sit rerum natura requirit.  
 Hujus amor curæ, patriâ Curibusque relictis,  
 Fecit, ut Herculei penetraret ad hospitis urbem.  
 Graia quis Italicis auctor posuisset in oris,  
 Mœnia quærenti, sic è senioribus unus 10  
 Rettulit indigenis, veteris non inscius ævi :  
 Dives ab Oceano bubus Jove natus Iberis  
 Littora felici tenuisse Lacinia cursu  
 Fertur : &, armento teneras errante per herbas,  
 Ipse domum magni nec inhospita tecta Crotonis 15  
 Intrâsse ; & requie longum relevâsse laborem ;  
 Atque ita discedens, Ævo, dixisse, nepotum  
 Hîc locus urbis erit ; promissaque vera fuerunt.  
 Nam fuit Argolico generatus Alemone quidam  
 Myscelos, illius Dîs acceptissimus ævi. 20  
 Hunc super incumbens pressum gravitate soporis  
 Claviger alloquitur : Patrias, age, desere sedes :  
 I, pete diversi lapidosas Æfaris undas.  
 Et, nisi paruerit, multa ac metuenda minatur.  
 Post ea discedunt pariter somnusque Deusque. 25  
 Surgit Alemonides ; (2) tacitâque recentia mente  
 Visa refert : pugnatque diu sententia secum.  
 Numen abire jubet : prohibent discedere leges :  
 Pœnaque mors posita est patriam mutare volenti.  
 Candidus Oceano nitidum caput abdiderat Sol, 30  
 Et caput extulerat densissima sidereum nox :

(1) *Latio*

(2) ——— *tacitâque recondita mente*  
*Fussa refert :*

Visus adesse idem Deus est, eademque monere;  
 Et, nisi paruerit, plura & graviora minari.  
 Pertimuit: patriumque simul transferre parabat  
 In sedes penetrale novas; fit murmur in urbe: 35  
 Spretarumque agitur legum reus. (3) utque peracta est  
 Causa prior, crimenque patet sinè teste probatum,  
 Squallidus ad Superos tollens reus ora manusque,  
 O cui jus cœli bis sex fecere labores,  
 Fer precor, inquit, opem: nam tu mihi criminis auctor.  
 Mos erat antiquus, niveis atrisque lapillis, 41  
 His damnare reos, illis absolvere culpæ.  
 Nunc quoque sic lata est sententia tristis: & omnis  
 Calculus immitem demittitur ater in urnam.  
 Quæ simul effudit numerandos versa lapillos; 45  
 Omnibus è nigro color est mutatus in album:  
 Candidaque Herculeo sententia munere facta  
 Solvit Alemoniden. grates agit ille parenti  
 Amphitryoniadæ: ventisque faventibus æquor  
 Navigat Ionium: Lacedæmoniumque Tarentum, 50  
 Præterit, & Sybarin, Salentinumque Neæthum,  
 Thurinosque sinus, Temesenque, & Iapygis arva.  
 Vixque pererratis quæ spectant littora terris,  
 Invenit Æsarei fatalia fluminis ora:  
 Nec procul hinc tumulum, sub quo sacrata Crotonis  
 Ossa tegebat humus. jussâque ibi mœnia terrâ 56  
 Condidit: & nomen tumulati traxit in urbem.  
 Talia constabat certâ primordia famâ  
 Esse loci, positæque Italæ in finibus urbis.  
 Vir fuit hic ortu Samius: sed fugerat unâ 60  
 Et Samon & dominos; odioque tyrannidis exsul  
 Sponte erat. isque, licet cœli regione remotos,  
 Mente Deos adiit: &, quæ natura negabat  
 Visibus humanis, oculis ea pectoris hausit.  
 Cumque animo, & vigili perspexerat omnia curâ; 65  
 In medium discenda dabat: cœtumque silentium,  
 Dictaque mirantum, magni primordia mundi,  
 Et rerum causas, & quid natura, docebat;

(3) — utque peracta  
 Causa fuit,



Quid deus : unde nives, quæ fulminis esset origo :  
 Jupiter, an venti, discussâ nube tonarent : 70  
 Quid quateret terras ; quâ sidera lege mearent ;  
 Et quodcunque latet. primusque animalia mensis  
 (4) Arcuit imponi : primus quoque talibus ora  
 Docta quidem solvit, sed non & credita, verbis.  
 Parcite, mortales, dapibus temerare nefandis 75  
 Corpora. sunt fruges ; sunt deducunt ramos  
 Pondere poma suo, tumidæque in vitibus uvæ :  
 Sunt herbæ dulces : sunt, (5) quæ mitescere flammâ,  
 Mollirique queant. nec vobis lacteus humor  
 Eripitur, nec mella thymi redolentia florem. 80  
 Prodigia divitias alimentaue mitia tellus  
 Suggestit : atque epulas sinè cæde & sanguine præbet.  
 Carne feræ sedant jejunia : nec tamen omnes.  
 Quippe equus, & pecudes, armentaue gramine vivunt.  
 At quibus ingenium est immansuetumque ferumque,  
 Armeniæ tigres, iracundique leones, 86  
 Cumque lupis urfi, dapibus cum sanguine gaudent.  
 Heu quantum scelus est, in viscera viscera condi,  
 Congestoque avidum pinguescere corpore corpus ;  
 Alteriusque animantem animantis vivere leto ! 90  
 Scilicet in tantis opibus, quas optima matrum  
 Terra parit, nil te nisi tristitia mandere sævo  
 Vulnere dente juvat, ritusque referre Cyclopum ?  
 Nec, nisi perdideris alium, placare voracis ;  
 Et malè morati poteris jejunia ventris ? 95  
 At vetus illa ætas, cui fecimus Aurea nomen,  
 Foetibus arboreis, &, quas humus educat, herbis  
 Fortunata fuit : nec polluit ora cruore.  
 Tunc & aves (6) tutas movere per aëra pennas ;  
 Et lepus impavidus mediis erravit in agris : 100  
 Nec sua credulitas piscem suspenderat hamo :  
 Cuncta sine insidiis, nullamque timentia fraudem,

(4) *Arguit*(5) — quæ mitescere possunt,  
Et mollire famem, nec &c.(6) *tuta*

METAMORPHOSEON LIB. XV. 573

Plenaque pacis erant. postquam non utilis auctor  
 Victibus invidit, (7) (quisquis fuit ille virorum)  
 Corporeasque dapes avidam demersit in alvum; 105  
 Fecit iter sceleri: primaque è cæde ferarum  
 Incaluisse putem maculatum sanguine ferrum:  
 Idque satis fuerat: nostrumque petentia letum  
 Corpora missa neci salvâ pietate fatemur:  
 Sed quàm danda neci, tam non epulanda fuerunt. 110  
 Longiùs inde nefas abiit: & prima putatur  
 Hostia sus meruisse mori: quia semina pando  
 Eruerit rostro, spemque interceperit anni.  
 Vite caper (8) morsâ Bacchi maclandus ad aras  
 Ducitur ultoris. nocuit sua culpa duobus. 115  
 Quid meruistis, oves, placidum pecus, inque (9) tuendos  
 Natum homines, pleno quæ fertis in ubere nectar?  
 Molliâ quæ nobis vestras velamina lanas  
 Præbetis: vitâque magis, quàm morte juvatis.  
 Quid meruere boves, animal sine fraude dolisque, 120  
 Innocuum, simplex, natum tolerare labores?  
 Immemor (10) est demum, nec frugum munere dignus,  
 Qui potuit curvi demto modò pondere aratri  
 Ruricolam maclare suum: qui trita labore  
 Illa, quibus toties durum renovaverat arvum, 125  
 Tot dederat messes, percussit colla securi.  
 Nec satis est, quòd tale nefas committitur: ipsos  
 Inscriptere Deos sceleri: numenque supernum  
 Cæde laboriferi credunt gaudere juvenci.  
 Victimâ labe carens, & præstantissima formâ, 130  
 (Nam placuisse nocet) vittis præsignis & auro,  
 Sistitur ante aras; auditque ignara precantem:  
 Imponique suæ videt inter cornua fronti,  
 Quas coluit fruges: percussa que sanguine cultros  
 Inficit in liquidâ prævisos forsitan undâ. 135  
 Protinus ereptas viventi pectore fibras  
 Inspiciunt: mentesque Deum scrutantur in illis.  
 Unde fames homini vetitorum tanta ciborum?

(7) (quisquis fuit ille) ferorum,

(8) rasâ

(9) tegendos (10) est Divum, vel, ille Deum, nec &c.

Audetis vesci, genus (11) ô mortale? quod, oro,  
 Ne facite: & monitis animos advertite nostris. 140  
 Cumque boum dabitis cæforum membra palato;  
 Mandere vos vestros scite & sentite colonos.  
 Et quoniam Deus ora movet; sequar ora moventem  
 Rite Deum; Delphosque meos, ipsumque recludam  
 Æthera; & augustæ referabo oracula mentis.  
 Magna, nec ingeniis eveſtigata priorum, 145  
 Quæque diu latuere, canam. juvat ire per alta  
 Astra: juvat, terris & inertī ſede relictis,  
 Nube vehi; validique humeris inſiſtere Atlantis:  
 Palantesque animos paſſim, ac rationis egentes 150  
 Deſpectare procul, trepidosque obitumque timentes  
 Sic exhortari; ſeriemque evolvere fati.

O genus attonitum gelidæ formidine mortis,  
 Quid Styga, quid tenebras, quid nomina vana timetis,  
 Materiem vatum, falſique piacula mundi? 155  
 Corpora ſive roguſ flammâ, ſeu tabe vetuſtas  
 Abſtulerit, mala poſſe pati non ulla putetis.  
 Morte carent animæ: ſemperque, priore relictâ  
 Sede, novis domibus habitant vivuntque, receptæ.  
 Ipſe ego (nam memini) Trojani tempore belli 160  
 Panthoïdes Euphorbuſ eram: cui pectore quondam  
 Sedit in adverſo gravis haſta minoris Atridæ.  
 Agnovi clypeum, lævæ geſtamina noſtræ,  
 Nuper Abanteïſ templo Junoniſ in Argiſ.  
 Omnia mutantur: nihil interit. errat, & illinc 165  
 Huc venit, hinc illuc, & quoſlibet occupat artuſ  
 Spirituſ: éque feriſ humana in corpora tranſit,  
 Inque ſeraſ noſter: nec tempore deperit ullo.  
 Utque novis (12) fragiliſ ſignatur cera figuris,  
 Nec manet ut fuerat, nec formaſ ſervat eaſdem; 170  
 Sed tamen ipſa eadem eſt: animam ſic ſemper eandem  
 Eſſe, ſed in variaſ doceo migrare figuraſ.  
 Ergo, ne pietas ſit victa cupidine ventriſ,  
 Parcite (vaticinor) cognataſ cæde nefandâ  
 Exturbare animaſ: nec ſanguine ſanguis alatur. 175

(11) *immortale?*(12) *faciliſ*

Et



METAMORPHOSEΩN LIB. XV. 575

Et quoniam magno feror æquore, plenaque ventis  
 Vela dedi; nihil est toto quod perftet in orbe.  
 Cuncta fluunt: omnisque vagans formatur imago.  
 Ipsa quoque assiduo labuntur tempora motu 179  
 Non secus ac flumen. neque enim consistere flumen,  
 Nec levis hora potest: sed ut unda impellitur undâ,  
 Urgeturque prior venienti, urgetque priorem,  
 Tempora sic fugiunt pariter, pariterque sequuntur:  
 Et nova sunt semper. nam quod fuit antè, relictum est:  
 Fitque, quod haud fuerat: momentaq; cuncta novantur.  
 Cernis & (15) emersas in lucem tendere noctes: 186  
 Et jubar hoc nitidum nigræ succedere nocti.  
 Nec color est idem cœlo, cùm lassâ quiete  
 Cuncta jacent mediâ: cumque albo Lucifer exit  
 Clarus equo: rursusque alius, cùm prævia luci 190  
 Tradendum Phœbo Pallantias inficit orbem.  
 Ipse Dei clypeus, terrâ cum tollitur imâ,  
 Manè rubet: terrâque, rubet, cum conditur imâ:  
 Candidus in summo est. melior natura quod illic  
 Ætheris est, terræque procul contagia vitat. 195  
 Nec par aut eadem nocturnæ forma Dianæ  
 Esse potest unquam: semperque hodierna sequente,  
 Si crescit, minor est; major, si contrahit orbem.  
 Quid? non in species succedere quatuor annum  
 Aspicias, ætatis peragentem imitamina nostræ? 200  
 Nam tener, & lactens, puerique simillimus ævo  
 Vere novo est. tunc herba (14) nitens, & roboris expers  
 Turget, & insolida est; & spe delectat agrestem.  
 Omnia tum florent; florumque coloribus almus  
 Ridet ager: neque adhuc virtus in frondibus ulla est. 205  
 Transít in Æstatem, post Ver, robustior Annus:  
 Fitque valens juvenis. neque enim robustior ætas  
 Ulla, nec uberior: nec, quæ magis æstuet, ulla est.  
 Excipit Autumnus, posito fervore juventæ  
 Maturus, mitisque inter juvenemque senemque, 210  
 Temperie medius, sparsis per tempora canis.  
 Inde senilis Hyems tremulo venit horrida passu;

(13) emersas

(14) nitens.

Aut

Aut spoliata suos, aut, quos habet, alba capillos.  
 Nostra quoque ipsorum (15) semper, requieque sine ullâ,  
 Corpora vertuntur: nec quod fuimusve, sumusve, 215  
 Cras erimus. fuit illa dies, quâ semina tantum,  
 Spesque hominum primæ maternâ habitavimus alvo.  
 Artifices Natura manus admovit: & angustæ  
 Corpora visceribus distentæ condita matris  
 Noluit; æque domo vacuas emisit in auras. 220  
 Editus in lucem jacuit sine viribus infans:  
 Mox quadrupes, (16) ritumque tulit sua membra ferarum:  
 Paulatimque tremens, & nondum poplite firmo  
 Constitit, adjutis aliquo conamine nervis.  
 Inde valens veloxque fuit: spatiumque juventæ 225  
 Transiit: &, (17) emeritis mediis quoque temporis annis,  
 Labitur occidua per iter declive senectæ.  
 (18) Subruit hæc ævi demoliturque prioris  
 Robora: fletque Milon senior, cum spectat inanes  
 Illos, qui fuerant solidorum mole tororum 230  
 Herculeis similes, fluidos pendere lacertos.  
 Flet quoque, ut in speculo rugas aspexit aniles,  
 Tyndaris: & secum, cur sit bis rapta, requirit.  
 Tempus edax rerum, tuque invidiosa vetustas,  
 Omnia destruitis: vitiataque dentibus ævi 235  
 Paulatim lentâ consumitis omnia morte.  
 Hæc quoque non perstant, quæ nos elementa vocamus:  
 Quasque vices peragant, (animos adhibete,) docebo.  
 Quatuor æternus (19) genitalia corpora mundus  
 Continet. ex illis duo sunt onerosa, suoque 240  
 Pondere in inferius, tellus atque unda, feruntur:  
 Et totidem gravitate carent: nulloque premente  
 Alta petunt, ær, atque ære purior ignis.  
 Quæ quanquam spatio distant; tamen omnia fiunt  
 Ex ipsis; & in ipsa cadunt. resolutaque tellus 245  
 In liquidas (20) rorescit aquas: tenuatus in auras  
 Aëraque humor abit: dempto quoque pondere rursus

(15) *specie,*(17) *emensis*(19) *generalia*(16) — *ritumque trabens sua membra ferino:*(18) *Surripit hæc ætas, &c.*(20) *rarefcit*

In superos aër tenuissimus emicat ignes.  
 Inde retro redeunt : idemque retexitur ordo.  
 Ignis enim densum spissatus in aëra transit ; 250  
 Hic in aquas : tellus glomeratâ cogitur undâ.  
 Nec species sua cuique manet. rerumque novatrix  
 Ex aliis alias reparat Natura figuras.  
 Nec perit in (21) tanto quicquam (mihi credite) mundo ;  
 Sed variat, faciemque novat ; nascique vocatur, 255  
 Incipere esse aliud, quàm quod fuit ante ; morique,  
 Definere illud idem. cum sint huc forsitan illa,  
 Hæc translata illuc ; summâ tamen omnia constant.  
 Nil equidem durare diu sub imagine eâdem  
 Crediderim. sic ad ferrum venistis ab auro 260  
 Secula. sic toties versa es, Fortuna locorum.  
 Vidi ego, quod fuerat quondam solidissima tellus,  
 Esse fretum. vidi factas ex æquore terras :  
 Et procul à pelago conchæ jacuere marinæ :  
 Et vetus inventa est in montibus anchora summis. 265  
 Quodque fuit (22) campus, vallem decursus aquarum  
 Fecit : & eluvie mons est (23) deductus in æquor :  
 Eque paludosâ siccis humus aret arenis :  
 Quæque sitim tulerunt, stagnata paludibus hument.  
 Hic fontes Natura novos emisit, at illic 270  
 Clausit : & antiquis (24) tam multa tremoribus orbis  
 Flumina profiliunt ; aut excæcata residunt.  
 Sic ubi terreno Lycus est epotus hiatu ;  
 Exsistit procul hinc, alioque renascitur (25) ore.  
 Sic modò combibitur, tecto modò gurgite lapsus 275  
 Redditur Argolicis ingens Erasinus in arvis.  
 Et Mysum capitisque sui ripæque prioris  
 Pœnituisse ferunt, (26) aliâ nunc ire, Caïcum.  
 Nec non Sicanias volvens Amenanus arenas  
 Nunc fluit ; interdum suppressis fontibus aret. 280  
 Ante bibebatur ; nunc quas contingere nolis  
 Fundit Anigros aquas : postquam (nisi vatibus omnis  
 Eripienda fides) illic lavere bimembres

(21) toto

(22) tumulus,

(23) deductus

(24) concussa

(25) orbe.

(26) aliâque exire,



Vulnera, clavigeri quæ fecerat Herculis arcus.  
 Quid? non & Scythicis Hypanis de montibus ortus, 285  
 Qui fuerat dulcis, (27) salibus vitiatur amaris?  
 Fluctibus ambitæ fuerant Antiffa Pharosque,  
 Et Phœniffa Tyros: quarum nunc insula nulla est.  
 Leucada continuam veteres habuere coloni:  
 Nunc freta circuēunt. Zancle quoque juncta fuisse 290  
 Dicitur Italiæ: donec confinia pontus  
 Abstulit; & mediâ tellurem reppulit undâ.  
 Si quæras Helicen & Burin, Achaïdas urbes,  
 Invenies sub aquis: & adhuc ostendere nautæ  
 Inclinata solent cum mœnibus oppida merfis. 295  
 Est prope Pitthean tumulus Trœzena, sine ullis  
 Arduus arboribus, quondam planissima campi  
 Area, nunc tumulus: nam (res horrenda relatu)  
 Vis fera ventorum, cæcis inclusa cavernis,  
 Exspirare aliquà cupiens, luctataque frustra 300  
 Liberiore frui cœlo, cum carcere rima  
 Nulla foret toto, nec pervia flatibus esset,  
 Extentam tumefecit humum: ceu spiritus oris  
 Tendere vesicam solet, aut derepta bicorni  
 Terga capro. tumor ille loco permansit; & alti 305  
 Collis habet speciem: longoque induruit ævo.  
 Plurima cum fubeant, audita aut cognita vobis,  
 Pauca super referam. quid? non & lympa figuras  
 Datque capitque novas? medio tua, corniger Ammon,  
 Unda die gelida est: ortuque obituque calefcit. 310  
 Admotis Athamanis aquis accendere lignum  
 Narratur; minimos cum Luna (28) recessit in orbes.  
 Flumen habent Cicones, quod potum faxea reddit  
 Viscera: quod tactis inducit marmora rebus.  
 Crathis, & huic Sybaris nostris conterminus arvis, 315  
 Electro similes faciunt auroque capillos.  
 Quodque magis mirum, sunt qui non corpora tantum,  
 Verùm animos etiam valeant mutare, liquores.  
 Cui non audita est obscœnæ Salmacis undæ?  
 Æthiopesque lacus? quos si quis faucibus hausit, 320

(27) — *sale nunc vitiatur amaro?* (28) *recrefcit*

Aut

METAMORPHOSEON LIB. XV. 579

Aut furit, aut mirum patitur gravitate soporem.  
 Clitorio quicunque sitim de fonte levârit,  
 Vina fugit; gaudetque meris abstemius undis.  
 Seu vis est in aquâ calido contraria vino:  
 Sive, quod indigenæ memorant, Amithaone natus, 325  
 Prætidæ attonitas postquam per carmen & herbas  
 Eripuit furiis; purgamina mentis in illas  
 Misit aquas: odiumque meri permansit in undis.  
 Huic fluit effectû dispar Lyncestius amnis,  
 Quem quicunque parum moderato (29) gutture traxit,  
 Haud aliter titubat, quàm si mera vina bibisset. 331  
 Est (30) locus Arcadiæ (Pheneon dixere priores)  
 Ambiguus suspectus aquis; quas nocte timeto:  
 Noctæ nocent potæ; sine noxâ luce bibuntur.  
 Sic alias aliasque lacus & flumina vires 335  
 Concipiunt. tempusque fuit, quo navit in undis,  
 Nunc sedet Ortygie. timuit concursibus Argo  
 Undarum sparsas Symplegadas elisarum;  
 Quæ nunc immotæ perstant, ventisque resistunt.  
 Nec, quæ sulfureis ardet fornacibus, Ætne 340  
 Ignea semper erit: neque enim fuit ignea semper.  
 Nam sive est animal tellus, & vivit, habetque  
 Spiramenta locis flammam exhalantia multis;  
 Spirandi mutare vias, quotiesque movetur,  
 Has finire potest, illas aperire cavernas: 345  
 Sive leves imis venti cohibentur in antris,  
 Saxaque cum saxis, & habentem semina flammæ  
 Materiem jactant, ea concipit ictibus ignem;  
 Antra relinquentur sedatis frigida ventis:  
 Sive bitumineæ rapiunt incendia vires, 350  
 Lateave exiguis arescunt sulfura fumis;  
 Nempe ubi terra cibos alimenta que pingua flammæ  
 Non dabit, absuntis per longum viribus ævum,  
 Naturæque suum nutrimentum deerit edaci;  
 Non feret illa famem: deserta que deferet ignes. 355  
 Esse viros fama est in Hyperboreâ Pallene,  
 Qui soleant levibus velari corpora plumis,

(29) gurgite

(30) lacus

P p 2

Cum

580 P. OVIDII NASONIS

Cum Tritoniacam novies subiere paludem.  
 Haud equidem credo: sparsæ quoque membra veneno  
 Exercere artes Scythides memorantur easdem. 360  
 Si qua fides rebus tamen est (31) adhibenda probatis;  
 Nonne vides, quæcunque morâ fluidove calore  
 Corpora tabuerint, in parva animalia verti?  
 (32) I quoque, delectos mactatos obrue tauros;  
 Cognita res usu: de putri viscere passim 365  
 Florilegæ nascuntur apes: quæ more parentum  
 Rura colunt: operique favent; in spemque laborant.  
 Pressus humo bellator equus crabronis origo est.  
 Concava littoreo si demas brachia cancro,  
 Cætera supponas terræ; de parte sepultâ 370  
 Scorpius exhibit: caudâque minabitur uncâ.  
 Quæque solent (33) canis frondes intexere filis  
 Agrestes tineæ, (res observata colonis)  
 Ferali mutant cum papilione figuram.  
 Semina limus habet virides generantia ranas: 375  
 Et generat truncas pedibus, mox apta natando  
 Crura dat. utque eadem sint longis saltibus apta,  
 Posterior partes superat mensura priores.  
 Nec catulus partu, quem reddidit ursa recenti,  
 Sed malè vivâ caro est. lambendo mater in artus 380  
 Fingit, & in formam, quantam (34) capit ipsa, reducit.  
 Nonne vides, quos cera tegit sexangula, foetus  
 Melliferarum apium sine membris corpora nasci,  
 Et ferosque pedes, ferasque assumere pennas?  
 Junonis volucrem, quæ caudâ sidera portat, 385  
 Armigerumque Jovis, Cythereïadasque columbas,  
 Et genus omne avium, mediis è partibus ovi  
 Nî sciret fieri, fieri quis posse putaret?  
 Sunt qui, cum clauso putrefacta est spina sepulchro,  
 Mutari credant humanas angue medullas. 390  
 Hæc tamen ex aliis ducunt primordia rebus:  
 Una est, quæ reparet, seque ipsa resemet, ales:

(31) *addenda*

(32) *I, serobe delecto, &c. vel, E grege delectos, &c.*

(33) *cæcis*

(34) *cupit*



METAMORPHOSEΩN LIB. XV. 581

Affyrii Phœnica vocant. non fruge, neque herbis,  
 Sed thuris lacrymis, & succo vivit amomi:  
 Hæc ubi quinque suæ complevit secula vitæ, 395  
 Ilicis in ramis, tremulæve cacumine palmæ,  
 Unguibus & (35) pando nidum sibi construit ore.  
 Quo simul ac casias, & nardi lenis aristas,  
 Quassaque cum fulvâ substravit cinnama myrrhâ;  
 Se super imponit: finitque in odoribus ævum. 400  
 Inde ferunt, totidem qui vivere debeat annos,  
 Corpore de patrio parvum Phœnica renasci.  
 Cum dedit huic ætas vires; onerique ferendo est;  
 [Ponderibus nidi ramos levat arboris altæ:]  
 Fertque pius cunasque suas, patriumque sepulchrum;  
 Perque leves auras Hyperionis urbe potitus, 406  
 Ante fores sacras Hyperionis æde reponit.  
 Si tamen est aliquid miræ novitatis in istis;  
 Alternare vices, & quæ modò scœmina tergo  
 Passa marem est, nunc esse marem miremur hyænam.  
 Id quoque, quod ventis animal nutritur & aurâ, 411  
 Protinus assimulat tactu quoscunque colores.  
 Victa racemifero lyncas dedit India Baccho:  
 E quibus (ut memorant) quidquid vesica remisit,  
 Vertitur in lapides; & congelat aëre tacto. 415  
 Sic & curalium, quo primùm contigit auras  
 Tempore, durefcit: mollis fuit herba sub undis.  
 Deferet ante dies, & in alto Phœbus anhelos  
 Æquore tinget equos, quàm consequar omnia dictis  
 In species translata novas. sic tempore verti 420  
 Cernimus, atque illas assumere robora gentes;  
 Concidere has, sic magna fuit censuque virisque,  
 Perque decem potuit tantum dare sanguinis annos,  
 Nunc humilis veteres tantummodo Troja ruinas,  
 Et pro divitiis tumulos ostendit avorum. 425  
 [Clara fuit Sparte: magnæ viguere Mycenæ:  
 Nec non Cecropiæ: nec non Amphionis arces.  
 Vile solum Sparte est: altæ cecidere Mycenæ.  
 Oedipodioniæ quid sunt nisi fabula Thebæ?

(35) puro

P p 3

Quid

Quid Pandioniae restant nisi nomen Athenae? ] 430  
 Nunc quoque Dardaniam fama est consurgere Romam :  
 Appenninigenae quae proxima Tibridis undis  
 Mole sub ingenti rerum fundamina ponit.  
 Haec igitur formam crescendo mutat; & olim  
 Immensi caput orbis erit. sic dicere vates, 435  
 Faticinasque ferunt sortes : quantumque recordor,  
 Priamides Helenus flenti, dubioque salutis,  
 Dixerat Aeneae, cum res Trojana labaret;  
 Nate Dea, si nota satis praesagia nostrae  
 Mentis habes; non tota cadet, te sospite, Troja. 440  
 Flamma tibi ferrumque dabunt iter. ibis; & una  
 Pergama rapta feres : donec Trojaeque tibi que  
 Externum patrio contingat amicus arvum.  
 Urbem & jam cerno Phrygios debere nepotes;  
 Quanta nec est, nec erit, nec visa prioribus annis. 445  
 Hanc alii proceres per saecula longa potentem,  
 Sed dominam rerum de sanguine natus Iuli  
 Efficiet. quo, cum tellus erit usa, fruuntur  
 Aetherae sedes : coelumque erit exitus illi.  
 Haec Helenum cecinisse Penatigero Aeneae, 450  
 Mente memor refero : cognataque moenia laetor  
 Crescere; & utiliter Phrygibus vicisse Pelasgos.  
 Ne tamen oblitis ad metam tendere longè  
 Exspatiemur equis; coelum, & quodcunque sub illo est,  
 Immutat formas, tellusque, & quidquid in illa est. 455  
 Nos quoque pars mundi, (quoniam non corpora solum,  
 Verum etiam volucres animae sumus, inque ferinas  
 Possumus ire domos, pecudumque in pectora condi)  
 Corpora, quae possint animas habuisse parentum,  
 Aut fratrum, aut aliquo junctorum foedere nobis, 460  
 Aut hominum certè, tuta esse & honesta finamus :  
 Neve Thyesteis cumulemur viscera mensis.  
 Quàm malè consuecit, quàm se parat ille cruori  
 Impius humano; vituli qui guttura cultro  
 Rumpit : & immotas praebet mugitibus aures! 465  
 Aut qui vagitus similes puerilibus hoedum  
 Edentem jugulare potest; aut alite vesci,

Cui

METAMORPHOSEΩN LIB. XV. 583

Cui dedit ipse cibos! quantum est, quod desit in istis  
 Ad plenum facinus! quò transitus inde paratur!  
 Bos aret; aut mortem senioribus imputet annis: 470  
 Horriferum contra Borean ovis arma ministret.  
 Ubra dent saturæ manibus pressanda capellæ.  
 Retia cum pedicis, laqueosque, artesque dolosas  
 Tollite: nec volucrem viscatâ fallite virgâ:  
 Nec formidatis cervos (36) eludite pinnis: 475  
 Nec celate cibis uncos fallacibus hamos.  
 Perдите, siqua nocent. verùm hæc quoque perditæ tantum.  
 Ora vacent epulis: alimentaue (37) congrua carpant.  
 Talibus atque aliis instructo pectore dictis  
 In patriam remeâsse ferunt; ultroque petitum 480  
 Accepisse Numam populi Latialis habenas.  
 Coniuge qui felix Nymphâ, ducibusque Camœnis,  
 Sacrificos docuit ritus; gentemque feroci  
 Assuetam bello pacis traduxit ad artes.  
 Quem, postquam senior regnumque ævumque peregit,  
 Exstinctum Latæque nurus, populusque, Patresque, 486  
 Dessevere Numam. nam conjux, urbe relicta,  
 Vallis Aricinæ densis latet abdita sylvis:  
 Sacraque Orestææ gemitu questuque Dianæ  
 Impedit. ah quoties Nymphæ nemorisque lacûsque  
 Ne faceret, monuere; & consolantia verba 491  
 Dixere! ah quoties flenti Theseius heros,  
 Siste modum, dixit: neque enim fortuna querenda  
 Sola tua est. similes aliorum respice casus:  
 Mitiùs ista feres. utinamque exempla dolentem 495  
 Non mea te possent relevare! sed & mea possunt.  
 Fando aliquem Hippolytum vestras (puto) contigit au-  
 Credulitate patris, sceleratæ fraude novercæ [res,  
 Occubuisse neci. mirabere, vixque probabo:  
 Sed tamen ille ego sum. me Pasiphaëia quondam 500  
 Tentatum frustra, patrium temerâsse cubile  
 [Quod voluit, finxit voluisse: & crimine verso,]  
 (Indiciine metu magis, offensâne repulsæ,)  
 Arguit. immeritumque pater projecit ab urbe;

(36) *includite*

(37) *mitia*

P p 4

Hostilique



Hostilique caput prece detestatur euntis. 505  
 Pitthean profugo curru Trœzena petebam;  
 Jamque Corinthiaci carpebam littora ponti;  
 Cum mare surrexit: cumulusque immanis aquarum  
 In montis speciem curvari, & crescere visus;  
 Et dare mugitus; summoque cacumine findi. 510  
 Corniger hinc taurus ruptis expellitur undis,  
 Pectoribusque tenus molles erectus in auras,  
 Naribus & patulo partem maris evomit ore.  
 Corda pavent comitum. mihi mens interrita mansit,  
 Exsiliis contenta suis. cum colla feroces 515  
 Ad freta convertunt, arrectisque auribus horrent  
 Quadrupedes; monstrique metu turbantur; & altis  
 Præcipitant currum scopulis. ego ducere vanâ  
 Frænâ manu, spumis albetibus oblita, luctor:  
 Et retro lentas tendo resupinus habenas. 520  
 Nec vires tamen has rabies superâisset equorum;  
 Nî rota, perpetuum quâ circumvertitur axem,  
 Stipitis occurso fracta ac disiecta fuisset.  
 Excutior curru: lorisque tenentibus artus  
 Viscera viva trahi, nervos in (38) stirpe teneri, 525  
 Membra rapi partim, partim reprensâ relinqui,  
 Ossa gravem dare fracta sonum, fessamque videres  
 Exhalari animam; nullasque in corpore partes,  
 Noscere quas posses: unumque erat omnia vulnus.  
 Num potes, aut audes cladi componere nostræ, 530  
 Nympha, tuam? vidi quoque luce carentia regna:  
 Et lacerum fovi Phlegethontide corpus in undâ.  
 Nec, nisi Apollineæ valido medicamine prolis,  
 Reddita vita foret. quam postquam fortibus herbis  
 Atque ope Pæoniâ, Dite indignante, recepi; 535  
 Tum mihi, ne præsens augerem muneris hujus  
 Invidiam, densas objecit Cynthia nubes:  
 Utque forem tutus: possemque impune videri;  
 Addidit ætatem: nec cognoscenda reliquit  
 Ora mihi. Cretenque diu dubitavit habendam 540  
 Traderet, an Delon. Delo Cretâque relictis

METAMORPHOSEΩN LIB. XV. 585

Hic posuit : nomenque simul, quod possit equorum  
 Admonuisse, jubet deponere : Quique fuisti  
 Hippolytus, dixit, nunc idem Virbius esto.  
 Hoc nēmus inde colo. de Disque minoribus unus 545  
 Numine sub dominæ lateo : atque (39) accenseor illi.  
 Non tamen Egeriæ luctus aliena levare  
 Damna valent : montisque jacens radicibus imis  
 Liquitur in lacrymas : donec pietate dolentis  
 Mota soror Phœbi gelidum de corpore fontem 550  
 Fecit ; & æternas artus tenuavit in undas.  
 At Nymphas tetigit nova res : & Amazone natus  
 Haud aliter stupuit, quàm cum Tyrrhenus arator  
 Fatalem glebam mediis aspexit in arvis,  
 Sponte suâ primùm, nulloque agitante, moveri : 555  
 Sumere mox hominis, terræque amittere formam ;  
 Oraque venturis aperire recentia fatis.  
 Indigenæ dixere Tagen : qui primus Etruscam  
 Edocuit gentem casus aperire futuros.  
 Utve Palatinis hærentem collibus olim, 560  
 Cum subito vidit frondescere Romulus hastam ;  
 Quæ radice novâ, non ferro stabat adacta :  
 Et jam non telum, sed lenti viminis arbor,  
 Non expectatas dabat admirantibus umbras.  
 Aut sua flumineâ cum vidit Cippus in undâ 565  
 Cornua, (vidit enim) falsamque in imagine credens  
 Esse fidem, digitis ad frontem sæpe relatis,  
 Quæ vidit, tetigit. nec jam sua lumina damnans  
 Restitit, ut victor domito remeabat ab hoste.  
 Ad cœlumque oculos, & eodem brachia tollens, 570  
 Quicquid, ait, Superi, monstro portenditur isto,  
 Seu lætum est, patriæ lætum, populoque Quirini ;  
 Sive minax, mihi sit. viridique è cespite factas  
 Placat odoratis herbosas ignibus aras :  
 Vinaque dat pateris ; mactatarumque bidentum, 575  
 (40) Quid sibi significant, trepidantia consulit exta.  
 Quæ simul inspexit Tyrrhenæ gentis haruspex ;

(39) *assentior vel acceptior*

(40) *Quæ sibi signa ferent, &c.*

Magna quidem rerum molimina vidit in illis;  
 Non manifesta tamen. cum verò sustulit (41) acre  
 A pecudis fibris ad Cipi cornua lumen; 580  
 Rex, ait, ô salve: tibi enim, tibi, Cipe, tuisque  
 Hic locus & Latiae parebunt cornibus arces.  
 Tu modò rumpe moram, portasque intrare patentes  
 Appropera. sic fata jubent. namque Urbe receptus  
 Rex eris; & sceptro tutus potiere perenni. 585  
 Rettulit ille pedem: torvamque à moenibus Urbis  
 Avertens faciem, Procul, ah procul omina, dixit,  
 Talia Dî pellant: multoque ego justius ævum  
 Exsul agam; quàm me videant Capitolia regem.  
 Dixit: & extemplo populumque gravemque Senatum  
 Convocat. ante tamen pacali cornua lauro 591  
 Velat: & aggeribus factis à milite forti  
 Insistit: priscoque Deos è more precatus,  
 En, ait, hîc unus, quem vos nî pellitis urbe,  
 Rex erit. is qui sit, signo, non nomine, dicam. 595  
 Cornua fronte gerit. quem vobis indicat augur,  
 Si Romam intrârit, famularia jura daturum.  
 Ille quidem potuit portas irrumpere apertas;  
 Sed nos obstitimus: quamvis conjunctior illo  
 Nemo mihi est. vos Urbe virum prohibete, Quirites;  
 Vel, si dignus erit, gravibus vincite catenis: 601  
 Aut finite metum fatalis morte tyranni.  
 Qualia succinctis, ubi trux insibilat Eurus,  
 Murmura pinetis fiunt; aut qualia fluctus  
 Æquorei faciunt, si quis procul audiat illos; 605  
 Tale sonant populus. sed per confusa frementis  
 Verba tamen vulgi vox eminet una, Quis ille?  
 Et spectant frontes: prædictaque cornua quærunt.  
 Rursus ad hos Cipus, quem poscitis, inquit, habetis:  
 Et, demtâ capiti, populo (42) prohibente, coronâ,  
 Exhibuit gemino præsignia tempora cornu. 611  
 Demisere oculos omnes; gemitumque dedere:  
 Atque illud meritis clarum (quis credere possit?)  
 Inviti videre caput: nec honore carere

(41) *augur*(42) *mirante,*



# METAMORPHOSEΩN LIB. XV. 587

Ulteriùs passi, festam imposuere coronam. 615  
 At proceres, quoniam muros intrare (43) vetaris,  
 Ruris honorati tantum tibi, Cipe, dedere,  
 Quantum depresso subjectis bubus aratro  
 Complecti posses ad finem Solis ab ortu.  
 Cornuaque æratis, (44) miram referencia formam, 620  
 Postibus insculpunt, longum mansura per ævum.

(43) *vereris,*

(44) *veram*

## EXPLANATION of F A B. I, II, III, IV, V, VI, VII, & VIII.

OUR Poet, after having exhausted all the Metamorphoses ancient History afforded him, turns his Fiction next, on those of Natural Philosophy ; by which I mean, the changes that happen in the common Course of Nature. And as Pythagoras had applied himself more closely to that sort of Study, than any other of the ancient Philosophers ; Ovid could not find a properer Personage, to bring upon the Stage : But he introduces him with the Art of a Poet ; and not with the Plainness of an Historian. Pythagoras had come from *Asia* into *Italy*, and settled at *Crotone*, in order to vend there, the Philosophy he had been collecting in his Travels thro' *Ægypt* ; and therefore, the Poet remounts to the Foundation of that City, to begin the Story. The Crotoniates, as well as most others, had their chimerical Traditions concerning their Origin. Hercules, it seems, had appeared to Mycelus, or Myscelus, as the greatest Part of the Ancients call him, and told him, the Destinies willed he

should quit his Native Country, and go build a new City, in a Foreign one. By the Law of his Country, it was a Crime to go out of it, without Leave ; thus, his Design being discovered, he was stopt. His Trial came on ; and the condemning Ballots had the Majority : But, by a miraculous Interposition of Hercules, they were all turned from Black, to White ones. To this Fable another was tackt. Suidas (1), on the Authority of the Scholiast of Aristophanes (2), says, that Myscelus, having consulted the Oracle, concerning the Colony he was about to carry into a strange Country, was told ; he must settle at the Place, where he should meet with Rain in a clear Sky, ἐξ αἰθρίας. His Faith surmounted all the Impossibility, of having both fair and foul Weather at once ; he obeys the Oracle, puts to Sea ; and after having run through many Dangers, in the Course of his Voyage, lands in *Italy*. But still full of Uncertainty, where he should fix his Colony, he was reduced to the last Distress ; when his Wife, whose Name

(1) *In Myscellus v.*

(2) *Nub.*

Name was *Aithrias*, to administer some Comfort to him, imbraced him, and bedewed his Face with her Tears. He immediately took the Prefage; and understood that to be the Seat of his promised City.

The Main of this Story is taken from History. Strabo (3) reports, that Myscelus, who was called so from his small Legs, was born in the little Town of *Rypa*. He had taken up a Design of settling a Colony in some foreign Country; and in Pursuit of it, arrived on the Coast of *Italy*. There he observed, that the Spot the Oracle had pointed out to him, was in a healthy Air; tho' not so fertil a Soil, as other adjacent Places; and therefore he goes once more to consult the Oracle. He was answered, that he must not refuse what was given him; an Answer which turned afterwards into a Proverb (4). Myscelus, without going farther, lays the Foundation of the City of *Crotona*; and another Colony chose that Spot which he liked, because of it's good Soil, to build the City of *Sybaris*. If we believe Dionysius Halicarnasseus 5, it was in the fourth Year of the Reign of Numa Pompilius; or the third of the Seventeenth Olympiad, that *Crotona* was built: That is, according to Father Petau's Calculation 6, 708 Years before Christ. Strabo adds, that Archias having been to consult the Oracle at

the same Time, and on the same Errand with Myscelus, the Pythian Prophetess answered, the one should choose a clear and healthy Air; and the other, a Situation for Commerce and Increase of Wealth. Tho' this last Account were the truest, it is very probable, that the Crotoniates, proud of a Founder, Hercules had taken so much care of, were very industrious in propagating this Fable of Ovid; for Hercules is frequently to be seen on their Medals.

Allow me to remark by the Way, that Pausanias (7) asserts the same of Phalanthus, which Strabo does of Myscelus; and this is what deceived the Mythologist Lactantius, who has put in the Argument of this Fable, that Myscelus built *Tarentum*; when he should have said *Crotona*.

Here, Pythagoras, after a long Course of Travels, settled at last, to publish a Philosophy till then unknown in *Europe*; and which he had learned from the *Ægyptian* Priests. Ovid, to preserve the Idea the Romans had of Numa's profound Wisdom, feigns (8), that before he became their King, he went to *Crotona*, on purpose to hear Pythagoras: Tho' it is certain, that Pythagoras was not born till long after Numa; that is, according to Livy, under the Reign of Servius Tullius, sixth King of the Romans; about 147 Years after. The learned Father

(3) Lib. vi. & viii.

(4) See *Erasmus's Adagia*.

(5) Lib. ii.

(6) *Doctr. Tempor.* Lib. xiii.

(7) In *Phocidis*.

(8) *Dionys. Halicarnass.* Book II. says, That several Authors had adopted the same Story, to do Honour to *Numa*.

Father Petau (9), makes the Distance of Time much greater. According to him, Numa's Reign began in the Year 4000 of the Julian Period, 714 Years before Christ; whereas he makes Pythagoras come to *Crotona*, only in the Year 4205, about 509 Years before Christianity. Dionysius Halicarnassensis, who was sensible of this Anachronism, asserts, that *Crotona* was built in the 4th Year of Numa's Reign; thus Pythagoras could not possibly come there, at the Time Ovid speaks of.

Be that as it will, Ovid might very well mix the Pythagorean Philosophy, with his Fables; since it was nothing in reality, but a Heap of Metamorphoses. It is under this Notion, we must consider what he says of the Insects, which appeared sometimes under the Figure of a kind of Bean, then took that of a Worm, or a Fly: A Philosophy which is very well understood and accounted for since, in several beautiful Modern Treatises on the Subject; and among others, by the Illustrations of Messieurs Goedart and Redi.

It is not to be expected, I should undertake to explain all the Metamorphoses, contained in Pythagoras's Discourse to Numa. The Discussions would be endless, and intirely foreign to my present Design; which is only to unravel the History, that is couched in the Fables of Antiquity. I shall only remark, that Pythagoras's Philosophy, may be reduced to two

general Heads. The first, is the *Metempsychosis*; or continual Transmigration of Souls from one Body into another. Pythagoras was not the Inventor of this Doctrine; but had it from the Egyptians: Nay, it was in Vogue in *Asia* and the *Indies*, in the earliest Times; and prevails among several of their Nations to this very Day. Some Authors (10) are of Opinion, That Pythagoras only meant this Transmigration in a metaphorical Sense: As for Instance, when he said that the Souls of Men went often into Beasts, it was only to teach us, that irregular Passions render us Brutes. But from the Manner of his delivering his Doctrine, we may reasonably conclude, that he understood it according to the most natural Sense of the Words. To enforce it the more, he proved the Truth of it, by his own personal Experience, saying, that he remembered to have been Euphorbus, at the Time of the Siege of *Troy*; and that his Soul, after several other Transmigrations, had at last entered the Body which it then inhabited, under the Name of Pythagoras. By a necessary Consequence of this Opinion, his Followers were to abstain from eating the Flesh of Animals; for fear of devouring some Friend or Kinsman. This is the Part of Pythagoras's Doctrine, Ovid has given us so elegant a Description of.

The second Head we are to speak of, consisted in discovering the Changes that happen in

(9) *Doctr. Tempor.* Lib. iii.

(10) See Mr. Dacier's *Life of Pythagoras*.



in the Animal World, and those natural Metamorphoses, which I have already mentioned. Upon this Head I must observe, that the greatest Part of the Facts which the Poet copies from the Philosopher, are real; tho' others of them are only founded on the Reports of the Senses, or on false Relations. Such are the Fables concerning the River of *Thrace*, whose Water petrified those that drank of it: Those Fountains that kindled Wood; that communicated a Gold-Colour to the Hair of People's Heads; that unstrung Men's Vigour, and made them change Sexes; that gave an Aversion to Wine; that metamorphosed Men into Birds; and other wonderful Effects, needless to mention. Such are also those Facts, which a later Philosophy, founded on a more thorough Examination, and repeated Experiments, has proved to be false. For Example, that Bees grow out of the Entrails of a Bull; that human Marrow will breed Serpents; that the Phoenix will spring out of her own Ashes, and the like. Pythagoras's Principle, *Omnia mutantur, nihil interit*, was just. Nature furnishes us with Thousands of Examples of the Changes that happen; but in his Days, Philosophy was not far enough advanced, to speak as distinctly of them, as may be done now. No Wonder then, if, among a few Truths, there is so much Fable in the Piece.

After an Encomium on Numa, which Ovid throws in by

the Way, he speaks of the Nymph Egeria, whom Numa pretended always to consult in the *Arician* Forest, about the Laws he was to give the Romans. In Imitation of other Lawgivers, he was willing People should believe, that those he delivered had something Divine in them. Zalmoxis before him, pretended, the Laws he gave the Scythians, were dictated by his Genius: Minos the First made Jupiter the Author of those he enacted in *Crete*: and Lycurgus attributed his to Apollo. It is probable, that in this they imitated Moses, who received the two Tables of Laws on Mount *Sinai*, in so extraordinary a Manner, that the Remembrance of it might easily have been preserved among a People, descended from Phœnician Colonies.

That we may the better understand the Origin of the Fable I am Explaining, we must have recourse to what Dionysius Halicarnassensis says of it (11). "The Romans affirm, says he, that Numa never was engaged in any warlike expedition; but that he passed his whole Reign, in profound Peace: that his first Care, was to encourage Piety and Justice, in his Dominions; and to civilize his People, by good and wholesome Laws. His profound Wisdom in Governing, made him pass for inspired; and gave rise to several Fables. Some have said, that he had secret Interviews with the Nymph Egeria; others, that

(11) Lib. ii. according to the Version of Father Le Jay.

" he frequently consulted one  
 " of the Muses; and was in-  
 " structed by her in the Art of  
 " Reigning. Numa was am-  
 " bitious of confirming the  
 " People, in this Opinion:  
 " But because some thought it  
 " too much, to believe on his  
 " bare Word; and others went  
 " so far, as to call his pre-  
 " tended Conversations with  
 " the Gods, a Fiction; he  
 " took an Opportunity to give  
 " them such sensible Proofs of  
 " it, that the greatest Unbeliever  
 " of them all, should have no  
 " Room left for Suspicion:  
 " This he did in the following  
 " Manner. He one Day or-  
 " dered several of the Nobility  
 " to his Palace; and shewed  
 " them the Plainness of the  
 " Apartments, where there was  
 " no rich Furniture to be seen,  
 " nor any thing like Affecta-  
 " tion of Splendor; and how  
 " even the most necessary  
 " Things were wanting, for  
 " any thing like a great En-  
 " tertainment: He dismisses  
 " them with an Invitation, to  
 " come that same Night to  
 " Supper. His Guests are  
 " with him at the appointed  
 " Hour: They are received on  
 " stately Couches; the Side-  
 " Boards are crowded with Va-  
 " riety of Plate; and the Ta-  
 " ble served up with all the  
 " most delicious Sorts of Meats.  
 " The Company struck with  
 " the Sumptuousness and Pro-  
 " fusion of the Entertainment;  
 " and considering how impos-  
 " sible it was, that any Man  
 " upon Earth, could have made  
 " such Preparations in so short

" a Time; were persuaded that  
 " his Communication with  
 " Heaven was real; and that he  
 " must have had the Assistance  
 " of some Deity, in order to  
 " do things so extraordinary.  
 " But those, who are not so  
 " ready at adopting Fables in-  
 " to History, (the same Au-  
 " thor goes on) say, it was a  
 " deep Stroke of Policy in  
 " Numa, to feign his Conver-  
 " sing with the Nymph Ege-  
 " ria; in order to gain a Peo-  
 " ple, who were much inclined  
 " to Superstition; and to make  
 " his Laws be respected, as  
 " if they came from Heaven.  
 " Following in this the Exam-  
 " ple of the Greek Sages; who  
 " took just the same Method,  
 " to enforce the Authority of  
 " their Laws, with the Peo-  
 " ple."

The Romans however, were  
 so persuaded of Numa's Confe-  
 rences with Egeria, that after  
 his Death, they went into the  
 Forest of *Aricia*, to look for  
 her: But they only met with a  
 Fountain, in the Place he used to  
 resort to; and therefore, imme-  
 diately published, the Nymph's  
 Metamorphosis. St. Austin  
 (12) speaking on this Subject,  
 says, that Numa made use of  
 that Fountain, in that sort of  
 Divination which was perform-  
 ed by Water, and is called,  
*Hydromancy*.

Ovid feigns next, that, upon  
 Numa's Death, Egeria was  
 consumed with Grief, and made  
 the Forest of *Aricia* echo with  
 her Complaints. Virbius, who  
 boasted himself to be Hippo-  
 lytus, the Son of Theseus,

whom

whom Æsculapius had brought back from Hell; recounted his own Story to her, in order to divert her. Tho' it is certain, that this Virbius, be who he will, could not be the Son of Theseus, since there were more than 500 Years between them. I shall take this opportunity to insert the Story of Hippolytus.

Tho' Theseus had left Ariadne in the Isle of *Naxos*, in the Manner I have related above, in the Life of that Hero; yet he still flattered himself, with the Hopes of marrying her Sister Phædra. Deucalion, who succeeded Minos, in *Crete*, sent her to *Athens* immediately after his Death. She was no sooner arrived, but she fell in Love with Hippolytus, whom Theseus had by the Amazon Antiope (13), and who had been educated at *Træzen* by Pittheus (14.) It was there, she first saw him, and first imbibed a Passion that proved so fatal to them both. As she durst not desire of Theseus, that the young Prince should be brought from Pittheus's Court; she built a Temple to Venus on a Mountain, near *Træzen*, where, under Cover of Paying her Vows to the Goddess, she had the Pleasure to see Hippolytus performing his Exercises, in a neighbouring Plain. She even called the Temple, *Hippo-*

*lyteum*, from his Name; and we may justly suppose, that Venus was worshipped with a particular Zeal, during the Course of this Intrigue (15). Hippolytus knew by Phædra's Character, that she would never dare to make a Declaration of her Passion to him; and she saw plainly that he would never perceive it, if she did not speak. Pittheus, the wisest Prince of his Age, had given the young Prince a noble Education; and worthy of one he designed should fill his own Throne (16). Hippolytus answered his Care and Expectations; and, according to Euripides (17,) was the most accomplished Prince in the World. He was Wise, Chaste, an Enemy to Pleasure; and a Stranger to the Passion of Love, any farther, than to despise it. He spent his Time in Hunting, Chariot and Horse-Racing, and all the other Exercises that became his Station; and, to speak in the Language of the Poet, Diana was almost the only Goddess he worshipped. Besides, he had so carefully improved his natural Talents, that his Father, in Euripides's Tragedy, finds fault with him, for his Learning and Love of Letters. A Man of this Character was not easily to be moved; yet Phædra, in Theseus's Absence, who according to Plutarch (18) was then Prisoner

(13) *Clidemus*, in *Plutarch*, calls her *Hippolyte*.

(14) See *Plutarch* in the *Life of Theseus*; *Pausanias* in his *Attica*; and *Meziriac*, who in his *Commentary* on the *Epistle of Phædra to Hippolytus*, has collected all the Ancients have said on this Subject.

(15) *Pausanias* calls it, the Temple of *Venus the Spy*, the Observer; Ἀφροδίτης κατασκοπίας.

(16) *Pausan.* in *Attica*.

(17) In *Hippolyt.*

(18) In the *Life of Theseus*.



soner in *Epirus*, resolved to let him know the Violence of her Passion. Her Declaration is very ill received. She grows desperate upon his Refusal; and takes a Resolution, to rid herself of so extravagant a Passion, by a violent Death: and her Nurse took the Advantage of her Despair, to inspire her with the Cruelty of revenging the young Prince's Disdain. In the mean Time, Hercules had delivered Theseus from his Confinement. Phædra, knowing that he was on his Way home, and fearing the Intrigue might come to his Knowledge, hangs herself; after having first persuaded him, in a Letter writ with her own Hand, that she was not able to survive the Attempt Hippolytus had made upon her Virtue. This is the Account Plutarch (18), Servius (19), and Hygin (20) give of her Death; in which they all follow Euripides. Yet Seneca (21) says, she only appeared before her Husband in the greatest Confusion, holding a Sword in her Hand, to signify the Violence Hippolytus had offered her. All these Authors agree, that Theseus implored the Assistance of Neptune, upon this Occasion; who sent a Monster out of the Sea, to fright Hippolytus's Horses, as he was driving along the Strand. They ran away with him, and, by a Fall from his Chariot, he was killed. This is just the Re-

lation Theramenes gives of it, in the Tragedy of Mr. Racine. This manner of his Death, in which the Poets make Neptune intervene; only means, that Theseus having ordered his Son to come and justify himself, he made so much haste, that his Horses ran away with him, and he falling from his Chariot, which was broken, was drawn over Rocks by them, and killed. Seneca adds, that Phædra having heard the melancholy News, stabbed herself with her Lover's Sword: But he is alone in this Opinion; for all other Authors agree, that she hanged herself. The Træzenians regretted the Loss of a Prince, on whom all their Hopes were fixed; and after having lamented him in Form, decreed him Divine Honours (22), consecrated a Grove to him, built him a Temple, and appointed a Priest to sacrifice solemnly to him, once a Year. Their young Women, when going to be married, cut off their Hair, and carried it to Hippolytus's Temple, as we are told by Euripides (23). All these Honours were not yet sufficient. They published over and above, that the Gods had translated him into Heaven, where he was changed into the Constellation which the Greeks call *Ἡριόχορ*, and the Latins *Auriga*, the Charioteer. This is the History of that Prince, according to ancient Authors. Tho' we may find the Fable, of Æsculapius's

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(18) In his *Parallels*.

(19) On Book vii. of the *Æneid*.

(20) Fab. xlvii.

(21) In his *Hippolytus*.

(22) *Pausanias in Corinth. Died. Lib. iv.*

(23) In his *Hippolytus*.

sculapius's having raised him again from the Dead, in several Authors (24); and that he appeared afterwards in *Italy*, under the Name of *Virbius*, which is as much as to say, *Twice Man*: Yet we must look upon the whole Story, as an Imposture invented by the Priests; who probably, had introduced the Worship of him, in the Forest of *Aricia*, near *Rome*. The Latins however, are not the only Authors who have adopted this Fiction; for Apollodorus (25) cites the Author of the *Naupactian Verses*, in favour of it; and the Scholiasts both of Euripides (26) and Pindar (27), speak of it.

The Ancient *Hetrusci*, were very much given to Divination. They were always prying into the Entrails of Beasts, or observing the Flights of Birds, upon the least Occasion that offered; and it was from them, this Art spread it self over all *Italy*, as we may see in Cicero's Book of *Divination*. Tages was the first that taught them it; and left Treatises of it, which are cited by the Ancients (28). They knew nothing of his Birth, or from whence he came, and therefore called him, an *Autochthon*, or a Native; and for Poetry's Sake, published that he sprung out of the Earth. Thus Ovid has spoke of him; and Ammianus Marcellinus (29): *Cujus disciplina Tages nomine quidam monstrator est*:

*ut fabulantur, in Etruriæ partibus emerfisse subito visus è terrâ.* Tages's chief Talent lay in Auguries and Auspices; an Art, which the Tuscans were afterwards very fond of, as well as the Romans, who learned it from them (30); and who gave it the Name of *Tuscan Divination*.

Ovid mentions this Fable, after the Prodigy that happened at *Rome*, in the Days of Romulus; who, after taking the Auspices, threw his Spear from Mount *Aventine*, towards the Capitol: The Spear lighting on it's Point, stuck in the Ground, immediately began to shoot forth Leaves, and became afterwards a great Tree. This pretended Prodigy was taken for a Presage, of the future Greatness of the Roman Empire: And Plutarch, in the Life of Romulus, says, that so long as this Tree stood, the Republic flourished. It began to wither in the first Civil War, which indeed was the Beginning of Rome's Decline; and Julius Cæsar having ordered a Building to be erected, near where it stood, the Labourers cut some of the Roots of it, in sinking the Foundation, and it died soon after.

It is hard to believe, that a Cornel could stand for near the space of 700 Years; and therefore it is probable, they took care to renew it by planting a new one, since the Fate of the Empire

(24) Ovid. *Met.* xv. and *Fast.* iii, & vi. *Virgil. Aeneid.* Lib. vii. Hygin. *Fab.* xlix, & ccli. *Vibius Sequester* i. *Lactantius Firmianus*, Lib. i. Cap. xvii.  
 (25) Lib. iii. (26) On the *Alceſtis*. (27) On the Third *Pythic Ode*.  
 (28) See *Plutarch*, Of *Iſis* and *Oſiris*. (29) Lib. xxi. *ſub init.*  
 (30) *Dionys. Halicarnass.* Lib. i.

Empire depended on it. This was very probably the Case of that Fig-tree, near which the *Caprotine Nones* were celebrated; and which, according to Livy, lasted several Ages.

The Story of Genucius Cipus, is another of those extraordinary Facts, with which the Romans were fond of adorning their History. Valerius Maximus (31), an Author who caught at every thing that looked like Wonder, gives this Account of it. Cipus going one Day out of *Rome*, found all on a sudden, that Horns grew out of his Forehead. Surprised at this extraordinary Portent, he consults the Augurs; who answered, that he would be chosen King, if ever he went into the City again. As the Royal Power was yet abhorred in *Rome*, he rather chose a Voluntary Banishment, than to re-enter the City. The Romans charmed with such a Piece of Heroism, put a Brazen Head with Horns, over the Gate he went out at; and it was afterwards called *Raudisculana Porta*, because *Brass* was formerly called in Latin *Raudera*.

Allow me to make some Remarks on this Recital. The first is, that Valerius Maximus is mistaken, in saying this Prodigy happened, when Cipus was going out of *Rome*: It was in returning from the War, and after having carryed Succours to the Consul Valerius. In this Circumstance, Ovid is nearer

the Truth, than Valerius Maximus. The second is, that the Senate decreed Cipus some Lands, and that he built a *Villa* on them; contrary to the Account that Author gives of them. The third is, that this happened in the third Year of the 135 Olympiad; in the 535 Year of *Rome*, and 237 Years before Christ.

As to the Truth of this Fact, Authors are very much divided. Pliny himself, who has been so often accused of adopting the most incredible Stories, says; that Cipus's Horns are as much a Fable, as those of *Actæon* (32). There are some Naturalists however, who pretend that Strength of Imagination might have produced such a Miracle; and it cannot be denied, but Excrescencies, very like Horns, have sometimes appeared on Peoples Bodies. Mr. Bayle reports (33), there was a Girl at *Palermo*, who had little Horns all over her Body, like those of a young Calf. Besides, Valerius Maximus, credulous as he was, does not say, that they were real Horns; but something resembling them: *In capite ejus subito veluti cornua emerferunt*. After all, I do not doubt but Cipus upon his Return to *Rome*, might have dreamt that he had Horns on his Head; and that having consulted the *Augurs* upon it, and got the Answer mentioned by Ovid, he chose rather to be banished, than enslave his Country.

(31) Lib. v. Cap. vi.

(32) *Actæonem enim & Cipum etiam in Latina historia fabulosos reor*. Lib. xi. Cap. xxxvii.

(33) *Nouvelles de la Republique des Lettres*, Juillet, 1686.



## F A B. IX. Æsculapius in Draconem.

## A R G U M E N T,

*Rome is wasted by a Pestilence. They consult the Oracle, and are told, That to make it cease, Æsculapius must be brought to Rome. They dispatch Ambassadors to Epidaurus to demand the God. The People refuse him; but he appears himself to one of the Romans in a Dream, and consents to go. He no sooner arrives, but the Contagion stops, and a Temple is built to him.*

**P**ANDITE nunc, Musæ, præsentia numina vatum,  
 (Scitis enim, nec vos fallit spatiosa vetustas)  
 Unde Coroniden circumflua Tiberidis alveo  
 Insula Romuleæ sacris adsciverit urbis. 625  
 Dira lues quondam Latias vitiaverat (1) auras,  
 Pallidaque exsanguisquallebant corpora tabo.  
 Funeribus fessi postquam mortalia cernunt  
 Tentamenta nihil, nihil artes posse medentum;  
 Auxilium cœleste petunt; mediamque tenentes. 630  
 Orbis humum Delphos adeunt, oracula Phœbi:  
 Utque salutiferâ miseris succurrere rebus  
 Sorte velit, tantæque urbis mala finiat, orant.  
 Et locus, & laurus, &, quas habet illa, pharetræ,  
 Intremuere simul: cortinaque reddidit imo 635  
 Hanc adyto vocem; pavefactaque pectora movit:  
 Quod petis hinc, propiore loco, Romane, petisses;  
 Et pete nunc propiore loco, nec Apolline vobis,  
 Qui minuât luctus, opus est; sed Apolline nato.  
 Ite bonis avibus: prolemque arcessite nostram. 640  
 Jussa Dei prudens postquam accepere Senatus;  
 Quam colat, explorant, juvenis Phœbeius urbem:  
 Quique petant ventis Epidauria littora, mittunt.  
 Quæ simul incurvâ missi tetigere carinâ;

(1) oras,

METAMORPHOSEON LIB. XV. 597

Concilium Graiosque patres adiere : darentque 645  
 Oravere Deum ; qui præsens funera gentis  
 Finit Aufoniæ. (2) certas ita dicere sortes.  
 Diffidet, & variat sententia : parsque negandum  
 Non putat auxilium ; multi renuere, suamque  
 Non (3) emittere opem, nec numina tradere suadent.  
 Dum dubitant, seram pepulere crepuscula lucem : 651  
 [Umbræque telluris tenebras induxerat orbi :]  
 Cum deus in somnis opifer consistere visus  
 Ante tuum, Romane, torum ; sed qualis in æde  
 Esse solet : baculumque tenens agreste sinistrâ, 655  
 Cæsariem longæ dextrâ deducere barbæ,  
 Et placido tales emittere pectore voces :  
 Pone metus : veniam ; simulacraque nostra relinquam.  
 Hunc modò serpentem, baculum qui nexibus ambit,  
 Perspice : & usque nota visu, ut cognoscere possis. 660  
 Vertar in hunc : sed major ero ; tantusque videbor,  
 In quantum verti cœlestia corpora debent.  
 Extemplo cum voce Deus, cum voce Deoque  
 Somnus abit : somnique fugam lux alma secuta est.  
 Postera fidereos Aurora fugaverat ignes : 665  
 Incerti quid agant procures ad templa petiti  
 Conveniunt operosa Dei : quæque ipse morari  
 Sede velit, signis cœlestibus indicet, orant.  
 Vix bene desierant ; cum cristis aureus altis  
 In serpente Deus prænuntia sibila misit : 670  
 Adventuque suo signumque, arasque, foresque,  
 Marmoreumque solum, fastigiaque aurea movit :  
 Pectoribusque tenuis mediâ sublimis in æde  
 Constitit : atque oculos circumtulit igne micantes.  
 Territa turba pavet. (4) cognovit numina castos 675  
 Evinctus vittâ crines albente sacerdos :  
 Et, Deus en, Deus en : linguisque animisque favete,  
 Quisquis ades, dixit. sis, ô pulcherrime, visus  
 Utiliter : populosque juves tua sacra colentes.

(2) — certant addicere sortes.

(3) amittere vel dimittere

(4) — cognovit numen Acastus

Quisquis adest, jussu venerantur numen; & omnes  
 Verba sacerdotis referunt geminata: piūque 681  
 Æneadæ præstant & mente & voce favorem.  
 Annuit his: motisque Deus rata pignora cristis,  
 Ter repetita dedit vibratâ sibila linguâ.  
 Tum gradibus nitidis delabitur; oraque retro 685  
 Flectit: & antiquas abiturus respicit aras:  
 Assuetasque domos, habitataque templa salutat.  
 Inde per injectis adopertam floribus ingens  
 Serpit humum, flectitque sinus: mediamque per urbem  
 Tendit ad incurvo munitos aggere portus. 690  
 Restitit hîc: agmenque suum, turbæque sequentis  
 Officium placido visus dimittere vultu;  
 Corpus in Ausoniâ posuit rate. numinis illa  
 Sensit onus: pressâque Dei gravitate carinâ  
 Æneadæ gaudent: cæsoque in littore tauro 695  
 Torta coronatæ solvunt retinacula navis.  
 Impulerat levis aura ratem. Deus eminet altè;  
 Impositâque premens puppim cervice recurvam,  
 Cœruleas despectat aquas: modicisque per æquor  
 Ionium Zephyris sexto Pallantidos ortu 700  
 Italiam tenuit; præterque Lacinia templo  
 Nobilitata Deæ, Scylaceaque littora fertur.  
 Linqvit Iapygiam, lævisque Amphissia remis  
 Saxa fugit: dextrâ prærupta Ceraunia parte,  
 Romechiumque legit, Caulonaque, Naryciamque, 705  
 Evincitque fretum, Siculique angusta Pelori,  
 Hippotadæque domos regis, Themefesque metalla;  
 (5) Leucosiamque petit, tepidique rosaria Pæsti:  
 Inde legit Capreas, promontoriumque Minervæ,  
 Et Surrentino generosos palmite colles, 710  
 Herculeamque urbem, Stabiasque, & in otia natam  
 Parthenopen, & ab hâc Cumææ templa Sibyllæ.  
 Hinc calidi fontes, lentisciferumque tenentur  
 (6) Linternum, multamque trahens sub gurgite arenam  
 Vulturū, niveisque frequens Sinuessâ (7) colubris: 715  
 Minturnæque graves, & quam tumulavit alumnus,

(5) *Leucosiamque*(6) *Linternum,*(7) *columbis:*

Antipha-



METAMORPHOSEΩN LIB. XV. 599

Antiphataëque domus, Trachasque obsessa palude,  
 Et tellus Circæa, & spissi littoris Antium.  
 Huc ubi veliferam nautæ advertêre carinam,  
 (Asper enim jam pontus erat) Deus explicat orbes :  
 Perque sinus crebros & magna volumina labens, 721  
 Templâ parentis init, flavum tangentia littus.  
 Æquore pacato patrias Epidaurius aras  
 Linqvit : & hospitio juncti sibi numinis usus  
 Littoream tractu squamæ crepitantis arenam 725  
 Sulcat : &, innixus moderamine navis, in altâ  
 Puppe caput posuit : donec Castrumque sacrasque  
 Lavinî sedes, Tiberinaque ad ostia venit.  
 Huc omnes populi passim, matrumque patrumque  
 Obvia turba ruit ; quæque ignes, Troïca, servant, 730  
 Vesta, tuos : lætoque Deum clamore salutant.  
 Quæque per adversas navis cita ducitur undas,  
 Thura super ripas, aris ex ordine factis,  
 Parte ab utrâque sonant, & odorant aëra fumis :  
 Ictaque coniectos incalfacit hostia cultros. 735  
 Jamque caput rerum Romanam intraverat urbem ;  
 Erigitur serpens ; fummoque acclinia malo  
 Colla movet : sedesque sibi circumspicit aptas.  
 Scinditur in geminas partes circumfluis amnis :  
 Insula nomen habet : laterumque à parte duorum 740  
 Porrigit æquales mediâ tellure lacertos.  
 Huc se de Latîâ pinu Phœbeïus anguis  
 Contulit : & finem, specie cœleste resumtâ,  
 Luctibus imposuit ; venitque salutifer Urbi.

EXPLANATION.

WHAT Ovid says of transporting Æsculapius into Italy, is taken from the Roman History. Let us hear what the Ancients say of it, that we may reconcile Fable and History together.

Under the Consulate of Quintus Fabius Gurgus, and D.

Junius Brutus Scæva, Rome was ravaged by a great Pestilence (1). After having used all the Helps that Physic afforded, the Holy Books were consulted, in order to know, by what Expedient they should put a Stop to that Calamity ; and they found, that the Plague would

Q q 4

not

(1) Livy, Lib. x. sub fin. Florus, Valerius Maximus, Lib. i. Cap. viii.

not cease ; till they had brought Æsculapius from *Epidaurus*, to *Rome*. The War they were engaged in, hindered their sending to sollicite the Epidaurians, for their God, for that Year : *Inventum in Libris*, says Livy, *Æsculapium ab Epidauro Romanam arcessendum. neque eo anno, quia bello occupati Consules erant, quidquid de ea re actum, præterquam quod unum diem Æsculapio supplicatio est habita*. As soon as the War was ended, they dispatched Ambassadors to *Epidaurus*; and the Priest of the God, palmed a Snake upon them, for the God himself. The Ambassadors took it into their Ship, and set sail. When they were about the Height of *Antium*, they were obliged to put in there, by stress of Weather ; and the Serpent, stealing out of the Ship, staid three Days a Shore. The Ambassadors were very uneasy about this, for some Time ; but it came aboard again of it's own accord ; and they pursued their Voyage. At last, when the

Vessel arrived at the Island of the *Tiber*, the Serpent went out and hid itself among some Reeds ; and as they imagined that was the Place the God liked for his Habitation ; a Temple was built there, in Honour of him, and the Isle was covered with Marble, in the Figure of a large Ship. From this Period, which was the Year of *Rome* 462, began the Worship of *Æsculapius*, in that City ; and to him it was they had Recourse, in all Diseases, especially in Times of Pestilence. This Event, I own, might have engaged me, in a long Dissertation concerning *Æsculapius* ; since he is so differently talked of, by different Authors of Antiquity. But I hope the Reader will excuse me ; and be at the Pains to consult my *Explication of Fables* (2), and Father *Montfaucon's Antiquity Explained*; where almost all the Figures, which represent that God, may be seen.

(2) Tom. iii. p. 411. & seq.

F A B. X. Julius Cæsar in Cometen.

## A R G U M E N T.

*Julius Cæsar is assassinated in the Senate; and by the Intercession of Venus, from whom he was descended, is changed into a Star. The Poet concludes, with a Compliment to Augustus, and a Promise of Immortality to himself.*

**H**ic tamen accessit delubris advena nostris; 745  
 Cæsar in Urbe suâ Deus est. quem Marte togâque  
 Præcipuum, non bella magis finita triumphis,  
 Resque domi gestæ, properataque gloria rerum  
 In sidus vertère novum, stellamque comantem;  
 Quàm sua progenies. neque enim de Cæsaris actis 750  
 Ullum majus opus, quàm quòd pater exstitit hujus.  
 Scilicet æquoreos (1) plus est domuisse Britannos,  
 Perque papyriferi septemflua flumina Nili  
 Victrices egisse rates: Numidasque rebelles,  
 Cinyphiumque Jubam, Mithridateisque tumentem 755  
 Nominibus Pontum, populo adjecisse Quirini;  
 Et multos meruisse, aliquos egisse triumphos;  
 Quàm tantum genuisse virum, quo præside rerum  
 Humano generi, Superi, cavistis abunde.  
 Ne foret hic igitur mortali semine cretus; 760  
 Ille Deus faciendus erat. quod ut aurea vidit  
 Æneæ genitrix; vidit quoque triste parari  
 Pontifici letum; & conjurata arma moveri;  
 Palluit: & cunctis, ut cuique erat obvia, Divis,  
 Aspice, dicebat, quantâ mihi mole parentur 765  
 Infidiæ: quantâque caput cum fraude petatur,  
 Quod de Dardanio solum mihi restat lûlo.  
 Solâne semper ero (2) justis exercita curis?  
 Quam modò Tydidæ Calydonia vulneret hasta,  
 Nunc malè defensæ confundant mœnia Trojæ. 770

(1) minus

(2) multis vel duris



Quæ videam natum longis erroribus actum,  
 Jactarique freto, fedesque intrare silentum;  
 Bellaque cum Turno gerere; aut, si vera fatemur,  
 Cum Junone magis, quid nunc antiqua recordor  
 Damna mei generis? timor hic meminisse priorum  
 Non finit. in me acui sceleratos cernitis enses. 776

Quos prohibete, precor; facinusque repellite: neve  
 Cæde sacerdotis flammam exstinguite Vestæ.

Talia nequicquam toto Venus anxia cœlo  
 Verba jactat: Superosque movet, qui rumpere quanquam  
 Ferrea non possunt veterum decreta fororum; 781

Signa tamen luctus dant haud incerta futuri.  
 Arma ferunt nigras inter crepitantia nubes,  
 Terribilesque tubas, auditaque cornua cœlo  
 Præmonuisse nefas. Phœbi quoque tristes imago 785  
 Lurida sollicitis præbebat lumina terris.

Sæpe faces visæ mediis ardere sub astris:  
 Sæpe inter nimbos guttæ cecidere cruentæ.  
 Cœrulus & vultum ferrugine Lucifer atrâ  
 Sparsus erat: sparsi Lunares sanguine currus. 790

Tristia mille locis Stygius dedit omina bubo;  
 Mille locis lacrymavit ebur: (3) cantusque feruntur  
 Auditi, sanctis & verba minacia lucis.

Victima nulla litat: magnosque instare tumultus  
 Fibra monet; cæsumque caput reperitur in extis. 795  
 Inque foro, circumque domos, & templa Deorum  
 Nocturnos ululasse canes; umbrasque silentum  
 Erravisse ferunt; motamque tremoribus urbem.

Non tamen insidias venturaque vincere fata  
 Præmonitus potuere Deum: strictique feruntur 800  
 In templum gladii, neque enim locus ullus in Urbe  
 Ad facinus, diramque placet, nisi Curia, cædem.

Tum verò Cytherea manu percussit utrâque  
 Pectus: & æthereâ molitur condere nube,  
 Quâ prius infesto Paris est ereptus Atridæ, 805  
 Et Diomedeos Æneas fugerat enses.

Talibus hanc genitor: Sola insuperabile fatum,

(3) *planctusque*

Nata,

METAMORPHOSEΩN LIB. XV. 603

Nata, movere (4) paras? intres licet ipsa fororum  
 Tecta trium; cernes illic molimine vasto  
 Ex ære, & solido rerum tabularia ferro: 810  
 Quæ neque concursus cœli, neque fulminis iram,  
 Nec metuunt ullas tuta atque æterna ruinas.  
 Invenies illic (5) incisa adamante perenni  
 Fata tui generis. legi ipse; animoque notavi:  
 Et referam: ne sis etiamnum ignara futuri. 815  
 Hic sua complevit (pro quo, Cytherea, laboras)  
 Tempora, perfectis, quos terræ debuit, annis.  
 Ut Deus accedat cœlo, templisque colatur,  
 Tu facies, natusque suus, qui nominis hæres  
 Impositum feret (6) Urbis onus: cæsique parentis 820  
 Nos in bella suos fortissimus ultor habebit.  
 Illius auspiciis obsessæ mœnia pacem  
 Victa petent Mutinæ: Pharsalia sentiet illum,  
 Æmathiæque iterum madefacti cæde Philippi:  
 Et Magnum Siculis nomen superabitur undis: 825  
 Romanique ducis conjux Ægyptia, tedæ  
 Non bene fisa, cadet: frustra erit illa minata,  
 Servitura suo Capitolia nostra Canopo.  
 Quid tibi Barbariem, gentes ab utroque jacentes  
 Oceano numerem? quodcumque habitabile tellus 830  
 Sustinet, hujus erit. pontus quoque serviet illi.  
 Pace datâ terris, animum ad civilia vertet  
 Jura suum, legesque feret justissimus auctor:  
 Exemploque suo mores reget: inque futuri  
 Temporis ætatem venturorumque nepotum 835  
 Prospiciens, prolem sanctâ de conjugē natam  
 Ferre simul nomenque suum curasque (7) jubebit.  
 Nec, nisi cū senior (8) similes æquaverit annos,  
 Æthereas sedes cognataque sidera tanget.  
 Hanc animam interea cæso de corpore raptam 840  
 Fac jubar, ut semper Capitolia nostra Forumque  
 Divus ab excelsâ prospectet Julius æde.  
 Vix ea fatus erat; mediâ cū sede Senatûs  
 Constitit alma Venus nulli cernenda: sui que

(4) putas?

(5) inclusa

(6) orbis

(7) videbit.

(8) patrios

Cæsaris eripuit membris, nec in aëra solvi 845  
 Passa recentem animam, (9) cœlestibus intulit astris.  
 Dumque tulit; lumen capere, atque ignescere sensit.  
 Emisitque sinu. Lunâ volat altiùs illa :  
 Flammiferumque trahens spatiofo limite crinem  
 Stella micat; natique videns benefacta, fatetur 850  
 Esse suis majora; & vinci gaudet ab illo.  
 Hic sua præferri quanquam vetat acta paternis;  
 Libera fama tamen, nullisque obnoxia jussis,  
 Invitum præfert; unâque in parte repugnat.  
 Sic magni cedit titulis Agamemnonis Atreus: 855  
 Ægea sic Theseus, sic Pelea vincit Achilles.  
 Denique, ut exemplis ipsos æquantibus utar,  
 Sic & Saturnus minor est Jove. Jupiter arces  
 Temperat æthereas, & mundi regna triformis :  
 Terra sub Augusto, pater est & rector uterque. 860  
 Dî, precor, Æneæ comites, quibus ensis & ignis  
 Cesserunt, Dique Indigetes, genitorque, Quirine,  
 Urbis, & invicti genitor, Gradive, Quirini,  
 Vestaque Cæsareos inter sacrata Penates;  
 Et cum Cæsareâ tu, Phœbe domestice, Vesta, 865  
 Quique tenes altus Tarpeias Jupiter arces,  
 Quosque alios vati fas appellare piumque;  
 Tarda sit illa dies, & nostro serior ævo,  
 Quâ caput Augustum, quem temperat, orbe relicto  
 Accedat cœlo, faveatque precantibus absens. 870  
 Jamque opus exegi: quod nec Jovis ira, nec ignes,  
 Nec poterit ferrum, nec edax abolere vetustas.  
 Cum volet illa dies, quæ nil nisi corporis hujus  
 Jus habet, incerti spatium mihi finiat ævi :  
 Parte tamen meliore mei super alta perennis 875  
 Astra ferar: nomenque erit indelebile nostrum.  
 Quâque patet domitis Romana potentia terris,  
 Ore legar populi: perque omnia secula famâ  
 (Si quid habent veri vatum præfagia) vivam.

(9) *radiantibus*

EXPLA-



## EXPLANATION.

OVID has at last been as good as his Word. He has deduced his laborious Work, from the Beginning of the World, to his own Times; and he could hardly have ended it more happily. The Apotheosis of Julius Cæsar, was a fair Opportunity of making his Court to Augustus; who, from the Promises of the Poet, might flatter himself with the same Divine Honours, he had but lately procured for his Predecessor. But, as if the Emperor had desired, to prefer his doing Good on Earth, to the Honours he was to receive in Heaven; the Poet does not preface him Immortality, till after a long and glorious Reign. Augustus however, did not wait for Death, to receive Divine Honours: He had the Pleasure to see himself made a God, and Altars raised to him, during his Life: Nay, according to Appian, he was only twenty eight Years old, when he was ranked among the Tutelar Gods, by all the Cities of the Empire. The Romans, who carried their Origin as far up as Æneas, were pleased to see Venus interest herself, in the Death of one of his Posterity; and gave her all the Honour of this Apotheosis: Here is the Account of it. After Julius Cæsar had been killed in the Senate, Augustus ordered public Games to be solemnly celebrated, in Honour of him. There appeared a new Star, or rather a Comet,

during these Games, as we are told by Suetonius (1); and from thence they published, that Cæsar's Soul had taken it's Place among the Stars; and that Venus had taken Care of his Deification. They had observed too, that the Sun looked pale, the whole Year that followed Cæsar's Death; and this they ascribed to Apollo's Grief, tho' it was only the Effect of some Spots, that appeared on the Disk of the Sun, that Year. Several other Prodigies had been seen. Some affirmed it had rained Blood; that the Moon and Stars had been darkened; others, That Beasts had uttered Words; that terrible Howlings had been heard; that the Dead had risen from their Graves, and the like. Augustus, taking advantage of the People's present Superstition, used all his Endeavours, to get Cæsar acknowledged for a God, in good earnest. He built him a Temple; established Priests, who were to take care of his Worship; and erected a Statue to him, which had a Star on it's Forehead. He was afterwards represented, as actually mounted up into Heaven; and holding a Scepter in his Hand, as if he had been Master of the Celestial Globe. In this Attitude, we see him in an Antique, taken from the Cabinet of his Prussian Majesty. On the beautiful Agate, of the Holy Chapel, at *Paris*, which is supposed to represent the Deification

(1) In *Cæsare*.

fication of Augustus; Julius is seen behind Æneas, crowned with Laurel, and holding a Buckler in his Hand (2). The Flatterers congratulated Augustus, upon the Care he had taken to place his Predecessor, among the Gods; but the Critics made it a Subject of Raille-ry. Manilius says, they peopled Heaven during his Reign.

*Jam facit ipse Deos, mittitque  
ad Sidera Numen;*

*Majus & Augusto crescit sub  
principe Cælum* (3).

And Julian, in his *Cæsars*, ral-lys him with a great deal of Humour, upon his having placed his Grand-Uncle in Heaven, with a Scepter in his Hand; as it were to dispute the Sovereignty, with the King of Heaven himself. *Beware of that aspiring Mortal*, says Sile-nus to Jupiter, *lest he make some Attempt on your Crown*. Ju-lius Cæsar was not ranked a-mong the Gods, till several Years after his Death; and Augustus, was not the sole Au-thor of his Apotheosis. The People had attempted it long before, tho' opposed by Cicero and Dolabella, as we shall see immediately from the Passages of Historians, which I have collected on this Matter.

Of all Cæsar's Party, none ap-peared so animated against his Assassins, as Marc Antony. He made a Funeral Oration on him, full of Passion, and talked of him as a God. The People heated by Antony's Harangue, and moved

with Pity, at Cæsar's Bloody Robes, and his Body covered with Wounds, which were ex-posed to their View, were fill-ed with Rage; and pursued the Conspirators. They afterwards returned to take up his Corps; and carried it to the Capitol, to be buried there, and placed among the Gods. But the Priests would not allow it; and therefore they brought it back to the Forum, and burned it. And they afterwards built a Temple to him, after Augustus had got him ranked among the Gods, as we are told by Ap-pian (4). Dio (5), who dif-fers from the other, in some Particulars, concludes his Re-lation with saying, that the Peo-ple raised an Altar, on the Place where Cæsar's Body had been burned; and endeavour'd to sacrifice, and make Libations to him, as to a God; but the Consuls overturn'd the Altar. Suetonius (6) says, some of the Multitude, were for carrying the Body into the Senate Hall, that was built by Pompey; and others to the Capitol, to burn it there: and that in the mean Time, two Persons set fire to the Canopy, which was near the *Rostrum*. He does not speak of any Altar; but that the People erected a Pillar, of about 20 foot high, with the Inscription, *Parenti Patriæ*, to the Father of his Country: That they continued to resort thither, for a long Time, to offer Sacrifices, and make Vows; and often determined Law-suits,

(2) See *l'Antiquité expliquée*, Tom. ix. pag. 154.

(3) Lib. iv.

(4) *Bell. Civil.* Lib. ii. pag. 507—521. Lib. iii. pag. 527.

(5) *Dion.* Lib. xlv. pag. 267. C.

(6) *In Cæsare*, Num. 85.

# METAMORPHOSEΩN LIB. XV. 607

fruits, by swearing by Cæsar's Name. The same Author adds afterwards (7), that he was made a God, by Public Decree; but he does not say at what Time.

Tho' Suetonius gives an Account of it, the Pillar did not stand long. That infamous Pillar, says Cicero (8), was pulled down by Dolabella; who expiated the Place where it stood, and dispersed the profane Rabble, that used to assemble there. On the first of September, Antony called a Senate; Cicero absented himself from it (9), and Antony was very much provoked at

his Absence. Next Day Cicero came, but Antony was not there. It was then he pronounced his first *Philippic*. In that Harangue, when he touches on what had been done in the Senate, the Day before, he says; that, if he had been present, he would never have consented to the Decree, the Senators had been forced to pass; that nothing should ever have brought him to allow, the confounding of Supplications with Funeral Rites, or the introducing of Ceremonies into the Republic, that were inexpiable, by equalling a Dead Man, with the Immortal Gods.

(7) *Ibid.* Num. 88.

(8) *Philipp.* i. Num. 2, 12.

(9) *Philipp.* i. Num. 5. & *Philipp.* v. Num. 7.

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# FABULARUM

E T

## RERUM MEMORABILIMUM

### I N D E X.

Numerus prior Paginam, posterior Versum ostendit.

A.

**A**CCIPITER, Pag. 431  
Vers. 344  
*Achæmenidis* relictæ in Æt-  
nâ liberatio, 535, 161  
*Achelous* in anguem, 334, 63.  
In taurum, 334, 80. Ache-  
loi atrium, 317, 49  
*Achilles* Græcorum murus, 484,  
281. Achilles gesta, 481,  
171. Mors, 470, 606. de  
Achillis armis contentio,  
476, 1  
*Acis*, à Polyphemo interfectus,  
in flumen, 513, 884  
*Actæon* in cervum, 97, 194  
*Adonis* ex Cinyræ & Myrrhæ  
concubitu, 397, 469. Ado-  
nidem diligit Venus, 398,  
524. Mors ejus, 408, 715.  
Cruor in florem purpureum,  
*ibid.* 732  
*Æacus* Æginæ rex, 273, 474  
*Ænæa* pietas, 501, 624. Ejus-  
dem navigatio, 525, 75.  
Congressus ejus cum Sibyllâ  
Cumanâ, 529, 105. Naves  
ejus in Nymphas, 554, 549.  
*Æneas* in Deum indigetem,  
555, 605  
*Æsacus*, Priami filius, Hesperia  
vim afferre conatur, 447,

773. In volucrem Mergum  
mutatur, *ibid.* 790  
*Æsculapius* Hippolytum ab in-  
feris reducit, 584, 533. I-  
dem Romam arcessitur, 596,  
641. Idem in draconem,  
597, 669  
*Ætates* quatuor hominis, 575,  
200  
*Æthiopum* lacus furorem indu-  
cens, 578, 320  
*Ætnæ* incendium, 187, 352.  
*Ætna* mons ardens, 579, 340  
*Aglauros* in saxum, 82, 820  
*Ajaci* Telamonii, pro indipif-  
cendis Achilleis armis, oratio,  
476, 5. Ejus fortiter gesta,  
478, 75. Ajax in gladium  
incumbit, & cruor ejus in flo-  
rem purpureum, 487, 391  
*Alcidamantis* filia parit colum-  
bam, 265, 369  
*Althæa* in filio fratrum mortem  
ulciscitur, 313, 447  
*Ambracius* judex in saxum, 503,  
714  
*Amenanus* fluvius, 577, 279  
*Anaxarete* in lapidem, 562, 753  
*Andromeda* objecta belluæ mari-  
næ, 165, 679. Liberatori  
suo nubit, 171, 1  
*Angues* ex medullâ humanâ,  
580, 390  
*Anigros* fluvius, 577, 281  
R r  
*Anii*

# I N D E X.

*Anii* filiae in columbas, 502, 674  
*Annus* in tempora quatuor, 10, 116  
*Anonymus* quidam in saxum, 376, 67  
*Antigone* in ciconiam, 212, 95  
*Antiphates* Læstrigonum rex, 537, 234  
*Antissa* in continentem, 578, 287  
*Apes* è bubulo cadavere, 580, 364. Sine pedibus & pennis primò, *ibid.* 382  
*Apollo* & Neptunus Trojana mœnia ædificant, 422, 204  
*Apollinis* adulteria, 212, 123  
*Appulus* pastor in oleastrum, 550, 517  
*Aqua* in terram, 577, 251. Aquæ frigidæ in calidas, 578, 310  
*Arachnes* cum Pallade certamen, 211, 53. Arachne in Araneam, 213, 138  
*Arcas* Calistûs filius, 65, 468. Idem cum matre in fidera, 66, 507  
*Ardea* Turni urbs in avem, 554, 576  
*Arcthusa* in fontem, 203, 632  
*Argus* à Mercurio occisus, 43, 717. Ejusdem oculi in caudam pavonis, *ibid.* 723  
*Ariadne* à Theseo deserta, 297, 175. Ejusdem corona in fidus, *ibid.* 177  
*Aries* in agnum, 262, 312  
*Arne* in monedulam, 270, 467  
*Ascalaphus* in bubonem, 199, 543  
*Asterie* à Jovē compressa, 212, 108  
*Atalanta* velocitas, 402, 587. Eadem in leenam, 405, 698  
*Athamanis* fons lignum accendit, 578, 311  
*Athamas* furens filium Learchum interficit, 149, 515

*Atlas* in montem sui nominis, 158, 656  
*Attis* in pinum, 380, 109  
*Aves* ex ovi medio, 580, 385  
*Augustus* major Cæsare, 604, 851  
*Autumnus*, 10, 117. & 575, 209

## B.

*Bacchantium* habitus, 125, 7. & 412, 15  
*Bacchus* insuitur femori Jovis, 104, 310. Bacchus in Acceten, 115, 574. Bacchi cognomina, 126, 11. Ejusdem adulterium, 212, 125. Ejusdem nutrices in juventam, 261, 296  
*Battus* in filicem, 76, 706  
*Baucidis* & Philemonis casa in templum, 323, 699. Idem in arbores, *ibid.* 714  
*Bombyces* in papiliones, 580, 372  
*Boreas* Orithyian rapit, 246, 708  
*Bos* in apes, 580, 364  
*Boves* hostiæ, 573, 130  
*Buris* urbs à mari absorpta, 578, 293  
*Byblis* Caunum fratrem amat, 362, 454. Literæ ejus ad fratrem, 364, 529. Ejusdem repulsæ querela, 365, 580. Byblis in fontem, 368, 662

## C.

*Cadmus* draconem interficit, 90, 59. Dentes ejus humo spargit, 91, 105. Thebas condit, 92, 130. Idem & Hermione in dracones.  
*Cænis*, à Neptuno compressa, in Cæneum virum invulnerabilem, 459, 203. Cæneus opprimitur sylvis, 467, 514. In avem mutatur, 468, 525  
Cæsar



# I N D E X.

- Cæsar* in stellam, 604, 850  
*Caicus* fluvius, 577, 276  
*Cajeta* nutrix Æneæ, 548, 443  
*Calculi* nigri in candidos, 571, 46  
*Calisto* in urfam, 66, 478. Eadem cum filio Arcade in fidera, 66, 507  
*Calliopes* cantus, 187, 341  
*Callirhoës* filii in juvenes, 359, 413  
*Calydonii* apri descriptio, 306, 282. Pugna cum illo, 308, 338. Mors ejus, 310, 419  
*Cancer* in scorpium, 580, 369  
*Canens* uxor Pici, 543, 338. Eadem in auras, 546, 432  
*Canis* & vulpes in saxum, 285, 790  
*Cannæ* vocales, 421, 190  
*Caper* hostia, 573, 114  
*Carnium* esus detestandus, 582, 456  
*Centauri* nuptias Pirithoi interturbant, 459, 219  
*Cephalus* ab Aurorâ immutatur, 283, 722. Telum ejus inevitabile, 282, 672  
*Cephenorum* pugna, 172, 32. Cephēni in faxa, 178, 182  
*Cephisi* nepos in phocam, 266, 388  
*Cerambus* in avem, 265, 353  
*Cerastæ* in boves, 388, 222  
*Cerberus*, 148, 449. Cerberi spuma in venenum, 269, 408  
*Cercopes* in simias, 525, 91  
*Cereris* laus, 187, 341. Filiam raptam requirit, 191, 438. Raptum filiæ advertit, 197, 471  
*Cerva* pro Iphigeniâ supposita, 450, 34  
*Cervus* mansuetus Cyparissii, 382, 110  
*Ceyx* it consultum Phœbum, 436, 410. Infelix ejus navigatio, 438, 480. Naufragium, 440, 569. Halcyonæ apparet in somnis, 443, 658. Idem in halcedinem, 445, 741  
*Chamæleontis* natura, 581, 411  
*Chaos* in species, 2, 21  
*Chione* à Dianâ interfecta, 430, 325  
*Chiron* Saturni filius, 212, 126  
*Ciconum* fluvius saxificus, 578, 313  
*Cinyrâ* natæ in gradus templi, 212, 98  
*Cipus* factus cornutus, 585, 565  
*Circes* aula & pedissequæ, 540, 254. Ulyssis socios in feras commutat, 541, 277. Picum amat, 543, 346. Ejus veneficia, 544, 358  
*Clitorius* fons, 579, 322  
*Clytie* nympa in heliotropium, 138, 266  
*Coæ* matres in boves, 265, 363  
*Combe* in avera, 265, 383  
*Coralium*, 166, 743. Ex molli durum, 581, 416  
*Cornu* copiarum, 335, 88  
*Coronis* Phœbum fallit, 67, 542. Coronis in cornicem, 70, 581. Coronis telo ab Apolline transfixa, 72, 605  
*Corvus* candidus in nigrum, 67, 535  
*Crabrones* ex equo, 580, 368  
*Crathis* amnis, 578, 315  
*Crepusculum*, 143, 399  
*Cruisa* cum patre exusta, 266, 394  
*Crocus* in florem, 140, 283  
*Croton* Herculis hospes, 570, 15  
*Cyane* nympa in fontem, 191, 425  
*Cygnus* rex in olorem, 61, 367. Cycni natura, *ibid.* 379. Cycnus Hyries filius in olorem, 265, 371. Cycni & Achillis certamen, 451, 76. Ab Achille strangulatur, 453, 140.  
R r 2

# I N D E X.

140. Idem in avem, *ibid.*  
 145  
*Cyllari* centauri descriptio, 461,  
 395. Cum uxore occumbit,  
 465, 421  
*Cyparissus* in cupressum, 383,  
 136

## D.

*Dædalion* in accipitrem, 429,  
 291  
*Dædalus* volucer, 301, 212  
*Daphne* ab Apolline adamata,  
 30, 452. Eadem in laurum,  
 33, 548  
*Deianiræ* forma, 332, 9. E-  
 jusdem raptus, 336, 101  
*Dentes* serpentini in homines,  
 91, 106  
*Deorum* potestas, 320, 618.  
 Eorundem cum Typhæo pug-  
 na, 183, 319  
*Dercetis* in piscem, 127, 45  
*A Deucalione* jacti lapides in vi-  
 ros, 26, 411  
*Dictyos* mors, 463, 337  
*Diluvii* descriptio, 21, 285  
*Diomedis* errores, 549, 466. A  
 bello reversi fedes, 550, 510.  
 Socii ejus in aves, *ibid.* 498  
*Draco* Hesperius, 252, 149.  
 Draco in saxum, 265, 357  
*Dryantis* Thessali virtus, 461,  
 296  
*Dryope* in arborem, 357, 351

## E.

*Echinades* insulæ, 318, 588  
*Echo* in vocem, 106, 38.  
 In sylvis latet, 107, 400  
*Egeria*, Numæ uxor, in vallem  
 Aricinam se confert, 583,  
 487. Eadem in fontem, 585,  
 550  
*Electrum* ex lacrymis fororum  
 Phaëthontis, 60, 364

2

*Elementa* in varias species, 576,  
 239  
*Equus* in crabrones, 580, 368  
*Erasinus* fluvius, 577, 275  
*Eridanus* fluvius excipit Phaë-  
 thontem, 59, 324  
*Erigone* à Libero vitiata, 212,  
 125  
*Erisichtbon* Cereris lucum vio-  
 lat, 327, 741. Ejusdem fa-  
 mes, 329, 824. Ejusdem  
 filia in varias formas, 330,  
 853. Seipsum devorat, *ibid.*  
 876  
*Eumeli* filia in avem, 266, 390  
*Euphorbus* in Pythagoram, 574,  
 161  
*Europa* à Jove abducta & vitia-  
 ta, 84, 870  
*Eurylochus* apud Circen, 541,  
 287

## F.

*Famæ* domus descriptio, 450,  
 39  
*Famis* descriptio, 328, 801  
*Fatorum* series in adamante,  
 603, 812  
*Filiarum* Orionis favillæ in co-  
 ronas, 503, 697  
*Fontes* & flumina orbis celeberrima,  
 53, 238, & seq.  
*Formicæ* in homines, 278, 634  
*Fulmina* Jovis secunda, 104,  
 307  
*Fungi* in homines, 266, 392  
*Furiarum* ornatus, 149, 480

## G.

*Galanthis* in mustelam, 345,  
 319  
*Ganymedis* raptus, 384, 155  
*Gestus* desilientis in aquam, 142,  
 352  
*Gestus* se elevantis è terrâ, 166,  
 710  
*Gestus*

# I N D E X.

*Gestus & habitus currentis*, 404,  
652  
*Gestus expurgiscentis*, 441, 618  
*Gigantum sanguis in homines*,  
12, 156  
*Glaucus in Deum marinum*,  
517, 954  
*Gleba in pueri figuram*, 585, 553  
*Græcorum expeditio contra Tro-  
janos*, 449, 6

## H.

**H***æmus in montem*, 211, 87  
*Halcyones vota pro Ceyce  
marito*, 440, 577  
*Hammonis fons*, 578, 309  
*Hecuba Ulyssi sorte obtingit*,  
488, 422. *Polydori corpus  
invenit*, 494, 536. *Polyme-  
storem oculis spoliât*, 494,  
561. *Eadem in canem*, 495,  
567  
*Helice urbs à mari absorpta*,  
578, 293  
*Herculis & Acheloi congressus*,  
333, 31. *Herculis gesta*,  
468, 545. *Periclymenum sa-  
gittâ transfigit*, 469, 569.  
*Et Nessum*, 337, 127. *Ab  
uxore, missâ Nessi veste ve-  
nenatâ, interimitur*, 338, 157.  
*Herculis labores*, 339, 182.  
*Mors*, 341, 236. *Apotheo-  
sis*, *ibid.* 262. *Ejusdem sa-  
gittæ ad Trojam vincendam  
necessariæ*, 340, 232  
*Hermaphroditus & Salmacis in  
unum corpus*, 142, 373  
*Hersilia in Oram*, 565, 850  
*Hesperie fugit Ælacum*, 447,  
771  
*Hippomenes cursu cum Atalantâ  
certat*, 404, 652. *Idem in  
leonem*, 405, 698  
*Hippolyti mors*, 584, 525. *I-  
dem Virbius*, 585, 544  
*Hirundo*, 242, 669  
*Humani generis reparatio per*

*lapides*, 25, 383  
*Hyacinthus in florem*, 387, 210.  
*Hyacinthus è sanguine Aja-  
cis*, 487, 395  
*Hyæna modo mas modo fœmi-  
na*, 581, 410  
*Hypanis fluvius*, 578, 285  
*Hyrie in stagnum*, 265, 380  
*Hyems*, 10, 117. & 575, 212

## I.

**I***ason potitur vellere aureo*,  
252, 155  
*Icari submersio*, 302, 230  
*Icarium mare. Insulæ*, *ibid.*  
*Ilithyia in vetulam*, 344, 295  
*Inferorum aditus & descriptio*,  
147, 432  
*Ino, uxor Athamantis, in Leu-  
cotheam*, 150, 539  
*Insitio*, 557, 630  
*Invidiam adit Minerva*, 80, 760.  
*Invidiæ descriptio*, 80, 775  
*Inûs comites Sidoniæ in saxa*,  
150, 552  
*Io à Jove adamata*, 35, 588.  
*Io comprimitur à Jove*, 36,  
600. *Eadem in vaccam*, 38,  
610. *Argo servandam tradi-  
ta*, *ibid.* 624. *Eadem in Isi-  
dem*, 44, 747  
*Iolæus senex in juvenem*, 359,  
399  
*Jovis adulteria*, 212, 103  
*Jovis tres filii justitiâ maxime  
infignes*, 361, 434  
*Iphigenia immolata*, 450, 30  
*Iphis nomen commune viro &  
fœminæ*, 370, 708. *Iphis  
puella Ianthén amat*, 371,  
719. *Iphis ex virgine in  
puerum*, 372, 785. *Iphis  
amore Anaxaretes, se  
summos ejusdem postes sus-  
pendit*, 562, 737  
*Iris*, 148, 479. *Eadem jussu  
Junonis Deum somnum adit*,  
440, 585  
*Istus*



# I N D E X.

*Ifidis* comitatus, 370, 686  
*Isse* ab Apolline vitiata, 212, 124  
*Itys* patri apponitur devorandus, 242, 647  
*Julius Cæsar* in cometen, 604, 850  
*Juno* in Beroën, 102, 278  
*Jupiter* in Dianam, 64, 425.  
 Idem in taurum, 83, 850.  
 Idem in aquilam, 384, 157  
*Ixion*, 148, 460

## L.

**L** *Abyrinthus* Dædali, 297, 159  
*Lacteus* circulus, 15, 168  
*Lanificii* partes, 210, 19. *Lanificii* tres partes, 126, 34  
*Laurus* Apollini sacra, 33, 558  
*Lethæa* in faxum, 376, 70  
*Leucades* insulæ, olim continens, 578, 289  
*Leucothea*, 150, 539  
*Leucothoë* à Phœbo vitiata, 137, 233. Defoditur viva, *ibid.* 240. Eadem in virgam tuream, 138, 254  
*Lotis* nympa in arborem sui nominis, 357, 346  
*Lunæ* mutationes, 575, 196  
*Lupi* rabies, 431, 366. *Lupus* Pelei armenta vastans in lapidem, 432, 404  
*Luscinia*, 242, 668  
*Lycaon* in lupum, 18, 232  
*Lychas* in scopulum, 340, 218  
*Lycii* rustici in ranas, 230, 370  
*Lycus* fluvius, 577, 273  
*Lyncestius* fluvius inebriat, 579, 329  
*Lyncurium* ex Lyncum urinâ, 581, 413  
*Lyncus* rex in Lyncem, 205, 660

## M.

**M** *Anto* vates, 219, 157  
*Marsyæ* supplicium, 232,

387. Idem in flumen, *ibid.* 396  
*Medæa* erga Jafonem amor, 248, 9. *Æsoni* reparat juventutem, 261, 285. Et *Liberi* nutricibus, *ibid.* 295. *Peliæ* filias ut parentem interficerent impellit, 261, 300. *Ægeo* nubit, 269, 403. *Theseo* venenum parat, *ibid.* 419  
*Medusæ* sanguinis guttæ in serpentes, 157, 617. Ejusdem crines in serpentes, 168, 800  
*Melantho* à Neptuno compressa, 212, 120  
*Meleager* aprum interimit, 310, 419. Item avunculos suos, 311, 439. Stipite perusto moritur, 313, 524  
*Meleagrides* in aves, 313, 543  
*Melicertes* in Deum *Palæmona*, 150, 541  
*Memnonis* cineres in aves, 496, 604  
*Mencphron* in feram, 266, 386  
*Menthe* nympa in herbam mentham, 408, 729  
*Mercurius* in pastorem, 40, 676. *Argum* interficit, 43, 717. *Battum* in filicem mutat, 76, 706. *Herfen* amat, 78, 726. *Chionem* vitiat, 430, 307  
*Mergus*, 446, 751  
*A Midâ* contacta in aurum, 416, 108. Ejusdem aures in asini aures, 421, 174  
*Miletus* è *Minois* regno fugit, 362, 446  
*Milo* *Crotoniates*, 576, 229  
*Mineïdes* *Thebanæ* in vespertiliones, 143, 407  
*Minerva* in anum, 210, 26  
*Minos* *Scyllam* proditricem patris repudiat, 294, 95  
*Molossi* filii in aves, 503, 717  
*Montes* altissimi, 52, 217. Idem in valles, 577, 266  
*Mopsus* *Theffalus*, 466, 456  
*Mori*

# I N D E X.

*Mori* alba poma in sanguinea,  
130, 165  
*Mundus* in secula five ætates  
quatuor, 8, 92. & 10, 114  
*Mutationes* rerum, 574, 165  
*Myrmidones*, 279, 654  
*Myrrha* parentem deperit, 393,  
318. Et fruitur illo, 397,  
465. Eadem in arborem sui  
nominis, 396, 489

## N.

*Naiades* in Echinades insulas,  
318, 585  
*Nais* in piscem, 127, 51  
*Narcissus* ab Echo amatur, 106,  
370. Ipse, amore sui peri-  
ens, in florem mutatur, 111,  
509  
*Navis* ab Alcinoos Ulyssi data in  
faxum, 554, 564  
*Neptunus* ferum è terrâ elicit  
percussu tridentis, 211, 75.  
Neptuni adulteria, 212, 115  
*Nessi* cruor in venenum, 338,  
129  
*Nestoris* ætas, 458, 187  
*Niobes* jactantia, 220, 170. E-  
jusdem liberi ab Apolline &  
Dianâ sagittis necati, 221,  
227. Niobe in filicem, 223,  
303  
*Nisus* rex in halyæetum, 295,  
145  
*Numa* Deorum cultum instituit,  
583, 483. It Crotonam ut  
Pythagoram audiat, 570, 8  
*Nyctimene* in noctuam, 72, 591  
*Nympharum* &c. lacrymæ ob  
Marfyam excoaratum in flu-  
men, 232, 392

## O.

*O* *Cyrhoë* in equam, 75, 665  
*Olea* Minervæ, 211, 82  
*Oleaster*, 551, 525

*Olenus* in faxum, 376, 69  
*Olor*, 265, 372  
*Omina* nuptiarum inauspicata,  
235, 430  
*Opidum* Phrygium quoddam in  
stagnum, 322, 696  
*Ora* Dea, 565, 850  
*Orbis* incendium, 52, 210  
*Orgiorum* descriptio, 114, 542.  
& 115, 555  
*Orithyia* à Boreâ rapitur, 246,  
708  
*Orphei* infaustæ nuptiæ, 374, 4.  
Ejusdem descensus ad inferos,  
375, 13. Discerpitur à Bac-  
chis, 412, 24. Orphei lyra,  
413, 52  
*Ortygia* olim natans insula, 579,  
336  
*Oves* hostiæ, 573, 115  
*Ovidii* nomen indelebile, 604,  
876

## P.

*P* *Actolus* fluvius fit auriger,  
417, 142  
*Palæmon*, 150, 541  
*Palamedes*, 478, 56  
*Pallænæi* viri in aves, 579, 356  
*Palingenesia* Pythagoræ, 574,  
158  
*Pan* cantu certat cum Apolline,  
421, 155  
*Papilio* è bombycibus, 580, 372  
*Pegasus* è cruore Medusæ, 168,  
785  
*Peleus* Thetin procat, 428,  
238. Eâ consilio Protei fru-  
itur, 429, 265. Pelei forti-  
tudo, 463, 366  
*Pelias*, astu Medæ, à natabus  
suis interficitur, 262, 339  
*Pelopsis* humerus è carneo in  
eburnum, 232, 404  
*Pentheus* Tiresiam ridet & Bac-  
chi sacra, 114, 514. A Bac-  
chis dilaceratur, 119, 721  
*Perdix*

# I N D E X.

*Perdix* in avem, 302, 236  
*Periclymenus* in varias formas,  
 469, 556  
*Perimele* in insulam, 319, 607  
*Periphas* in avem, 266, 400  
*Persei* & *Andromedæ* nuptiæ,  
 167, 756  
*Pestilentiae* causa & descriptio,  
 274, 528, & seq.  
*Phaëthon* ad solem pervenit, 47,  
 21. Agitandi currus pater-  
 nos veniam rogat, 48, 47.  
 Currum conscendit, 50, 150.  
 Fulmine ictus è curru in Eri-  
 danum præcipitatur, 59, 319.  
 Ejusdem sorores in arbores  
 populos, 60, 346  
*Pharos* in continentem, 578,  
 287  
*Philemonis* & *Baucidis* domus in  
 templum, 323, 699. Idem  
 cum *Baucide* in arbores, *ibid.*  
 714  
*Philomelam* deperit *Tereus*, 236,  
 455. Eandem vitiat, 237,  
 524. Eadem in lusciniæ,  
 242, 668  
*Phineus* in saxum, 179, 232  
*Phineus* in avem, 266, 399  
*Phæbus* in anum, 430, 310.  
*Chionem* vitiat, *ibid.*  
*Phoenix* ex seipso, 580, 392  
*Piceæ*, 183, 298, & 205, 676  
*Picus* Latii rex, 543, 320. *Pi-*  
*cus* in avem sui nominis, 545,  
 388. Socii ejus in feras,  
*ibid.* 414  
*Pierides* Musas provocant, 183,  
 308. Eadem in picas, *ibid.*  
 298. & 205, 676  
*Pirithei* nuptiæ, 459, 210.  
*Virtus*, 462, 330  
*Planities* in montes, 577, 266  
*Plutonem*, *Venere* instigante,  
 vulnerat *Cupido*, 188, 383  
*Polydectes* in lapidem, 181, 248  
*Polymestor* *Polydorum* occidit,  
 488, 435. Ejusdem oculi

eruantur ab *Hecubâ*, 494,  
 561  
*Polypemonis* neptis in avem, 266,  
 401  
*Polyphemus* *Galathea* amator,  
 509, 755. Ejusdem cantilena,  
 510, 789. *Opes*, 511, 810.  
 Ejusdem excæcati querela,  
 536, 193. *Ulyssis* socios de-  
 vorat, 537, 207  
*Polyxena* immolatur *Achilli*,  
 492, 452  
*Pomona*, 557, 623  
*Procris* *Cephalî* uxor, 282, 694.  
*Maritum* cane jaculoque do-  
 nat, 284, 753. Pro ferâ oc-  
 cisa, 287, 840  
*Prodigia* ante *Cæsaris* mortem,  
 602, 783  
*Progne* in hirundinem, 242, 667  
*Propætidæ* in lapides, 388, 238  
*Proserpinæ* raptus, 190, 395.  
 Eadem partim apud superos,  
 partim apud inferos, 201, 564  
*Protesilaus*, 451, 68  
*Proteus* in varias figuras, 323,  
 731  
*Puer* quidam in stellionem, 191,  
 455  
*Pygmalionis* statua in virginem,  
 391, 280  
*Pygmæi*, 212, 90  
*Pyramus* sibi manus infert, 129,  
 119  
*Pyreneus* Musarum violator, 182,  
 287. Ejusdem præcipitium,  
*ibid.* 291  
 A *Pyrrhâ* jacti lapides in mulie-  
 res, 26, 413  
*Pythagoræ* dogmata, 572, 69.  
 Ejusdem *μετεμψύχωσις*, 574,  
 165  
*Python* serpens occisus ab *Apol-*  
*line*, 29, 441

Q

*Quirinus*, 564, 834  
 R.



# I N D E X.

## R.

*R*ana ex limo, 580, 375  
*Regnorum* mutationes, 581, 420  
*Rhadamanthus*, 361, 435  
*Rhesus* ab Ulyffe interemptus, 483, 249  
*Rhodope* in montem, 211, 87  
*Rhæti* centauri strenuitas, 461, 271  
*Roma* fit è Trojâ, 582, 431  
*Romulus* in Quirinum, 564, 824.  
*Romuli* jaculum in arborem, 585, 560  
*Rustici* pauperis apparatus, 321, 637, & seq.

## S.

*S*almacis Hermaphroditum amat, 141, 316, & seq.  
*Salmacis* fons effeminat, 140, 285. & 587, 317  
*Saturni* adulteria, 212, 126  
*Saxa* ex hominibus, 178, 183, & seq.  
*Sciron* in petram, 270, 446  
*Scorpius* è cancro, 580, 369  
*Scylla* in Minois amorem incidit, 292, 23. Nisi patris crinem purpureum Minoi tradit, 294, 90. Eadem in avem cirim, 295, 150  
*Scylla* in monstrum, 508, 730. & 522, 59. Eadem in saxum, *ibid.* 73. Ejusdem sedes, 516, 900  
*Scythides* in aves, 580, 359  
*Scythion* modò vir modò fœmina, 140, 280  
*Semele* gravida ex Jove, 101, 268  
*Semiramis* in columbam, 127, 47  
*Serpens* in lapidem, 413, 58.  
*Idem* in saxum, 450, 22

*Serra* inventio & descriptio, 302, 245  
*Sibylla* in vocem, 530, 153.  
*Ejusdem* ætas à Phœbo prorogata, *ibid.* 140  
*Simia*, 526, 93  
*Sirenes* ex parte in aves, 200, 560  
*Sisyphus*, 148, 459  
*Smilax* in florem, 140, 283  
*Solis* aula, 46, 1. *Solium*, 47, 24. *Comitatus*, *ibid.* 25.  
*Currus*, 49, 107. *Equi*, 50, 153. *Solis* Phaëthonti ne currum conscendat dehortatio, 48, 53. *Ejusdem* Phaëthonti consilium, 50, 127.  
*Ejusdem* pro filio interempto luctus, 61, 381  
*Solonis* gnome, 95, 135  
*Somni* ejusque regiae descriptio, 441, 592. *Ejusdem* filii tres, 442, 633  
*Statua* eburnea in puellam, 391, 280  
*Stellæ*, 191, 455  
*Stridor* candentis ferri in aquâ, 461, 276  
*Styx* Deorum timor, 102, 291  
*Sus* prima hostia, 573, 111  
*Sybaris* fluvius, 578, 315  
*Symplegades* olim natantes, 579, 338  
*Syrinx* nympa in fistulam, 41, 705

## T.

*T*antalus, 148, 457  
*Tarpeia* arcem Rom. Sabinis prodit, & ab iisdem necatur, 563, 776  
*Tatius* Romam invadit, 563, 775. & accedit regno, 564, 804  
*Tela* laneæ descriptio, 211, 53  
*Tempestatis* descriptio, 438, 480  
*Tereus* linguam Philomelæ exse-

# I N D E X.

cat, 238, 555. Idem in e-  
popem, 242, 671  
*Terra* in varias personas, 3, 32,  
& seq. Eadem animal, 579,  
343. Terræ in aquas, 576,  
245. Terræ motus, 578,  
299  
*Thebæ* à Cadmo conduntur, 92,  
130. Thebæ quid nisi fabu-  
la? 581, 429  
*Thersites*, 482, 233  
*Theseus* agnoscitur patri, & tan-  
tùm veneno non necatur,  
269, 419, & seq. Ejusdem  
gesta, 270, 433. Ejusdem &  
sociorum cum centauris pug-  
na, 460, 227, & seq.  
*Thetis* nympa in varias formas,  
428, 241  
*Thisbe* ferro incumbit, 130, 162  
*Thraciæ* mulieres in arbores,  
413, 69  
*Tirestias* in sceminam, indè de-  
nuo in virum, 104, 323  
*Tityus*, 148, 456  
*Triopëis* in varias figuras, 330,  
853, & seq.  
*Triptolemus* agriculturam docet  
jussu Cereris, 205, 646  
*Trojana* præda, 486, 374  
*Tumultus* descriptio, 171, 1  
*Turnus* Rutulus contra Æneam,  
555, 528. Idem Æneæ clas-  
sem exurere conatur, *ibid.*  
530  
*Typhæi* supplicium, 187, 346  
*Tyros* insula in continentem,  
578, 288  
*Tyrrheni* nautæ in delphinos,  
118, 670

## V.

*Valles* in montes, 577, 267  
*Venti*, 4, 57, & seq.  
*Veneris* cum Marte adulterium  
Sol detegit, 134, 171. Ve-

nus Solis proditionem ulcisci-  
tur, 134, 190. A filio vul-  
nerata amat Adonem, 398,  
525. Hippomeni tria dat  
aurea poma, 404, 649. A-  
donem monet ne feras vena-  
retur, 399, 542. Ejusdem  
planctus pro Adone inter-  
empto, 408, 722. Cruorem  
ejus in florem mutat, *ibid.*  
731. Ejusdem ad Jovem  
pro Julio oratio, 601, 765  
*Ver*, 9, 107. 10, 115. & 575,  
202  
*Vertumnus* in varias formas, 558,  
642. Idem in anum, *ibid.*  
654. In juvenem redit, &  
Pomonâ potitus est, 563, 766,  
& seq.  
*Vespertilio*, 143, 408  
*Virgæ* in coralia, 167, 743  
*Ulyssis*, ut Achillis arma sibi de-  
cernantur, oratio, 480, 128.  
Ejusdem astu gesta, 481, 160.  
Ejusdem ad Priamum legatio,  
*ibid.* 196. Ejusdem pruden-  
tiæ fructus, 482, 212. Ejus-  
dem fortiter gesta, 483, 243.  
Achillis arma ei adjudicantur,  
487, 383. Ejusdem errores,  
537, 223, & seq. Socii ejus  
in feras, 541, 279. Idem  
in pristinam formam, 542,  
302  
*Upupa*, 243, 671  
*Ursa* lambendo fingit catulum,  
580, 379

## Z.

*Zancle* insula olim continens,  
578, 290  
*Zethes* & Calais ex parte  
aves, 246, 716  
*Zodiacus* circulus, 50, 129  
*Zonæ* & circuli, 4, 45

# F I N I S.